January 23, 1985

THE GREAT AWAKENING AMONG THE DUTCH REFORMED AND THE PRESBYTERIANS IN THE MIDDLE COLONIES

Prayer
Scripture: I Cor. 3:16,17; 5:6-8
Hymn: 349 "Before Jehovah's Awful Throne"

The Great Awakening was a religious revival or series of revivals that swept through the American colonies between 1720 and the American Revolution. It can be studied from several viewpoints. One is by looking at the churches where it flourished with greatest strength and that were most influenced by it. From this viewpoint the first step is to look at the revivals among the Presbyterians who were strongest in the Middle Colonies. Probably the revivals were more widely spread, reached their greatest intensity, and more strongly influenced the Presbyterians than any other group. The second step would be the study of the revivals among the Congregationalists of New England. Actually the revivals among Presbyterians and Congregationalists were concurrent and there was considerable contact and interaction between the two. The third step would be the tracing of the revivals among the Baptists, starting in New England and spreading to the Southern Colonies and there playing a large part in the phenomenal growth of the Baptists. The last step would be to look at the revival among the Methodists just before the Revolution. Another way to consider the Awakening is to look at it geographically, beginning with the Middle Colonies, then moving to New England, and ending with the revivals in the Southern Colonies. Some like to think of the first stage as the revivals among the Presbyterians of the Middle Colonies and those among the Congregationalists in New England because the two were going on at the same time with considerable interaction. The second stage was the Baptist revival in the Southern Colonies. The third stage was the Methodist revival.

All the churches in all the colonies were influenced in varying degrees. The Great Awakening has been called the most important religious event in the colonies before the American Revolution. It left a deep imprint not only on religion but on most phases of colonial life.

The revivals came at a time when the more pious and devout among both preachers and members of their congregations throughout the colonies were decrying the sterility and stagnation of religion. The revivals were characterized by highly emotional extemporary preaching aimed at bringing the people to repentance and to a dramatic conversion experience.

THE BEGINNINGS AMONG THE DUTCH REFORMED

The first stirrings of revival that would grow into the Great Awakening came among the Dutch Reformed of the Raritan Valley of Northern New Jersey. Theodore Jacob Frelinghuysen (1691-1748) has been called "The Father of the Great Awakening."

Frelinghuysen was the son of a German who was a pastor of the Dutch Reformed Church. He was born in Lingen in East Friesland, near the German border. He was educated largely by his father. His father and the Dutch Calvinists of the area were steeped in German Pietism but had also been strongly influenced by the English Puritanism of refugees from England. The young Frelinghuysen was ordained in 1717 and became a pastor of the Dutch
Reformed Church. He took as his models the Dutch Calvinist evangelicals Brakel and Verschuur. He was so moved by the pleas for educated ministers for the Dutch Reformed in America that at the age of twenty-nine in 1720 he migrated to the colonies. He preached his first sermon in New York soon after landing. His evangelical sermon shocked some of the Dutch ministers who became critical of him from the beginning. He became the pastor of three Dutch Reformed congregations in the Raritan Valley in Northern New Jersey. Frehlinghuysen found his congregations located in rough, boorish communities where religion was at a low ebb among the rude Dutch farmers. The people had little desire religiously for anything beyond mere outward conformity to the accepted religious rites remembered from the old country. They valued the Dutch church as a symbol of their Dutch nationality and of their independence before conquest by the English. The young preacher was shocked at their smug and cool satisfaction with a perfunctory orthodoxy and lack of deep conviction. They were completely unaccustomed to and had no desire for preaching that stirred the emotions and called for high standards of personal conduct. Frehlinghuysen threw himself into his new work with great earnestness and energy. With great passion he began to preach against the mere outward performance of religious duties and to call for warm and deep inner religion. In the first sermon he declared, "The outward performance of religious duties without a suitable frame of mine, the Lord hates." He preached the need for genuine conversion. He pled with the people to "lay aside all pride, haughtiness, and ideas of inherent worthliness, and humble themselves before the Lord; and to confess and acknowledge themselves to be dust and ashes." The self-satisfied Dutch Calvinists were first shocked and then angered at his emotional preaching. He further shocked and angered them at the first communion service when he announced that "only the penitent, believing, upright, and converted persons" were invited to the Lord's table. A little later he preached a sermon on the Lord's Supper and its purpose in which he said,

We also have a sanctuary under the New Testament—the Lord's Supper, which has come in place of the Passover, and which, it is explicitly and solemnly declared, that none of the unconverted, who are still in their natural and unclean state, because not sanctified by the Holy Ghost, should approach this sanctuary, and partake of these holy things. He has at the same time enjoined upon the overseers of the church, that they debar strangers and the ungodly, and put them from among them; that the covenant of God may not be profaned, and his wrath stirred up against the whole congregation, and the Lord remove from his blessing spirit and grace from his church...

For whom is the Lord's supper instituted? It is not instituted for the dead; for they are already in their place, where they shall remain forever. It must also not be administered to the dying, for they are not in a state to receive it; nor to children, because they are unable to examine themselves, but to living adults; yet not to all who are partakers of corporeal life; since it is instituted only for the regenerated, who are possessed of spiritual food that spiritual men only can partake of, to their invigoration.

At the fourth administration of the Supper he preached,

Truly, it is manifest that the Lord's supper is now frequently thus desecrated; for not only does one unworthy approach; but how many of those who receive the sacred elements are either ignorant, or ungodly; as drunkards, slanderers, backbiters, profaners of God's name and day,
vain and worldly minded, or merely moral persons who do not possess, but hate true godliness!...I have three times (it is now the fourth time) administered the Lord's supper and urged this point, that the unconverted may not approach, and the wicked must, according to our doctrine, be debarred. But what murmuring has this excited. How many tongues set on fire of hell, have uttered their slanders?...I would ask you, who have been, and perhaps still are so greatly displeased on this account, Is not this the doctrine of the Reformed Church?...Why then disobey the truth? Why make yourselves guilty of such slanders and backbitings? Say you that I speak too hard and sharply? Must I not speak in accordance with the word of God?

With fervent and firm evangelical preaching, by personal conferences in their homes, and by a strict enforcement of the provisions of the Reformed discipline and especially with regard to admission to the Lord's Supper, he sought to arouse the people to take seriously the faith they claimed to hold. Many of his parishioners were angered by his bluntness and soon the congregations were filled with turmoil and disrupted by heated controversy. The well-to-do who held the principal offices in the churches were scandalized; the poorer people and the young people supported the young preacher. The opposition provoked him to more emotional preaching and his supporters responded with more emotional conversions.

At the beginning of the administration of the Lord's Supper on one Sunday the preacher cried out, "See! See! Even the people of the world and the impenitent are coming, that they may eat and drink judgment to themselves." Some who had left their seats to commune stopped and turned back not daring to commune.

As the opposition mounted the young preacher the more sternly denounced his hardened parishioners, hoping to bring them to a personal experience of conversion:

Come hither, ye careless, at ease in sin, ye carnal and earthly minded, ye unchaste whoremongers, adulterers, ye proud, haughty men and women, ye devotees of pleasure, drunkards, gamblers, ye disobedient, ye wicked rejectors of the Gospel, ye hypocrites and dissemblers, how suppose ye it will go with you? The period of grace is concluded. All earthly satisfaction ceaseth. Your agonies and pains as to soul and body have no end, for ye shall be cast into that lake which burns with fire and brimstone, where is weeping and gnashing of teeth, where the smoke of their torment ascendeth forever, where your worm dieth not and your fire is not quenched....

Be filled with terror, ye impure swine, adulterers and whoremongers, and consider that without true repentance, ye shall soon be with the impure devils; for I announce a fire hotter than that of Sodom and Gomorrah to all that burn in their lusts."

Frehlinghuysen's preaching brought two kinds of results; one was bitter resentment and opposition and the other was most sincere repentance and conversion.

Both sides carried their stories to other Dutch Reformed churches for sympathy and support. Soon news of the conflict in Frehlinghuysen's
congregations had spread to all the Dutch Reformed churches in the colonies and everywhere people tended to take sides. News of the turmoil even reached Holland. Some of the leaders in Frehlinghuyzen's congregations took their complaints to Boel, the minister of the Dutch Reformed Church in New York. Boel declared that Frehlinghuyzen was a schismatic and that his doctrines were heretical. He began to arouse the other Dutch Reformed ministers against the young preacher. Frehlinghuyzen defended his preaching and published his sermons. Four of the early sermons were "The Poor and Contrite," "God's Temple," "The Acceptable Communicant," and "The Church's Duty to Her Members." Boel replied from his pulpit. He visited the unhappy members of Frehlinghuyzen's congregations and urged them to resist and get rid of the troublesome preacher. The turmoil in his congregations increased but the preacher persisted in his fervent preaching. Frehlinghuyzen's opponents drew up and published in 1725 complaints against him in a volume of 150 pages in the Dutch (246 pages in the English translation) that was entitled Klagte (Complaint). An answer was prepared and published by two of Frehlinghuyzen's friends. The Dutch Reformed Church was further divided into two hostile camps. His opponents attempted but failed in an effort to have him evicted by the courts. They sought to get the Governor to remove him as a heretic. Formal complaints were sent to the Classis of Amsterdam.

Frehlinghuyzen continued in his powerful evangelistic preaching. He won more and more of the poor and young. Before 1725 had ended he had converted the elders and deacons of his congregations. Conversions multiplied and the congregations began to increase in membership. It was the beginning of a great revival that was at its height in 1726. Frehlinghuyzen began receiving invitations to preach in other congregations. The revival spread and swept through the whole region. Frehlinghuyzen won the support of a majority of the Dutch Reformed ministers. He usually observed good ministerial order but a few times he invaded parishes where he was not invited and was not welcomed by the leaders but even there the revival spread.

In 1726, while the revival in Frehlinghuyzen's congregations was at its height, a Presbyterian church located only four miles from one of Frehlinghuyzen's congregations, invited a young Presbyterian licentiate, Gilbert Tennent, to be their pastor. The young Presbyterian found his work very slow and discouraging. He met considerable opposition and enjoyed very little success in the beginning. Frehlinghuyzen gave him great assistance and encouragement. He urged his own Dutch Reformed members to subscribe toward the young Presbyterian's salary. He allowed him to preach in the Dutch meeting-houses and sometimes held joint services with him. It turned out to be the beginning of revival among the Presbyterians, spreading through New Jersey, Pennsylvania, and New York. It raised more trouble for Frehlinghuyzen; his critics strongly objected to preaching in English in Dutch churches.

Frehlinghuyzen married the daughter of a well-to-do Dutch farmer. Two of his daughters became wives of ministers involved in the Great Awakening. All five of his sons became ministers and leaders in the Dutch Reformed Church. Frehlinghuyzen was tireless in spreading the revival. His fame as a powerful preacher grew. In April of 1729 he published a sermon entitled, "A Mirror that does not Flatter." In Autumn, 1729, he published another sermon, "If the Righteous scarcely be saved, where shall the ungodly and the sinner appear?" In 1733 he published a volume of ten sermons. In the preface he declared that he was not writing for the learned but for the plain and unlettered, and that he had tried to express himself in the style of the Holy Spirit, a clear and
simple manner, that could be understood by all. His sermons were widely read and his audiences grew.

The elder Frehlinghuysen was a tireless advocate of an American-trained ministry and he urged the establishment of a Dutch Reformed college and theological seminary. Later his dreams were realized in the founding of Queen's College (that became Rutgers) and the New Brunswick Theological Seminary. He also advocated self-government for the Dutch Reformed congregations in America and spoke out against the continual interference of the Classis of Amsterdam in American affairs. In 1747, the year before Frehlinghuysen died, the Classis of Amsterdam finally gave approval to the Coetus (Assembly of American Dutch Reformed Churches), the formation of which owed much to the efforts of Frehlinghuysen. Its powers were limited as the Classis of Amsterdam reserved to itself the right to ordain ministers and the right to be the final court of appeal in church matters. For many years a more liberal revival party in the Dutch Reformed Church would battle the more conservative party over the idea of an independent American church, the use of English in the worship, and the establishment of an American college and seminary to train ministers. The more conservative party wanted to keep the church under the control of the Classis of Amsterdam.

THE GREAT AWAKENING AMONG THE PRESBYTERIANS

The Presbyterian phase of the Great Awakening grew out of the work of the Scotch-Irish Presbyterian, William Tennant, the founder of the "Log College." William Tennant was an Irish-born Scotsman who was educated at the University of Edinburgh (1695). In 1702 he married a daughter of Gilbert Kennedy, a Presbyterian clergyman in County Down, Ireland. She bore him four sons and a daughter. He was ordained in the Episcopal Church of Ireland (1704). In 1716 Tennant with his family emigrated to America. The Presbyterian Synod of Philadelphia accepted him into the Presbyterian Church without reordination (1718). He became the pastor of the Presbyterian Church in East Chester, New York; the church flourished under his leadership (1718-1720). In 1720 he was called to a larger church in Bedford, New York. His reputation as scholar and preacher increased rapidly; he had been well trained in Hebrew, Greek, Latin, philosophy and theology. He trained his oldest son, Gilbert, for the Presbyterian ministry. When Timothy Cutler, the president of Yale died, William Tennant was considered for the presidency and was disappointed when he was not chosen. The son, Gilbert, had made such educational progress that to partially compensate for the father's disappointment, Yale conferred the Masters degree on Gilbert in 1725. In 1726 William Tennent was called to be the minister of the Presbyterian Church at Neshaminy, in Bucks County, Pennsylvania, some twenty miles north of Philadelphia. There he built his "Log College" for the training of his other three sons, William Jr., John, and Charles, and other talented young men. During his twenty years at Neshaminy (1726-46) he gave some 16-18 young men their training for the Presbyterian ministry. They were characterized by good, solid scholarship and fervent preaching.

The evangelist Whitefield visited the "Log College" in the autumn of 1739 and in his Journal entered this description:

The place wherein the young men study now is in contempt called "The College." It is a log house, about twenty feet long and near as many broad; and to me it seemed to resemble the school of the old
prophets, for their habitations were mean; and that they sought not
great things for themselves is plain from those passages of Scripture,
wherein we are told that each of them took them a beam to build them a
house....All that we can say of most of our universities is, they are
glorious without. From this despised place, seven or eight worthy
ministers of Jesus have lately been sent forth; more are almost ready
to be sent, and the foundation is now laying for the instruction of
many others.

In 1726 Gilbert Tennent was called to be pastor of the Presbyterian
curch in New Brunswick, New Jersey, about four miles from Frelinghuysen's
Dutch Reformed Church that was at the peak of its great revival. Gilbert
Tennent's work was slow and discouraging. Frelinghuysen gave him great
encouragement and help. He urged his Dutch Reformed members to join in the
subscription to the young Presbyterian's salary. He invited Gilbert Tennent
to preach in Dutch Reformed churches, and to join him in preaching tours.
Tennent looked to Frelinghuysen as his model.

Gilbert Tennent was overcome by a great sickness in which he feared for
his life. He was grieved that he had done so little for the Lord and promised
the Lord that if he would spare his life he would promote the kingdom of God
with all his might. He had come to the conclusion that the source and cause
of the lack of spirituality in his church was the "presumptuous security"
of the members. They professed to be Christian and had been baptized, but
to them saving faith was assent to orthodox doctrine and had no connection
with Christian graces. Tennent began to preach to bring his people to the
terrifying realization that they were not Christians at all. They must come
to know themselves as sinful creatures, estranged from God and justly subject
to condemnation. Only when they had come to this conviction would they be
able to apprehend and receive God's forgiveness and acceptance as his children.
With flaming zeal he pictured the choice between everlasting damnation and
eternal joy. The people responded with sobs, shrieks, and groans. It was
the beginning of a great revival in the church.

Gilbert Tennent credited his brother, John, with leading the first revival
among the Presbyterians. John Tennent, who had been trained in the "Log
College" by his father had become pastor of the Presbyterian Church in Freehold,
New Jersey. Under his preaching a great revival had broken out in his church.
When John died his brother, William Jr., became pastor and continued the
revival. As Charles Tennent and other "Log College" men became pastors of
Presbyterian Churches they brought revival to the churches, until revivals
were flourishing across New Jersey and into New York. Gilbert Tennent was
looked to as the leader. He surpassed all the others in his denunciation of
those whose religion was merely formal and outward. The fame of the power and
burning zeal of his extemporaneous preaching spread through the colonies. His
first published sermon appeared in 1735 entitled, "Solemn Warning to the Secure
World, from the God of Terrible Majesty; or the Presumptuous Sinner Detected,
His Pleas Considered, and His Doom Displayed." In the year of 1735 three of
his sermons were published in Boston and one in New York. That same year two
sermons of John Tennent with an account of the revival in Freehold were
published in Boston. The Tennents' sermons were widely read.

As the revivals spread criticism and opposition began to grow. It came
mainly from the ministers of the Presbytery of Philadelphia. The Scotch-Irish
ministers who had been trained in the universities of Scotland were especially
scornful toward the "Log College" men and their emotional preaching. Those who had led the fight for mandatory subscription to the Westminster Confession and who had had to settle for the Adopting Act of 1729 were most hostile. They cried out against the danger of the church being dominated by half-educated men.

In spite of the growing criticisms the Log-College revivalists found it both necessary and advisable to organize the Presbytery of New Brunswick in 1738. The congregations had multiplied under the revival preaching so that a new judiciary body was badly needed. Also the revivalists wanted to be able to ordain men who would advance the revivals. At the first meeting of the New Brunswick Presbytery the presbytery licensed John Rowland, a Log-College graduate. He was called to serve the churches in Maindenhead and Hopewell. The opponents of the revivals denied him the use of the church buildings in the towns. He had to preach in barns. Soon his crowds were so large he had to seek larger barns. For months he preached on the themes of conviction, repentance, and conversion and large numbers were brought under conviction. He introduced Sunday evening services, something entirely new at the time. Rowland suddenly changed the emphasis of his preaching to the infinite love and pity of God for the sinful man. He invited and encouraged rather than the old threatening. His sermons moved his audiences to tears and the number of conversions greatly increased.

When the Presbyterian Synod met in 1738 the opponents of the revivals made a motion that candidates for ordination who had not graduated from a New England or European college be required to take an examination before a committee of the synod. The motion passed. It was a blow to the New Brunswick Presbytery and the revivalists from the Log College. Their opponents made the claim that they were protecting the church from half-educated ministers. As a whole the Log-College men were better scholars than their critics who went on to push through regulations aimed at keeping the revivals out of their congregations. The response of the New Brunswick Presbytery was to ordain John Rowland in open defiance of the Synod. Tempers rose to white heat. The burning question was whether the right of ordination rested with the synod or with the presbytery.

In 1739 Samuel Blair, a very able Log-College preacher who had served effectively in the revivals in the New Jersey churches was called to the Presbyterian Church in a thriving Irish community in Londonderry, Chester County, Pennsylvania, sometimes known as Pagg's Manor. When he arrived he declared that "religion lay, as it were, a-dying, and ready to expire its last breath of life in this part of the visible church." Under his preaching a revival began. The revival received a great boost from a visiting preacher from a neighboring church who took as his text Luke 13:7 "Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground." Under Blair's preaching the revival grew. He preached to vast Sunday audiences and with almost every sermon there was manifest evidences of deep conviction and conversion. People were overcome with sobbings and fainting, uncontrollable crying, silent weeping and various bodily exercises. All through the summer Blair dwelt on the awful condition of those not in Christ and pointed the way to recovery. The revival began to spread in Pennsylvania. Here in the very center of opposition to the revivals, the revival movement became so strong and popular that unfriendly ministers were constrained to invite the evangelists into their communities and churches.
What had seemed a chain of revivals became the Great Awakening under the preaching of George Whitefield on his tour through the colonies. Whitefield had been a member of the Holy Club with John and Charles Wesley at Oxford. He was ordained in the Anglican Church in 1736. In 1738 he made his first visit to America to start an orphan house in Georgia. He won great popularity by his preaching in Georgia. He returned to England to raise funds for the orphan house and began preaching to thousands in outdoor services. When he returned to America in 1739 his fame had preceded him. He landed in Delaware and proceeded to where he spoke from the gallery of the court house to some 6,000 people standing in the streets. He won the admiration of Benjamin Franklin who highly complimented him in his writings. Whitefield met the elder Tennent in Philadelphia and found in him a kindred spirit. Whitefield found a warm and ready welcome in New Jersey from the Log College men. Whitefield found that the Log College men had things ready for a great revival. He preached to an enthusiastic crowd in Gilbert Tennent's church. He and Gilbert Tennent became fast friends and mutual admirers. Whitefield pushed on into New York, accompanied by Tennent. In New York he heard Tennent preach for the first time. He described him as "a son of thunder who does not regard the face of man." He declared that hypocrites would soon be converted or enraged at Tennent's preaching. Whitefield preached to great crowds in New York in the Presbyterian church and in the open fields.

In both New York and New Jersey the revivals had been spreading to congregations where Yale graduates were serving as pastors. In Newark where the Yale graduate, Aaron Burr, was preaching the revival began in 1739 and reached its height in 1740. Another Yale graduate, Jonathan Dickinson, who was preaching in Elizabethtown, New Jersey, went to Newark to assist Burr. Both Yale men had been sympathetic to the Log College men but had been hesitant to join them. Jonathan Dickinson invited Whitefield to preach in his church in Elizabethtown. Dickinson and Blair were completely won for the revivalist cause. At Goshen, New York, a great revival broke out in the church of Silas Leonard, another Yale graduate.

Jonathan Dickinson had been a leader in the fight against mandatory subscription to the Westminster Confession in the Synod of Philadelphia. He was one of the most influential backers of the compromise of the Adopting Act of 1729 that left the interpretation of the creed up to the Presbytery. He became a leader among the revivalists. He wrote one of the most powerful defenses of the revivals in the form of a dialogue between a minister and a member of his congregation that was first published anonymously in Boston in 1742 and then under his name in Philadelphia in 1743. A volume of his sermons called Discourses was published in Boston in 1743. One of the sermons in the book was "Conversion" with Ephesians 2:4-5 as the text. He preached God's grace rather than hell and brimstone.

Whitefield returned through New Jersey to Philadelphia. On the return trip he met Frehlinghuyzen. Everywhere he preached in all kinds of churches, declaring that he was out to make Christians and not Anglicans. The opponents of the revivals accused him of lacking in conviction and of joining Lutherans and Arminians in his revivals and suggested scornfully that were he in Rome he would join the Papists.

Whitefield greatly encouraged and strengthened the revivals. Under his influence they developed into a great united movement of revival. In association with the Log College men Whitefield moved to a strong Calvinist
position which on his return to England brought trouble and the break with the Wesleys.

The climax of the revivals among the Presbyterians came in 1740-41 but those years also brought the climax of opposition to the revivals. At the urging of Whitefield, Gilbert Tennent made an evangelistic tour of New England. He preached to great crowds in town and in college in Cambridge. He brought a new awakening in Charlestown. In the awakening of the multitudes in New England he saw "the shaking among dry bones." In March, 1940, to the congregation at Nottingham on the border between Pennsylvania and Maryland, Tennent preached his most famous sermon, "The Danger of an Unconverted Ministry." Aroused by the bigotry of the opponents of the revivals he cast off all restraint. He pictured the ministers who opposed the revivals as "moral negroes" who hindered others from entering the strait gate. He compared them to the Pharisees saying one crow resembles another. He declared that they were caterpillars who "labored to devour every green thing." He bemoaned the spiritual poverty of the congregations because of their preaching: "Poor Christians are stunted and starv'd, who are put to feed on such bare Pastures, and such dry Nurses....It's only when the wise Virgins sleep, that they can bear with those dead dogs, that can't bark....while Sinners are sinking into Damnation, in Multitudes!"

The sermon heightened the controversy and the breaking point came in 1741 at the meeting of the Synod of Philadelphia. The conservative Scotch-Irish who opposed the revivals saw that they had a clear majority. They declared that the revivalists had forfeited their right to membership in the synod and that they could conform to the synod or be expelled. The New Brunswick Presbytery withdrew from the Synod. All efforts to restore unity failed and in 1745 the New Brunswick Presbytery, the Presbytery of New York, and the Presbytery of New Castle organized the Synod of New York. In the ongoing controversy the members of the Synod of Philadelphia became known as the "Old Side," and the members of the new Synod of New York who were the defenders of the revivals of the Great Awakening became known as the "New Side." The split lasted for thirteen bitter years. At the time of the split the "Old Side" had twenty-seven clergymen and the "New Side" had only twenty-two. During the split the "Old Side" slowly declined while the "New Side" continued with the great revivals, making great gains. Gilbert Tennent greatly modified the style of his preaching and became conciliatory. He became ashamed of the harshness of his earlier preaching. Two years after the split he had been called to the pastorate of the Second Presbyterian Church of Philadelphia that was made up of Whitefield's converts and that met in the great hall built with encouragement from Benjamin Franklin to house the crowds that came to hear Whitefield. In 1749 he published his Irenicum Ecclesiasticum, or A Humble, Impartial Essay upon the Peace of Jerusalem. In 1758 the two sides reunited as the Synod of New York and Philadelphia. In the unity agreement the examination of candidates for the ministry was left to the presbyteries. Nothing was said of synodical examination or college degrees. Ministers were forbidden to intrude into the parishes of other ministers uninvited. The expelling of the New Brunswick Presbytery in 1741 was declared irregular and invalid. At the time of the reunion the "Old Side" had declined to twenty-three ministers. The "New Side" had seventy-three ministers. The number of churches and members were comparable. With the restoration of unity the Presbyterian Church entered a new period of growth that continued to the American Revolution.
During the years of the split the Log College men founded a number of "Log Colleges" to supply preachers for the churches of the revivals. Samuel Blair shifted his emphasis to education and founded the Log College at Fagg's Manor. From this college came Samuel Davies who became the leader of the Presbyterian church in Virginia and later president of the College of New Jersey. Three other revivalists who came from Fagg's Manor were John Rogers, James Finley and Robert Smith. Samuel Finley established a Log College at Nottingham, Pennsylvania. Finley succeeded Davies as president of Princeton. Dr. Benjamin Rush was a graduate of Nottingham. Robert Smith founded Pequea in Lancaster County, Pennsylvania. From Pequea came John McMillan who established a Log College in the Redstone country of Western Pennsylvania and who later was one of the founders of Jefferson College.

Jonathan Dickinson took the lead in the New York Synod in the founding of the College of New Jersey in 1746. He was its first president. The second president, Aaron Burr, moved the college to Princeton. The first three presidents—Dickinson, Burr, and Jonathan Edwards—were Yale men. The next two presidents were Log College Men. The College of New Jersey became Princeton University, the great center for training Presbyterian preachers.

Under the influence of the Great Awakening King's College was established in Trinity Church in New York in 1754 with Samuel Johnson as both president and faculty. The board of trustees consisted of Anglicans, Presbyterians, Lutherans, and Dutch Reformed.

In 1751 Benjamin Franklin led in the founding of the "College, Academy and Charitable School of Philadelphia" in the hall built for Whitefield and where Gilbert Tennent was pastor of the Second Presbyterian Church. In 1791 this school became the University of Pennsylvania.

The Dutch Reformed established Queen's College at New Brunswick in 1770. It became Rutgers University. Some of the other Great Awakening schools were Dartmouth College, Brown University, Liberty Hall that became Washington College, and Hampden-Didney in Virginia.

THE PRESBYTERIANS IN THE SOUTH

In the South Whitefield preached to large crowds but the way had not been prepared for him by the revivals nor were there leaders to conserve the results. The Anglicans were hostile. Whitefield did open the way for the Great Awakening to spread South. Scotch-Irish and German settlers were streaming into Virginia, the Carolinas and Georgia. In the winter of 1742-43 William Robinson, who had been a student in William Tennent's Log College was sent by the New Brunswick Presbytery to visit communities in Western Virginia. Old Side Presbyterians of the Donegal Presbytery had already settled but they had accomplished little. Robinson's visit produced very little but east of the mountains he found the way prepared by Whitefield's visit of 1739. Samuel Morris, a planter with no church affiliation, had begun to hold meetings in homes to read religious books such as Whitefield's sermons, Bunyan's Pilgrim's Progress, and Luther's Commentary on Galatians. Others followed Morris's example and "Reading Houses" sprang up in several places in the region. When William Robinson began preaching in Hanover County a great revival began and spread. The New Side Presbyterians sent in more preachers, among them John Blair and John Roan, Log College graduates. Later Samuel Finley, Samuel Blair, and Gilbert Tennent preached in this area. Roan, a
zealous Irishman, who was ignorant of Virginia law, did not secure a license to preach. He fiercely attacked the Established Church. The Episcopal clergy appealed to the governor and Grand Jury. Old Side preachers came in and sided with the Anglicans. In spite of the opposition the Presbyterian revival spread. In 1748 Samuel Davies was called to be pastor of the congregation in Hanover. He applied for a license. He worked for recognition of the Presbyterians under the Toleration Act of England. He did not attack the Established Church, announcing that his goal was to make Christians of the unchurched. He made a journey to England to raise funds and to contact influential people who would urge the recognition of the Presbyterians as a dissenting church under the Toleration Act. In the French and Indian Wars his loyal support of Virginia won the favor of the Governor. Davies developed into one of the most powerful of the Presbyterian preachers. He preached as "a dying man to dying men." Whitefield's third tour in 1755 greatly strengthened the revival. The New Side Presbyterians called on every church to contribute support to the work in Virginia. In December 1755 the Hanover Presbytery was organized. For eleven years Davies led the work in Virginia until he was called to be president of Princeton in 1759.

Itinerant preachers including William Robinson, Hugh McAden, and John Thomson preached in the western regions of North Carolina with success. In 1758 Alexander Craighead became a settled pastor among the North Carolina Presbyterians, serving the Rocky River Church and the Sugar Creek Church. In 1766 a great drive was launched calling on every Presbyterian church in the colonies to take a collection for the "propagation and support of the gospel in such parts as cannot otherwise enjoy it." The work in North Carolina was so successful that in 1770 the Presbytery of Orange was organized. It included seven ministers. The mission work in the South did much to bind the Presbyterians of the colonies together in a growing spirit of unity.