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First Presbyterian Church

Princeton, New Jersey

AN HISTORICAL DISCOURSE,

COMMEMORATING THE

Centenary of the Completed Organization

OF THE

FIRST PRESBYTERIAN CHURCH,

PRINCETON, NEW JERSEY,

PREACHED DECEMBER TWENTY-SIXTH 1886,

BY

HORACE G. HINSDALE,

Pastor of the Church.

The Princeton Press

1886

PREFATORY NOTE.

This Sermon is published in compliance with the request kindly conveyed in the following letter:

PRINCETON, NEW JERSEY, FEBRUARY 23, 1887.

REV. H. G. HINSDALE:—

DEAR SIR:—Your admirable historical discourse delivered upon the completion of the first century after the full organization of the First Presbyterian Church in this place deeply interested the whole congregation. The universal feeling is that a narrative so instructive, so carefully prepared, and the fruit of so much research, should be published in order to its permanent preservation. Accordingly at a meeting of the Congregation the undersigned were appointed a committee to solicit a copy for publication.

Earnestly hoping that you will comply with this request, we are

Very respectfully yours

W. HENRY GREEN,
JAMES H. WIKOFF,
HENRY E. HALE.

No one can more deeply regret than the writer of the Sermon the delays which have occurred in preparing it for publication. It was written in haste, amidst the pressure of daily duties, and in such scraps of time as could be found in the intervals of regular occupations. Portions of it were little more than notes. For reasons which it is not necessary to mention the work of revision was unavoidably slow.

Free use has been made of all accessible sources of information. Among the authorities consulted have been the manuscript records of the Session and Trustees; the historical notes appended to the Sermons of Dr. Ashbel Green (kindly placed in my hands by the Rev. Dr. Cameron); the Historical Discourse preached by the Rev. W. E. Schenck, D.D., in 1850; Dr. Macdonald's pamphlets entitled, respectively, *Some Reminiscences of a Twenty Years' Ministry in Princeton*, and, *A Century in the History of the First Presbyterian Church, Princeton, with Special Reference to its Houses of Worship*; Hageman's *History of Princeton and its Institutions*; Hodge's *Constitutional History of the Presbyterian Church*; *The Log College*, by Dr. A. Alexander; *Sprague's Annals of the American Pulpit*; *Corwin's Manual of the Reformed Dutch Church*; the Biographies of Drs. Archibald and Joseph Addison Alexander, and of Dr. Miller; and the *Familiar Letters of Dr. James W. Alexander*.

The writer cannot forbear speaking of the sadness felt at the time of the delivery of the Sermon on account of the death, then recent, of the Rev. Archibald Alexander Hodge, D.D., a devoted son of the church, without whose counsel and encouragement the task of its preparation would have been less willingly undertaken.

It is hoped that the members of this ancient church will find in its history some incentives to a fuller recognition of the love of a covenant-keeping God, a more zealous engagement in the service of Christ, and a more confident expectation of the ultimate triumph of His Kingdom.

PRINCETON, February 27th, 1888.

PSALM CXLV: 4.

One generation shall praise thy works to another, and shall declare thy mighty acts.

THE writer of a discourse like the present girds himself for a task of no small difficulty. He aims to bring again to view a vanished and almost forgotten past; to retouch and freshen pictures that have well-nigh faded from the tablets of memory; to wave an enchanter's wand over the graves of by-gone generations and evoke from lips long silent counsel and instruction for the living present. For the accomplishment of such a work the means are not abundant. Early records, if not wholly wanting, are often scanty and unsatisfactory. Sources of information, once available, are now sealed up forever. Stores of personal biography and reminiscence, and of family and social history, which would have greatly enriched the narrative and given it a completeness not otherwise attainable, have sunk into the gulf of oblivion. Even when precise statements of fact are at hand it is not easy to read between their lines the story of the hopes and fears, the struggles, disappointments, and triumphs, which make up not the least important chapters in the annals of a Christian congregation. After the best has been done we have but the colorless picture of distant scenes over which the shadows of twilight are gathering.

Yet it is meet and right to make the attempt, however difficult; not indeed for the mere sake of the entertainment to be derived from a story of by-gone days, nor for the purpose of

gratifying an antiquarian taste; but rather that wholesome and cheering lessons concerning the persistence of spiritual force, the stability of the divine covenant, the goodness and mercy of the Redeemer in all His dealings with His Church, and the assured progress toward ultimate triumph of the Kingdom of God, may be profoundly impressed upon our minds. As a grain of sand or a dew-drop may illustrate universal laws no less than a blazing sun, so even the story of a village parish may show forth the love and mercy and faithfulness of God as clearly as the widest inductions of the history of the Universal Church. In the most limited as well as in the largest sphere of reminiscence and experience, one generation ever has cause to praise His works to another, and to declare His mighty acts.

In the prosecution of my present design, I shall first sketch the history of our church prior to its completed organization in 1786, and afterwards follow the order of the successive pastorates.

An entry in the family register of Nathaniel Fitz-Randolph, who was born in this place in 1703, tells us that Princeton was first so called in 1724. The earlier designation of the district was Stony Brook. The origin of the name is uncertain. Some have seen in it a tribute of respect to the Prince of the house of Orange-Nassau, in honor of whom the first building erected by the College was styled Nassau Hall. More probably its proximity to the older settlement of Kingston suggested as highly appropriate for this locality the name of Princetown or Princeton.

The name does not mark the date of settlement. We cannot indeed boast of as ancient an origin as many other towns in the State. Lying near the border line between the provinces of East and West Jersey, this region was to both provinces virtually a

frontier, and was less easily reached by the tides of emigration than the immediate vicinity of the Delaware and the Raritan. Yet before the close of the seventeenth century the pioneers of the coming population arrived. According to an ancient map now in the possession of the New Jersey Historical Society, one Dr. Greenland was in 1685 the owner of a plantation just without the limits of the present borough on the east. This was subsequently known as the Castle Howard or Beatty Farm, and more recently was the property successively of Captain Thomas Lavender, and of the Rev. Dr. Blodgett. Not far from this time the axes of other settlers were ringing against the thick trees of the surrounding forest. But of greater consequences in its bearing upon the future life and character of Princeton was the advent in 1696 of a little colony composed of members of the Society of Friends, drawn hither through the influence of William Penn. Their principal object appears to have been to find a place where without molestation they might cherish and practice their religious beliefs. These excellent men, to whom Princeton owes a lasting debt of gratitude, were Benjamin Clarke, William Olden, Joseph Worth, Richard Stockton, and John Hornor.¹ They established themselves in the neighborhood of the stream known to the Indians as Wopomog, but familiar to us as Stony Brook. They were men of family, and large landholders. In 1709 they erected a meeting-house of wood, which was replaced in 1760 by the stone edifice still standing.

To the names above mentioned should be added those of Benjamin Fitz-Randolph and Thomas Leonard, as prominent among the early inhabitants of our town.

1. It is an interesting and suggestive fact that there are in the membership of our church at the present time descendants of all but one of these men.

It is impossible to understand the history of our own or of any of the older communities in our northern and middle states, without adverting to the religious persecutions and political disturbances which prevailed in the old world in the sixteenth and seventeenth centuries, and which furnished the providential occasion for the coming to this country of large numbers of brave, energetic, and devoted men whose severe training in the school of adversity had prepared them to establish and maintain not only their personal liberties but also those institutions of good government, sound learning, and pure religion which they believed essential to a genuine and lasting freedom. With the causes which drove the English Puritans to New England we are all familiar. From New England many came to Long Island and New Jersey, and about 1665 settled Elizabethtown, Woodbridge, Middletown, and Shrewsbury. Three years later a colony of thirty families from Branford, Connecticut, founded the city of Newark. About 1690, Fairfield in West Jersey was settled by a colony from the town of the same name in Connecticut. Cape May, also, was a Puritan settlement.

Emigration from Holland began in the seventeenth century. So distressing was the condition of that country until the peace of Niemeguen was wrested from France in 1678 by the stubborn valor of the Prince of Orange, that the desperate inhabitants seriously contemplated an emigration *en masse* to some foreign shore. Many Hollanders found a home in New Jersey and furnished a valuable and influential element in its population. They established themselves in Bergen, in the vicinity of Newark, on the banks of the Raritan, and in other places. In our own neighborhood they planted a Reformed Dutch Church at Three Mile Run in 1700, at New Brunswick

and at Six Mile Run in 1717, and at Harlingen, then known as Sourland and Millstone, in 1727.

The persecution of the French Huguenots during the reign of Louis XIV, culminating in the revocation of the Edict of Nantes in 1685, drove to this country many thousands of thrifty, virtuous and godly people, some of whom sought an abode in New Jersey and left an enduring impress upon its history and institutions.

So far, however, as the history of religion in Princeton is concerned — and the same is probably true of the entire State — the most important emigration was that of the persecuted Presbyterian, of Scotland and the North of Ireland. Hallam, a writer whom no one will suspect of extreme views, observes in the seventeenth chapter of his Constitutional History of England, concerning the government of Charles II.: “No part, I believe, of modern history for so long a period can be compared for the wickedness of government to the Scots administration of this reign. * * * The enormities of this detestable government are far too numerous, even in species, to be enumerated in this slight sketch.” Many of the sufferers crossed the ocean to find an asylum here. A little book written by George Scot, at the instance, it is believed, of the Proprietors of East Jersey, and widely circulated in Scotland, affirmed “that it is judged the interest of the government to suppress Presbyterian principles altogether. * * * A retreat, where by law a toleration is allowed, doth at present offer itself in America, and is nowhere else to be found in his Majesty’s dominions.”¹ “This is the era, says Bancroft, “at which East New Jersey,

1. See Dr. Schenck’s Historical Discourse, p. 11.

till now chiefly colonized from New England, became the asylum of Scottish Presbyterians * * * Is it strange that many Scottish Presbyterians of virtue, education, and courage, blending a love of popular liberty with religious enthusiasm, came to East New Jersey in such numbers as to give to the rising commonwealth a character which a century and a half has not effaced?"¹ Emigrants from Scotland founded the Presbyterian Church of Freehold in 1692. Under its influence Presbyterianism became firmly rooted in the region round about. "At various times since," says Dr. W. E. Schenck, "many families which had imbibed in that church a knowledge and a love of Gospel truth, have removed from Monmouth County to this vicinity and added much to the strength of this church and congregation."²

The persecution in Ireland also sent great numbers of the Presbyterians of Ulster to this country. Six thousand arrived in 1729, and before the middle of the century not less than twelve thousand annually, for several successive years, sought our shores. Of this emigration the larger part came to Pennsylvania, but New Jersey was not without a share in its benefits.³

Thus did Divine Providence sift the society of the old world to prepare an elect people who should lay the foundations of all that was destined to be good and great in the coming Republic of the West. Later years have witnessed the landing at our principal sea-ports of vast and promiscuous crowds of foreigners, some of them endowed with the highest qualities of citizenship, and bringing, in their learning and virtue, generous contribu-

1. See Dr. Charles Hodge's Constitutional History of the Presbyterian Church. Part I, p. 64.

2. Historical Discourse, p. 12.

3. Hodge's Constitutional History. Part I, p. 65.

ons to the prosperity of our commonwealth; but many of them ignorant, corrupt, and vicious, enemies of religion and social order, sowers of the seed of pestilent errors, breeders of incalculable mischief. This is one of the gravest evils of the day, and gives rise to questions than which no others are more perplexing whether to the statesman or the Christian.

It was not so, however, at the time of which we speak. Facilities of travel were not so abundant as now; nor were the resources of the country so far developed as to open avenues to the ready acquisition of wealth. The persecuted might find here freedom to worship God according to their views of the teaching of Holy Writ; and men of resolute and adventurous spirit and untiring industry might hew their way to fortune, despite the hardships that environed them; but for the effeminate, the idle, the parasites of society, who, as wealth accumulates and civilization advances, contrive to live at the general expense, there were few attractions. Had not a majority of our early settlers belonged to the former class, the Republic of the United States could never have been established and maintained.

Princeton, as it slowly grew with the movement of population from the Raritan on the one hand and the Delaware on the other, must, as its subsequent history appears to indicate, have shared in the advantages providentially due to the settlement of New Jersey by emigrants whose characteristics were thrift, industry, enterprise, and godliness. "There are," said Dr. Schenck, in the Discourse from which we have already quoted, "many names still among you which bear constant testimony that those who own them are descended from Huguenots, Covenanters, Hollanders, and Puritans; an ancestry than which earth can exhibit none nobler."

That in the tide of population moving toward Princeton in the early part of the eighteenth century, the Presbyterian element predominated, is an obvious inference from the establishment of a cordon of Presbyterian churches within a few miles of the place. The Ewing church, originally known as the First Presbyterian Church of Trenton, was founded in 1709. The church at Lawrenceville, or Maidenhead, as it was then called, must have been planted somewhat earlier as it was at that date looking for a pastor. At Pennington, then known as Hopewell, a house of worship was erected in 1724 or 1725. Before this, however, there had been stated preaching in a school-house. At Kingston a church was organized in 1732; and at Cranbury in 1739. It was therefore to have been expected that the first church planted in Princeton should be Presbyterian. As early as 1751, as the records of the Presbytery of New Brunswick show, the church-going inhabitants had grown weary of the Sabbath day's journey to Kingston on the one hand or to Maidenhead or Pennington on the other, and made application to the Presbytery, in session at Woodbury, to send preachers to Princeton and grant leave for the erection of a church edifice. Kingston church being then vacant, in consequence of the recent death of the Reverend Eleazar Wales, a motion was made that "the supplies should be equally divided between Kingstown and Princetown." This motion did not prevail. "The Presbytery taking into consideration the case of Kingstown and Princetown, do judge it not expedient that there be two places of meeting upon the Sabbath, but do recommend it to those who supply them that they preach a lecture at Princetown if they can." In 1752 the people of Princeton renewed their request and were told that the Presbytery

“cannot see any reason to alter its determination at present.” Three years later, however, in 1755, the Presbytery, sitting at Lawrenceville, responded more favorably to a renewed application: “The affair of Princeton being considered, the Presbytery do grant leave to the people of said town to build a meeting house, and also conclude to allow them supplies.” The Reverend Messrs. James Dayenport, Israel Read, and Samuel Kennedy were the first supplies appointed. In what building public worship was held there is now no possibility of ascertaining. We are warranted, however, in dating the existence of a Presbyterian congregation in this place from May twenty-seventh, 1755, when the above mentioned action of the Presbytery was adopted.

The successive attempts between the years 1751 and 1755 to secure the establishment of a church in Princeton have been thought to indicate, in the words of Dr. Schenck, “that previous to the location of the College here there must have been a considerable number of Presbyterians in the place, and that they had fully determined, before there was any likelihood of the College being here located, on having a church edifice and regular divine service in the town.” But is it not equally probable that the energetic men who were laboring for the removal of the College to Princeton believed that the absence of a church might prove a serious hindrance to their plans, and that they therefore were zealous promoters of the application repeatedly urged upon the Presbytery? As early as 1747 Governor Belcher not only named Princeton as the proper site of the College, but also affirmed that he had successfully used his influence with leading men of East and West Jersey in favor of Princeton as a central location. This was four years before the first movement was made for the planting of a church.

For the coming hither of the College our town was indebted to the public spirit and liberality of Nathaniel Fitz-Randolph, Thomas Leonard, John Stockton, and John Horner. This institution, chartered by Governor Hamilton in 1746, and re-chartered by Governor Belcher in 1748, had its first abode in Elizabethtown under the presidency of the Rev. Jonathan Dickinson, pastor of the Presbyterian church in that place, a physician also of high repute, an experienced teacher, a distinguished author, and a clergyman of extensive influence. By his contemporaries he was ranked with the illustrious Edwards as a writer on divinity; and it has been said of him in more recent times that with the exception of Edwards, Calvinism has never found an abler champion. The bright hopes to which his intellectual ability and practical wisdom gave rise were doomed to sudden disappointment in his decease which occurred October seventh, 1747.

The successor of Mr. Dickinson was the Rev. Aaron Burr, pastor of the church and teacher of a classical school at Newark, to which place the College was removed.

The founders of the College appear from the first to have desired a location central to the whole State. On any other supposition it is difficult to understand why the citizens neither of Elizabethtown nor of Newark endeavored to secure its permanent establishment among themselves. Both have become flourishing and populous cities, but neither has won the fame which the College of New Jersey has given to the otherwise inconsiderable village of Princeton.

The minds of the trustees appear to have been divided between New Brunswick and Princeton, for they voted September twenty-sixth, 1750: "That a proposal be made to the towns

of Brunswick and Princeton to try what sum of money they can raise for building of the College, by the next meeting, that the trustees may be better able to judge in which of these places to fix the place of the College." In the following year a definite proposition was made to New Brunswick, the terms of which were not complied with. Many of the citizens of that place were adherents of the Reformed Dutch Church, and probably were not sufficiently enthusiastic in behalf of an institution under Presbyterian control to contribute the requisite lands and moneys. Possibly they had some happy prevision of the events which made New Brunswick the educational centre of their own denomination. However this may have been, the terms which were deemed too difficult by New Brunswick were promptly complied with by little Princeton, under the energetic leadership of the citizens whose names have been already given, and, Nassau Hall having been erected—the largest building at that time in the country—President Burr came hither with seventy students in the autumn of 1756.

The effect upon the interests of religion in the village was great and immediate. The Hall or Chapel in the College building afforded a suitable place for public worship. It was described by President Finley as "an elegant hall of genteel workmanship, being a square of near forty feet, with a neatly finished front gallery. Here is a small though exceedingly good organ which was obtained by a voluntary subscription, opposite to which and of the same height is erected a stage for the use of the students in their public exhibitions. It is also ornamented on one side with a portrait of his late Majesty at full length, and on the other with a like picture of his Excellency Governor Belcher."¹

1. Note to Dr. Ashbel Green's Sermons, p. 304.

Here until the year 1768 the families of the town and the students worshipped together, the former paying pew-rents to the trustees of the College. Here were enjoyed the ministrations of a succession of learned, eloquent and holy men, the brightest ornaments of the American Church. The Sacrament of the Lord's Supper was administered from time to time, under the direction of the Presbytery.

The useful and abundant labors of President Burr were brought to a close by his death on the twenty-fourth of September, 1757. During his brief stay in Princeton his preaching was attended by a religious awakening of remarkable power, concerning which the Rev. William Tennent, Jr., wrote to Dr. (afterwards President) Finley: "I went to College last Monday . . . and saw as astonishing a display of God's power and grace as I ever saw or heard of, in the conviction of sinners. . . . Nor was it confined to the students only. . . The President never shone in my eyes as he does now. His good judgment, and humility, his zeal and integrity greatly endear him to me."¹

The successor of President Burr was his father-in-law, the elder Jonathan Edwards. The fame of President Edwards as a philosopher, theologian and preacher, has passed into history. No man since his day has so influenced and shaped the religious thought of Great Britain and America. Possessing an intellect both acute and profound, a tender sensibility, a poetic imagination, and a piety that blended a childlike humility and trustfulness with the rapt ardor of a seraph, he was at once "a scholastic and a mystic; a scholastic in the subtlety of his analysis and the sustained rigor of his reasonings, and a mystic in the sensitive delicacy of his emotive tenderness and the idealistic elevation of

1. The "Log College," by A. Alexander, D.D., pp. 368, 369.

his imaginative creations which at times almost transfigured his Christian faith into the beatific vision."

At this time he had been subjected to the mortification of a forced dismissal from his pastoral charge at Northampton, Massachusetts, on account of disaffection caused by his rebukes of immorality and his opposition to views then largely prevalent concerning the proper qualification for admission to the Lord's Table; and was living at Stockbridge, where he served in the double capacity of pastor of a small Congregational church and missionary to the Housatonic Indians. Having given a modest and reluctant assent to the call of the trustees of the College, he came to Princeton in January, 1758. His stay was destined to be brief. He preached a few times in the College hall to the great delight and profit of his hearers. Concerning one sermon in particular, on the Unchangeableness of Christ, the tradition is that the audience listened more than two hours with such absorbed interest as to be almost wholly unconscious of the flight of time. As president he did little more than give some questions in divinity to the Senior class. His death occurred nine weeks after his arrival in Princeton and five weeks after his inauguration as president, in the fifty-fifth year of his age. Labors, trials, sorrows, anxieties, privations, had so enfeebled his frame that he fell before a slight stroke of disease. What possibilities of blessing to the college and to the church in Princeton were buried in his grave, we may not attempt to say.

His successor, after a brief interval, during which the college pulpit was supplied by the Rev. Jacob Green, father of the late President Ashbel Green, was Samuel Davies, "the Apostle of Virginia." He entered upon his duties September twenty-sixth, 1759. Mr. Davies was a man of eminent piety and

renowned for the power and splendor of his pulpit oratory. His sermons of which several editions have been printed, are to this day worthy of the attention as well of the theological student and preacher, as of the private Christian. As was the case with his immediate predecessors, his brilliant career came to a speedy end. He died on the fourth of February, 1761, in the thirtieth seventh year of his age, having held his important position but eighteen months.

The Rev. Samuel Finley was installed in the presidency of the thirtieth of September, 1761. He was a native of Ireland but received his training for the ministry at the school known as the "Log College," established by the elder William Tennent at Neshaminy, Bucks County, Pennsylvania. An historical interest attaches to this school as the first literary institution of a high grade within the bounds of the Presbyterian Church in America.¹ Dr. Finley—he was the first American Presbyterian on whom the honorary degree of Doctor of Divinity was conferred—while active and zealous in ministerial labors, was also a distinguished classical scholar and teacher, having established an academy at Nottingham, Maryland, in which many young men who afterwards rose to eminence in church and state received their education.

The ministry of Dr. Finley in Princeton was blessed with a revival of religion which was felt, according to the testimony of the Rev. John Woodhull of Freehold, then a student in the College, not only throughout the town but also in the adjacent country. "It began," he wrote, "in 1762, in the Freshman class to which I then belonged . . . Every class became a praying society. . . . Societies were also held by the students

1. The Log College, by A. Alexander, D.D., p. 11.

in the town and in the country.”¹ In 1763, possibly while this awakening was still in progress, George Whitefield, the evangelist whose apostolic zeal had stirred the slumbering churches of England and America, and wrought a work the fruits of which remain to this day, visited Princeton as the guest of Dr. Finley, and preached several times. This visit is referred to by a biographer of Whitefield as attended with “approbation and success,” but no particulars are given.

The erection of a house of worship was an event of great interest and importance. Permission to build had been given by the Presbytery in 1755, but seven years were allowed to pass before a beginning was made, and such were the difficulties that beset the undertaking that four years more elapsed before the building was finished. One effect of the revival, doubtless, was an increased attendance on public worship, and a consequent need of larger accommodations than the College Hall afforded. For the college commencements, also, more room must have been required. Accordingly negotiations, numerous and of long continuance, were entered upon between the congregation and the corporation of the college. At a meeting of the trustees of the college, held September twenty-ninth, 1762, it was voted “that the determination of the ten trustees expressed in a paper signed by them and dated April, 1762, respecting the gift of a lot of land for the erecting of the church now in building be confirmed.” At a subsequent meeting, held September twenty-eighth, 1763, it was ordered “that Mr. William P. Smith, Mr. Woodruff, Doctor Redman, Mr. Treat, and Mr. Brainerd be a committee to settle with the Congregation respecting the lot of land which this board heretofore has ordered to be conveyed to them for the erection of a

1. Notes to President Green's Sermons, p. 377.

church and for a burying ground, and that the committee have full power to offer the congregation such terms as they think proper in consideration of their releasing their claim to the lot of land; and to make such other agreement with the congregation touching the premises as the committee shall judge proper.' "It appears from this minute," says Dr. Ashbel Green, "that the lot of land granted by the trustees to the congregation of Princeton for the erection of a church and for a burial ground was at this time expected to revert to the College. This, however, did not take place. . . . A church was built on the lot originally given by the college; the trustees of the college lent about £700¹ to the congregation to aid in building the church; . . . the money loaned to the congregation was eventually repaid. . . . The college has by contract an exclusive right to the church on the day of commencement, on the evening that precedes it, and at such other times as the faculty shall state in writing that it is needed for the public exercises of the institution, and also a claim to one-half the gallery for the use of the students on the Sabbath."² No conveyance of the land was made to the church at that time. This did not take place until 1816, "when Doctor Green as president of the college executed the deed with its reservations and conditions."³ The church stood on the lot which we now occupy, but was built with its side toward the street. It was a brick structure containing fifty-seven pews, and galleries on three sides. A plan of the pews with the names of pew-holders and subscribers may be seen in Mr. Hageman's

1. This was in the currency known as "proclamation money," and was equal to about \$1700.

2. Notes to Dr. Ashbel Green's Discourses, pp. 358, 360.

3. Hageman's History of Princeton, pp. 81, 82.

History of Princeton. Among the principal members of the congregation at this time appear to have been Richard Stockton, Ezekiel Forman, Dr. Wiggins, Jonathan Baldwin, Job Stockton, Jonathan Sergeant, Derrick Longstreet, Isaac Van Dike, John Schenck, Richard Paterson, Jacob Scudder of the Mills, and Abraham Crusier of Mapleton.

The decease of Dr. Finley occurred July sixteenth, 1766, in the fifty-first year of his age. His connection with the college had proved greatly to its advantage. His plans for its improvement and his correspondence with learned men in Great Britain extended its reputation. His pulpit ministrations which were of a high order of excellence had been a source of blessing to the entire community. The depth and spirituality of his religious experience were wonderfully manifested in the triumphant joys and holy ecstasies of his dying hours. These have been impressively described in a tract entitled "The Death of Hume and of Finley compared," by the late Rev. John M. Mason, D.D., of New York.

The pulpit of the church was now supplied for a time by the Rev. William Tennent, and by the Rev. John Blair, vice-president of the college, and professor of theology.

On the seventeenth of August, 1768, the Rev. Dr. John Witherspoon was inducted into the presidency of the college. He had come from a pastoral charge in Paisley, Scotland, and was highly esteemed for scholarship, efficiency, and wisdom. "On the mother's side he traced an unbroken line of ministerial ancestry through a period of more than two hundred years, to the great Reformer John Knox."¹ Characterized by large views, great public spirit, and unusual capacity for affairs, he was

1. Sprague's *Annals of the American Pulpit*, Vol. 3, p. 288.

destined to render important service, not only to the institution which had fortunately secured him as its head, but also to the country at large, at a critical juncture in its history. He broadened the college curriculum, added to the library and scientific apparatus, and augmented the funds. He was an earnest and able preacher, carefully preparing his sermons and delivering them from memory; and his labors promoted the growth of the church. The first few years of his administration were thus an era of prosperity and progress in all directions. But the outbreak of the war of the Revolution brought about serious, and, for a time, calamitous, changes. Princeton, owing to its central position, and the conspicuous patriotism of many of its leading citizens, held throughout the struggle an important and honorable place. The names of John Witherspoon and Richard Stockton, both of whom were signers of the Declaration of Independence; of Jonathan Dickinson Sergeant, and of other patriotic Princeton Presbyterians, are written in letters of gold in the annals of the Republic which their wisdom and valor helped to create. President Witherspoon was an influential member of the Continental Congress, and when younger men were whispering doubts, and hesitating as to the adoption of the Declaration, his enthusiasm for liberty found vent in burning words. "To hesitate," he exclaimed, "is to consent to our slavery. . . . Although these gray hairs must soon descend into the sepulchre, I would infinitely rather that they descend thither by the hand of the executioner, than desert at this crisis the sacred cause of my country."

The Provincial Congress of New Jersey having on the second of July, 1776, adopted a State Constitution, the first legislature under this instrument assembled at Princeton in the

College Library, on the twenty-seventh day of the following month. On the third of January, 1777, the battle of Princeton was fought; a battle of the utmost importance, when its moral effects are considered, since it was fought at a time when the affairs of the infant nation were in a gloomy condition, and demonstrated the skill of Washington as a strategist, and the ability of the Continental armies to cope successfully with their thoroughly equipped and highly disciplined antagonists.

Serious disturbance and disaster resulted from the war. Lord Cornwallis, pursuing the army of Washington, reached Princeton early in December, 1776. His troops immediately seized the college and the church for barracks. The church was stripped of its furniture, and a fire-place built in it. The neighboring farms were robbed of cattle and provisions. Morven and Tusculum, the homes, respectively, of Richard Stockton and Dr. Witherspoon, were plundered. The large house of Mr. Sergeant, standing near the present junction of Mercer and Nassau streets, was burned. Looking upon the inhabitants as "rebels," the invaders were not disposed to respect their feelings and their rights, but ravaged the entire vicinage. After the expulsion of the British troops, the church and the college were occupied by American soldiers until 1781.

It thus appears that during the war of the Revolution the public services of religion in Princeton must have been infrequent if they did not wholly cease. Dr. Witherspoon's duties in Congress demanded his presence there, and there is reason to believe that for three years there was no resident clergyman in the village. In fact there could have been no suitable place for public worship. The memoirs of Dr. Ashbel Green inform us that the church was not even temporarily refitted until the autumn of

1783, after the conclusion of a treaty of peace with Great Britain. At that time the college held commencement exercises, and, as Congress was then in session in Princeton, many distinguished men were present, among whom were General Washington and the ministers of France and Holland.

From this point the historian of our church is greatly aided by the manuscript records, first, of certain proceedings of the Congregation prior to the appointment of Trustees, and subsequently, of the Board of Trustees. From these records we learn that a meeting of the "Congregation of Princeton" was held on the eighth of March, 1784, when it was "Agreed that it was necessary immediately to open a subscription for repairing the Church in this Town and for defraying in part the principal debt upon it for which a Committee of this Congregation stand bound to the Trustees of the College in the sum of about seven hundred Pounds." Mr. Enos Kelsey "was chosen Treasurer for the Purpose," Messrs. Robert Stockton, James Hamilton and John Little "were chosen Managers to purchase materials and employ Workmen and superintend the whole of the Repairs." It was also decided that the pews should be rented at the discretion of the above-mentioned committee. These minutes were signed by Enos Kelsey, William Scudder, Elias Woodruff, James Moore, Isaac Anderson, Robert Stockton, Aaron Longstreet, James Hamilton, Andrew McMakin, Jonathan Deare, Thomas Stockton, John Little, A. Mattison. A subscription paper was drawn up under date of March eleventh, 1784, and received the signatures of fifty-four persons whose contributions amounted to £375. At a "meeting held at Mr. Beekman's Long Room," September first, 1785, Mr. Mattison was appointed to collect unpaid pews and subscriptions, receiving as compensation a commission

of two and one-half per cent. on the sums collected. That the congregation was of respectable size at this time may be inferred from the fact that the pews, numbering fifty-seven exclusive of gallery seats, were rented, with scarcely an exception, immediately after the reopening of the church.

Owing to the losses of property suffered during the war there seems to have been no little difficulty in providing adequate means for the maintenance of public worship. It was probably on this account that at a meeting of the congregation "held at Mr. Reading's Long Room" January fifth, 1786, it was "Agreed that Mr. Richard Longstreet, Mr. Mattison, Mr. Lane, Dr. Wiggins, Colonel Scudder and Dr. Beatty be a committee to confer with the committee of the congregation at Kingston on the Subject of uniting the two Congregations in the Support of a Gospel Minister; and also of applying to the Legislature at their next sitting for an act of Incorporation." Dr. Beatty was at the same time chosen clerk of the congregation.

The negotiation with the church at Kingston came to nothing in consequence of a disagreement as to the division of the pastor's services. Princeton feeling its importance as a college town, claimed the larger share, offering, however, to pay a corresponding share of his salary; an arrangement which did not find favor with the older church.

On the thirteenth of April, 1786, the committee appointed to apply to the Legislature for an act of incorporation were instructed to prepare a draft of such a law. It was further "Agreed that seven persons, members of this congregation, be chosen at the next meeting, to be incorporated in the law as the first trustees," and that at the next meeting four elders be chosen by ballot who shall continue in office during the pleasure of the

congregation." On the twenty-first of February, 1786, Richard Longstreet, James Hamilton, Thomas Blackwell, and John Johnstone were elected to the office of Ruling Elder. At the same time the thanks of the congregation were presented to the Rev. Dr. Witherspoon "for his long and important services," and he was requested "to continue his public labors and exercise a pastoral care" over the church. Suitable compensation for his services was pledged. Messrs. Richard Longstreet, Robert Stockton, John Little, Enos Kelsey, James Moore, Isaac Anderson, and William Scudder, were chosen Trustees. The same gentlemen were re-elected May twenty-fifth, 1786, the legislature of New Jersey having on the sixteenth of March passed a general law entitled "An Act to incorporate certain Persons as Trustees in every religious Society or Congregation in this state, for transacting the Temporal Concerns thereof." Under the authority of this Act, the trustees some years later adopted a corporate seal of appropriate design, significant of the passing away of the clouds so long overhanging the church and bearing the motto, *Speremus Meliora*.

Thus did the church struggle through many and sore difficulties to complete organization. Its temporal concerns were now under the management of legally appointed trustees. Its spiritual oversight was committed to a properly constituted Session. It is to be presumed that Doctor Witherspoon returned a favorable reply to the request of the congregation that he would "take upon him the pastoral charge and care of them," to the extent of becoming what would now be termed the Stated Supply or Acting Pastor of the church. He was never formally installed in the pastoral office by the Presbytery. Hitherto the presidents of the College had acted as pastors without the assist-

ance of ruling elders, and it is a cause for deep and lasting regret that no record of their proceedings is in existence. The Rev. Dr. Woodhull of Freehold said that he was admitted to church membership by Dr. Finley. In the sermon preached in 1781 by Dr. Samuel Stanhope Smith at the funeral of the Honorable Richard Stockton, it was stated that Mr. Stockton was "for many years a member of this church." Dr. Ashbel Green relates that he was admitted to membership by Dr. Witherspoon in 1783.

The ministrations of Dr. Witherspoon were continued with some interruptions occasioned by infirm health, until the year before his decease, which took place November fifteenth, 1794. During the last year of his term of service he was blind, but, being led into the pulpit, preached with unabated fervor and solemnity. In his character learning, wisdom, and piety were happily combined, and never was his real greatness more conspicuous than when he was engaged in declaring and enforcing the doctrines of the Word of God. "Take his pulpit addresses as a whole, there was in them not only the recommendation of good sense and powerful reasoning, but a gracefulness, an earnestness, a warmth of affection and a solemnity of manner, especially toward and at their close, such as were calculated to produce the very best effects of sacred oratory. Accordingly his popularity as a preacher was great."¹ Dr. Archibald Alexander, who saw him at the General Assembly in 1791, says: "He immediately participated in the business, and evinced such an intuitive clearness of apprehension and correctness of judgment, that his pointed remarks commonly put an end to the discussion. . . . Dr. Witherspoon was as plain an old man as ever I saw.

1. Sprague's Annals, Vol. III., p. 299.

and as free from any assumption of dignity. All he said and everything about him bore the marks of importance and authority."¹ That the apparent fruits of his ministry here were no greater will hardly occasion surprise when the distracted condition of society growing out of the war is considered. Throughout the country religious apathy on the one hand, and infidelity on the other, were largely prevalent. Dr. Ashbel Green, who was graduated from the college in 1783, tells us that he was the only professor of religion in a class of fourteen, and that many of his fellow students were grossly irreligious. No register of church members was made until 1792, when fifty-three names were enrolled. There was no addition to the roll until June seventh, 1795, when one member was received. For several years the additions were few.

On the first of September, 1793, the church was declared vacant by the Presbytery, and on the following day the Session resolved to recommend to the congregation the issuing of a call for the pastoral services of Mr. John Abeel, a graduate of the college in the class of 1787, and a licentiate of the Reformed Dutch Church. This attempt to secure a pastor proved unavailing, and the church remained vacant until the installation of the Rev. Samuel Finley Snowden, November twenty-fifth, 1795.

This was an event of great interest and importance to the congregation. Hitherto under the preaching of the presidents of the college they had enjoyed a privilege that can seldom fall to the lot of a country church, but they had lacked pastoral oversight, and greatly needed such attention to their spiritual interests as could be expected only from one under obligation to devote himself wholly to them.

1. Life of Archibald Alexander, D.D., pp. 98, 99.

Mr. Snowden was at this time twenty-eight years of age. He was a graduate of the College of New Jersey in the class of 1786. His father, Isaac Snowden of Philadelphia, was a man of benevolence and piety, and was deeply interested in the missionary labors of David Brainerd among the Indians of New Jersey, collecting money for the prosecution of this work, and otherwise rendering it important assistance. Samuel, on leaving college, devoted himself to the study of law, but changed his purpose after his conversion, and pursued theological studies under Drs. Witherspoon and Smith. He remained in Princeton but five and a half years, impaired health inducing him to relinquish his pastoral charge in the Spring of 1801. He was subsequently settled at Whitesborough, at New Hartford, and at Sackett's Harbor, in the State of New York, where his labors were greatly blessed. He died in 1845, at the age of seventy-eight.

Mr. Snowden's residence was on the farm now owned by Mr. Leavitt Howe. The ruling elders associated with him in the session were Richard Longstreet, a farmer, who died in 1797; James Hamilton, a native of Scotland, by trade a chairmaker and painter; Thomas Blackwell, who lived at Mapleton; John Johnson, the owner of a large tract of land near Stony Brook, whose homestead is now occupied by the family of his grandson, the late Henry D. Johnson; Isaac Snowden, the father of the pastor, who removed from Philadelphia to Princeton, during the revolutionary war; Daniel Agnew, who emigrated from Ireland in 1764, was for a time the steward of the college, and was the father of James Agnew, a prominent physician of Pittsburg, Pennsylvania, and the grand-father of Chief Justice Daniel Agnew of Pennsylvania; Dr. Thomas Wiggins, a graduate of

Yale College, a practicing physician and public-spirited citizen, who bequeathed to the church for a parsonage his brick house on the east side of Witherspoon Street, with twenty acres of land; and James Finley, a Scotchman, an intimate friend of Dr. Witherspoon's, and the father of Dr. Robert Finley, pastor at Baskingridge and the founder of the American Colonization Society. Only Messrs. Johnson, Wiggins, Finley and Hamilton are mentioned as taking part in sessional proceedings during the pastorate of Mr. Snowden.

During the succeeding three years the Rev. Samuel Stanhope Smith, the son-in-law of Dr. Witherspoon, and his successor in the presidency of the College, filled the pulpit of the church. Dr. Smith was a cultivated scholar, a polished gentleman, and a preacher of remarkable eloquence. According to Dr. Sprague he "acquired a reputation as a pulpit orator which rendered it an object for many, even from the remote parts of the country, to listen to his preaching. His Baccalaureate Discourses, particularly, which were addressed to the Senior class on the Sabbath immediately preceding their graduation, were always of the highest order, and it was not uncommon for persons to go even from New York and Philadelphia, to listen to them."¹ His administration of the affairs of the College were successful in the extreme. Nassau Hall, which was destroyed by fire in the spring of 1802, was rebuilt. Liberal gifts of money rewarded his solicitations. New buildings were erected. Four professors were added to the faculty, one of whom, a young Scotch physician, John Maclean, the father of the late venerated President Maclean, brought to this country the New Chemistry

1. Sprague's Annals of the American Pulpit, Vol. III, p. 339.

taught by Lavoisier, and excited a wholesome enthusiasm in the study of natural science both within and without the College.¹

Of the state of the church at this time we have but scanty information. Between the years 1798 and 1805 no additions to the membership are recorded; and if any meetings of the session were held from November, 1798, to May, 1804, no minutes were kept. It is to be much deplored that the session, though constituted in 1786, made no record of their proceedings until 1792, and that there should have been later such an omission as that now mentioned. The present stringent regulation as to the annual scrutiny of session books by the Presbytery could not have been in force. In fact our books contain no marks of Presbyterial oversight earlier than 1807.

In the summer of 1800 the Rev. Archibald Alexander, in the course of a journey from Virginia to New England, stopped in Princeton. "In those days," he wrote, "the talk in Princeton was about Godwin's Political Justice, a book which has lost its interest, and about a young man, lately a tutor in the College, whose eloquence was awakening attention."² This brilliant young preacher was Henry Kollock. President Carnahan, his intimate friend, said of him that "the first discourse which he delivered in Princeton surprised his friends, and far surpassed the expectations of those who had formed the highest estimate of his talents. It could hardly be hoped that the same interest could be maintained from Sabbath to Sabbath; yet the fact was that during the five months to which I now refer, the interest

1. The elder Professor Silliman of Yale College said:—"I regard him (Dr. Maclean) as my earliest master in Chemistry, and Princeton as my starting point in that pursuit."

2. Life of Archibald Alexander, D.D., p. 234.

was increased rather than diminished . . . and strangers not infrequently spent the Sabbath in Princeton in order to hear the illustrious young preacher."¹ In January, 1804, Mr. Kollock, then pastor of the church in Elizabethtown, was invited to the pastoral care of this church. He was also at this time appointed to the professorship of Theology in the College. The objects of this arrangement were to secure to the students the benefit of his preaching, to provide instruction for young men seeking the ministry, and to aid the church in giving him an adequate stipend.

Declining offers in some respects more attractive, ~~The~~ ^{Second} Mr. Kollock accepted both of these positions, and was Pastor. installed as pastor June twelfth, 1804. The salary promised by the congregation was five hundred dollars.

Mr. Kollock remained in Princeton less than three years. In 1806 he entered upon a pastoral charge in Savannah, Georgia, which he held until his death in 1819. His popularity as a preacher never abated, and the affection cherished for him by people of all classes and creeds was extraordinary. Crowds surrounded his house during his last sickness. The Mayor of Savannah issued a proclamation requesting the suspension of all business on the day of his funeral, and the vessels in the harbor placed their flags at half-mast.

Although but forty-one years of age at the time of his decease, Mr. Kollock had become one of the foremost preachers of his day. Of Huguenot ancestry, and familiar with the French language, he possessed many of the characteristic qualities of the great pulpit orators of France. His published sermons were in their time highly prized. "More than once," remarks Dr. Schenck, "have I met with plain Christians who have hoarded

1. Sprague's Annals of the American Pulpit, Vol. IV, p. 265.

up a copy of Kollock's Sermons as, next to the Bible, their choicest literary treasure."

Fifteen persons were admitted to the church during Mr. Kollock's pastorate. The ruling elders in service were Dr. Wiggins, James Hamilton, Daniel Agnew,—who have been already mentioned,—John Van Cleve, M.D., William Thompson, and Peter Updike.

Dr. Van Cleve, a noted physician, was a ruling elder from 1805 to 1826. He was a trustee of the College from 1810 to 1826, and at one time temporarily filled the chair of Chemistry. His house stood on the site now occupied by University Hall.

William Thompson was Professor of Languages in the College. He was elected to the eldership in 1805 and remained in office until his death in 1813.

Of Peter Updike I have been unable to learn anything save that he was an elder from 1805 to 1818.

On the fourteenth of November, 1804, Dr. Thomas Wiggins, a ruling elder since 1792, deceased, bequeathing to the church, for the use of its pastors, his dwelling house and upwards of twenty acres of land. Certain legal difficulties in the way of taking possession of this property, which unexpectedly presented themselves, were removed by an equitable settlement with the heirs of the testator. The house, at present owned by the Princeton Gas Light Company, was occupied by the pastors of the church until 1847, when it was sold. A portion of this land was added to the old Princeton Cemetery, and the remainder was disposed of in parcels, realizing finally about thirty-five hundred dollars for investment in a new parsonage. The trustees of the church caused a stone, suitably inscribed, to be placed over Dr. Wiggins' grave.

The minutes of the session under date of October fourth, 1806, contain the following entry: "William Schenck, son of Joseph Schenck, applied for admittance to the ordinance of the Lord's Supper, and after giving the greatest satisfaction to session he was admitted." On the opposite page is this record: "October 6th — Wm. Schenck was baptized." On that, to him, eventful Sabbath, this young man wrote in his diary: "On this day I was baptized by the Rev. Henry Kollock and admitted to the Sacrament of the Lord's Supper. . . Grant, Almighty Father, that I, admitted to so glorious a privilege, may study with all my heart and all my soul and all my strength, to grow more and more unto the perfect day. May it be my greatest pleasure, my meat and my drink, to know, to love, and to serve thee."¹ He little thought that he was destined to employ the powers thus consecrated to the service of his Redeemer, in a brief but useful ministry as pastor of the church into whose fellowship he was that day received.

William C. Schenck was born in the immediate vicinity of Princeton in the year 1788. He was a descendant of Garret Schenck, who, in company with John Covenhoven of Monmouth County, purchased of William Penn in 1737 sixty-five hundred acres of land on the south side of Stony Brook, a portion of which still bears the name of Penn's Neck. His parents were noted for exemplary piety. Brought under the shadow of a great sorrow by the death of his mother while he was a student in the college, he found comfort and peace in committing himself to the atoning mercy of God in Jesus Christ. Upon making profession of his faith he devoted himself to the ministry, and pursued theological studies under

1. See Dr. W. E. Schenck's Historical Discourse, p. 51.

the direction of Dr. Samuel Stanhope Smith. He was licensed to preach by the Presbytery of New Brunswick in 1808, and for a time occupied the pulpit of a vacant church at Cooperstown, New York. In the Spring of 1809 he returned to Princeton, and for some months ministered to this church with such acceptance that he was invited to become its pastor. On the sixth of June 1810, when but twenty-two years of age, he was formally ordained and installed.

The church numbered at this time more than a hundred members, The elders in active service were James Hamilton, Peter Updike, John Davidson, Samuel Bayard, James Moore, Zebulon Morford, Francis D. Janvier, and John Van Cleve, M. D. Thomas Blackwell, Daniel Agnew, and Professor William Thompson were still living, but they no longer attended the meetings of the session.

James Moore, an elder from 1807 to 1832, and a trustee from 1786 to 1831, was a tanner and currier. He was a captain of militia during the Revolution, and was highly respected for bravery and patriotism. Moore Street perpetuates his name.

Zebulon Morford belonged to a respectable English family. He owned at one time the Castle Howard farm, the oldest farm in the immediate vicinity of Princeton. Socially he was less conspicuous than his brother, Major Stephen Morford. His term of service in the session continued from 1807 to 1841.

Francis DeHaes Janvier, a son-in-law of Professor Thompson, was of French and Dutch lineage, and, though content to follow the modest occupation of a coach painter, was a truly remarkable character. Dr. James W. Alexander wrote concerning him that "he was a devourer of books. . . There was nothing in the wide circle of English literature so far as it is

traversed by most professed scholars with which he was not familiar. He had made himself master of the French language, and perused its chief treasures. He was fully suited to mingle with any group of literary or scientific men."¹ Mr. Janvier's home was in Mercer Street, in the house now occupied by Miss Hageman. Chosen to the Eldership in 1807, he held the office until his decease in 1824.

Samuel Bayard was prominent in the group of excellent men who then adorned the society of Princeton. Of distinguished Huguenot ancestry, highly educated, versed in public affairs, and a consistent and earnest Christian, he left behind him a name which abides in honor. To every demand of private and social duty he was assiduously faithful. He was Mayor of the borough, and frequently a member of the Council. He was an active trustee as well as treasurer of the college, and a member of the Board of Trustees of the Theological Seminary from 1824 to 1840. He was one of the founders of the New York Historical Society. From 1807 to 1838 he was a trustee of the church, and a ruling elder from 1807 to 1840. Bayard Avenue was named in his honor. He lived in the house built by Dr. Bainbridge, now the residence of Mr. F. S. Conover.

Mr. Bayard was the author of several works relating to the profession of the law, and of a useful religious book, entitled "Letters on the Sacrament of the Lord's Supper." He also conducted an extensive correspondence with eminent men in Great Britain. Dr. J. W. Alexander in one of his "Familiar Letters," says: "I spent an hour this morning with good old Mr. Bayard. He showed me letters from William Pitt, Lord Erskine, Lord

1. Life of J. Addison Alexander, D.D., pp. 70, 71.

Lansdowne, and Sir John Sinclair. . . Also several letters from Wilberforce.”¹

A session made up of such men as I have described might be expected to maintain a watchful care over the interests committed to their charge. Two instances are worthy of mention. At a meeting held November twenty-fourth, 1807, the Session resolved “that a committee of public instruction be at this time appointed whose business it should be to attend to the public religious instruction of the children. Samuel Bayard, Zebulon Morford, and John Van Cleve were accordingly appointed to that office.” The minutes of a later meeting (September twenty-ninth, 1809) state that “Mr. —, a young gentleman, who came to this place with the intention of studying divinity, applied for admission to the ordinance of the Lord’s Supper. The session examined him strictly and finally recommended him to withdraw his application until he should by study and self-examination acquire more precise and correct ideas on the leading points in divinity.” It is pleasing to be able to add that this young gentleman renewed his application several months afterwards and was admitted.

The trustees of the church at the time of Mr. Schenck’s entrance on pastoral duty were James Moore, James Hamilton, John Harrison, Colonel Erkuries Beatty, Richard Stockton, LL.D., Ebenezer Stockton, M.D., and Samuel Bayard.

There was no Board of Deacons, but in 1807 ruling elders James Moore, Zebulon Morford, and Francis D. Janvier were appointed a committee “to attend to the ordinary business of deacons.”

1. Vol. 1, p. 273.

In February, 1813, the house of worship erected in colonial times, and repaired at much expense after the war of the Revolution, was entirely destroyed by fire. This was no small calamity for a congregation which had much difficulty in meeting its ordinary liabilities. The use of a college recitation room for public services was kindly offered. This did not furnish adequate accommodation for both students and townspeople, and, in consequence, a separate service on the Sabbath was instituted by the college, which continued after the rebuilding of the church, and exists to this day.

With much difficulty funds were secured for the new building. Some gifts came from friends in other places. Drs. Green, Alexander, and others, were requested to solicit contributions outside of Princeton. A trustee who had gone to Philadelphia for medical assistance was formally asked to "use his influence among his friends and other persons charitably disposed," for the purpose of obtaining money. A plan was formed, which, however, was not carried out, of publishing a volume containing sermons by the eminent preachers of Princeton, to be sold for the benefit of the church. Five hundred dollars were given by the corporation of the college, who also promised to give a "good and sufficient title" to the land on which the church stood. Certain conditions were stipulated which were essentially the same with the original agreement made in 1762. The Honorable Elias Boudinot kindly aided in furnishing the new church by the gift of a chandelier.

The building was finished in July, 1814. It was a brick structure, placed with its side toward the street. The entrances were at the west end. There were two aisles and seventy-six pews on the ground floor. The use of the gallery on

the south side was granted to the college. A portion of the north gallery was set apart for colored people. The cost of rebuilding was about ninety-five hundred dollars. An indebtedness remained of fifty-four hundred dollars. To cover this amount the pews were offered for sale at prices ranging from twenty-five to one hundred and fifty dollars, according to size and location. On these valuations a yearly tax of twelve per cent. was laid for the purpose of raising the pastor's salary. This method was adopted by the advice of Dr. Ashbel Green, who had in 1812 succeeded Dr. Smith in the presidency of the college, in lieu of an annual subscription which appears to have been a source of constant trouble to the trustees.

Until 1821 the church was lighted in the evening with candles. Thirty were considered a liberal allowance for two evenings. The sexton was forbidden to light the chandelier without "particular orders from the pastor."

The singing at this time was led by a precentor, Mr. Cornelius Terhune of Rocky Hill.

An event of great importance occurring during the pastorate of Mr. Schenck was the establishment in Princeton of the Theological Seminary of the Presbyterian Church. The act of the General Assembly was passed in 1810; the Plan of the Seminary was ratified in 1811; and the institution was opened for students on the twelfth of August, 1812. Its first Professor was the Rev. Archibald Alexander, D.D., then in the full possession of his matchless powers as a preacher and teacher. The first students were three in number. Dr. Alexander's first residence was the house in Mercer Street already spoken of as at one time the home of Mr. Janvier; and there the little group of students found at once library, chapel and lecture room. "The

handful of young men gathered around their preceptor almost as members of his family, going freely in and out, sitting at his board, joining in the domestic worship, and, in a sense, not merely learning of him, but living with him."¹ The establishment of this institution has been of inestimable value to Princeton. The residence among us of its able and learned faculty, their interest in our churches and their occasional preaching, and the engagement of its students in many lines of evangelistic effort throughout the village and surrounding country, afford advantages which few rural towns can enjoy.

The period of Mr. Schenck's ministry was signalized also by a memorable work of the Holy Spirit, which, though its fruits were visible chiefly in the college, brought a rich blessing to the town. In 1814 about thirty persons were added to the church. In 1815 the preaching of Drs. Green, Alexander, and Miller, in the Chapel of the college, and the faithful labors of six or eight students who agreed to visit the different rooms and press upon the attention of their fellows the claims of religion, were followed by an awakening the results of which eternity alone can disclose. There were one hundred and five students in the college of whom not more than twelve were professors of religion. Not less than forty were converted at the time, and others received impressions which were doubtless in many cases abiding. "For a time," wrote Dr. Green, "it seemed as if the whole of our charge was pressing into the Kingdom of God; so that at length the inquiry in regard to them was not who *was* engaged about religion, but who *was not*."² Dr. Green also relates that the example of two students who made a public

1. Life of A. Alexander, D.D., p. 373.

2. Dr. Schenck's Historical Discourse, p. 61.

profession of religion wrought powerfully upon the minds of their companions. It is interesting to remember that these youths were Charles Hodge and his friend Kensey Johns Van Dyke. Other subjects of this revival were the Rev. John Johns, D.D., Bishop of the Protestant Episcopal Church in Virginia; the Rev. James V. Henry; the Rev. Symmes C. Henry of Cranbury; the Rev. Ravaud K. Rodgers of Bound Brook; the Rev. John Goldsmith of Long Island; the Rev. William J. Armstrong, D.D., distinguished for zealous labors as a Secretary of the American Board of Foreign Missions; the Rev. William James of Albany; the Rev. Charles P. McIlvaine, D.D., Protestant Episcopal Bishop of Ohio, great in intellect, and greater still in the Christian love which refused to be cramped within the limits of a sect; the Rev. John Maclean, D.D., the beauty of whose character and life we all have known; the Rev. David Magie, D.D., of Elizabeth, a "model pastor" for forty-five years in his native town; and the Rev. Charles C. Beatty, D.D., a son of Princeton, who not only toiled unweariedly in the ministry of the Gospel, but also devoted great sums of money to the educational interests of the Presbyterian Church.

Upwards of twenty of the townspeople were converted during this revival.

In October, 1818, the successful labors of Mr. Schenck were interrupted by an attack of typhus fever which caused his death on the seventeenth day of that month in the thirty-first year of his age. "He was," said the pastor of a neighboring church, "growing in the love and confidence of his flock, and seemed destined to make them a compact, well cemented company, prospering in the things that make for holiness and heaven."¹ At

1. The Rev. Isaac V. Brown of Lawrenceville. See Dr. Schenck's Discourse, p. 65.

the time of his conversion he had expressed an eager desire to be holy and useful, and his desire had been granted. The funeral discourse was preached by the Rev. Dr. Miller. The trustees of the congregation made kindly provision for the comfort of the widow of the deceased pastor, granting the use of the parsonage and the continuance of her husband's salary until the following Spring. The Session caused a marble monument to be erected over his grave.

One hundred and fifty-five persons were admitted to membership in the church during Mr. Schenck's ministry, the majority of them on profession of their faith. A considerable number of those received on profession subsequently studied for the ministry, viz., Lewis Bayard, Thomas H. Skinner, Nicholas G. Patterson, Benjamin F. Stanton, Robert Steele, Jeremiah Chamberlain, Charles Hodge, William James, Charles S. Stewart, John Johns, Ravaud K. Rodgers, Samuel F. Darrach, Ezra Youngs, Gilbert Morgan, William D. Snodgrass, William Moderswell, Henry A. Boardman, Aaron D. Lane, John Maclean, John Breckinridge, Charles C. Beatty, Thomas C. Kennedy.

An interval of more than a year and a half elapsed before the settlement of Mr. Schenck's successor. Meanwhile the elders made such provision as they could for the pastoral care of the congregation. It was resolved (October twenty-fifth, 1818) "that Session will henceforward take charge of the religious instruction of the youth and children of this congregation so long as the same shall be destitute of a pastor." Mr. Janvier was appointed (December fifth, 1818) "a committee to wait on such students as he might think proper, and to request them in behalf of Session to attend to the instruction of the Bible classes, and to the celebration of divine worship in those religious

societies, that have been formed in the vicinity of Princeton, and are connected with this congregation ;” and he was likewise to hear the recitations in the Catechism of the children of the congregation who were to be assembled for that purpose. On the twenty-first of January, 1819, they voted unanimously in favor of calling the Rev. Archibald Alexander, D.D., to the vacant pastorate, and requested the trustees to unite with them in bringing this recommendation before the congregation. As no further notice of this movement is on record, we may conclude that it was quietly suppressed by Dr. Alexander. On the twelfth of October in the same year, the Session passed a resolution in which they declared it expedient to invite “the Rev. Mr. William Allen, of Hanover, late president of the University of Dartmouth in the State of New Hampshire, to become their pastor.” A call was accordingly extended to Mr. Allen by the congregation, but declined by him. On the twenty-eighth of February, 1820, the congregation again met and elected as their pastor the Rev. George Spafford Woodhull, of Cranbury, New Jersey. It was at the same time resolved “that six hundred and fifty dollars in cash and the use of the parsonage and glebe be voted as the salary of the Rev. Mr. Woodhull annually.” He was installed on the fifth of July, 1820.

Mr. Woodhull was at this time forty-seven years The Fourth of age. He was a son of the Rev. John Woodhull, Pastor. D.D., of Freehold, and a graduate of the College of New Jersey in the class of 1790. In 1798 he became the pastor of the church at Cranbury. The attention of the Princeton congregation had been drawn to him after the the resignation of Dr. Kollock, but the Presbytery had advised against his removal. His ministry of twenty-two years at Cranbury was eminently useful. He

was a public spirited man, in full sympathy with the philanthropic and religious movements of the time. From 1807 to 1834 he was an efficient trustee of the College. In 1811 he was one of a number of gentlemen who met in Princeton for the organization of the New Jersey Bible Society. Four years later he originated a scheme of Bible class instruction which was approved by the Presbytery and Synod and recommended to the churches by the General Assembly.¹ He was also a pioneer in the temperance reform, having caused a temperance pledge to be circulated among the members of his congregation as early as the year 1815, and having in 1818 secured the passage by the Presbytery of an overture to the General Assembly which drew from that body a stringent admonition against the use of ardent spirits by church officers and members.²

Without possessing remarkable gifts as a pulpit orator, Mr. Woodhull was useful, consistent, and dignified in all his relation to the church. Two hundred and ninety-four persons were admitted to membership during his residence here of twelve years, more than four-fifths of whom made profession of their faith. Among these were Albert B. Dod, James W. Alexander, Edward D. Smith, Edward Norris Kirk, and Joseph Addison Alexander. At this time also there was an outbreak of philanthropic and missionary zeal throughout the American Church which made itself felt in Princeton, and found expression in the organization of societies for benevolent work. In 1815 a Sabbath School Association had been formed by a number of students among whom were Charles P. McIlvaine, John S. Newbold and Eliphalet W. Gilbert. In 1816 the Female Benevolent Society

1. Minutes of General Assembly 1816, pp. 627, 628.

2. Minutes of General Assembly 1818, p. 684.

of Princeton had its origin. Its object was to aid the poor not only by charitable gifts, but also by educating their children. It established a school in 1825, for which, in 1830, a building was erected in Witherspoon Street on land belonging to the church. In addition to the ordinary branches of knowledge, the Bible and the Westminster Catechism were thoroughly taught. This school, at first under the care of Miss Harriet Nicholson, was, from the year 1840 until its recent discontinuance, conducted by Miss Mary R. Lockard who died July seventeen, 1885, at an advanced age, leaving behind her the savor of a good name and the memory of an unpretending but most useful life. Throughout its continuance, nearly sixty years, it enjoyed the care of many of the first ladies of Princeton, and was a source of no little benefit to the community.¹ In 1822 was organized "The Princeton Female Society for the Support of a Female School in India." In 1824 a public meeting was held in the church in the interest of African Colonization. Addresses were made by Captain Robert F. Stockton of the Navy, Dr. Samuel Miller, and others, and the New Jersey Colonization Society was formed. Its annual meetings were held in Princeton for several years, and commanded the services of many of the prominent men of the state. The Princeton Tract Society which still prosecutes its admirable work of monthly house to house visitation and tract distribution throughout the town, was founded in 1825; and the Princeton Bible Society in 1826.

About this time the educational and religious destitutions of certain portions of the State began to awaken deep anxiety, and a public meeting of the inhabitants of Princeton was held

1. The lineal descendant of the Benevolent Society is the Ladies' Aid Society; an efficient and useful organization.

on the thirteenth of December, 1827, when it was resolved to endeavor, with the co-operation of other friends of morals and religion, to raise within two years the sum of forty thousand dollars "for the support of missionaries and the establishment of schools in the destitute parts of the State"; and to place the funds so raised "under the control of the Domestic Missionary Society of New Jersey." The entire sum desired was not raised, but Princeton contributed a larger proportion than any other locality, and upon Princeton men and women devolved much of the labor and responsibility connected with the enterprise. Of all the agents employed the most efficient was the Rev. Robert Baird, in later years the distinguished Secretary of the American and Foreign Christian Union. He had been graduated from the Princeton Theological Seminary in 1822, and for five years thereafter was the principal of an academy in the village. His chosen plan of life, on the execution of which he was now about to enter, was "the extension of Protestantism and the evangelization of the world, in connection with the great religious and benevolent societies." By indefatigable labor in holding meetings in every county of the State, and by a series of essays on the subject, he succeeded in arousing a public sentiment in favor of common schools, which at once led to the passage of a legislative act appropriating twenty thousand dollars annually for this purpose. Dr. John Maclean has left on record his opinion that "to no one man was the State of New Jersey so much indebted as to Dr. Baird for the establishment of its system of common schools."¹ At the fifteenth annual meeting of the Nassau Hall Bible Society, held July thirty-first, 1827, it was determined to seek the coöperation of other societies in supplying with the Bible every destitute

1. See Hageman's History of Princeton, Vol. I., p. 259.

family in New Jersey, within one year. This project was fully carried into effect, the Rev. Mr. Baird taking a leading part. Seven thousand families were found entirely destitute of the Sacred Scriptures. An appalling amount of illiteracy, also, was brought to light, and a strong impulse given to all movements in the behalf of intellectual and moral enlightenment.

With all these movements our church was closely connected, and its interest and sympathy were practically shown by personal effort and liberal gifts of money on the part of its members.

Nor was the church wanting in attention to the more ordinary methods of Christian beneficence. The minutes of the Session indicate that contributions were made in behalf of the poor, and "toward the Bible, Missionary, Education, Sabbath School, and Benevolent Societies." Recently a considerable sum had been given in aid of the Theological Seminary. One hundred dollars were paid annually "towards the support of a student in the Seminary;" and there was also "a public collection in the church for the use of the Seminary once every year."

In order to complete our survey of Mr. Woodhull's ministry we should notice the supply, in part at least, of the want long sorely felt of a room in which to hold the social services of the church. More than once had the session and trustees united in urging upon the congregation the importance of erecting a "Sessional Hall" or chapel. But nothing was done until 1830 when an arrangement was made with the Female Benevolent Society by which on a lot on Witherspoon Street belonging to the "ministerial property" left by Dr. Wiggins, a building (still standing) was erected at the joint expense of the Society and the Session, the lower story of which was the school room of the Society and the upper story the lecture room of the church. On

the twenty-third of June 1830, the Session formally invited the Sabbath School to meet in this place.

Ruling Elders Thomas Blackwell, John Van Cleve, M.D., Captain James Moore, and Francis D. Janvier died during Mr. Woodhull's term of service; and John S. Wilson, Ralph Lane, Professor Robert B. Patton, John C. Schenck, John Lowrey, and Jacob Lane were elected to the eldership.

Mr. Wilson was a merchant doing business at the corner of Nassau and Washington Streets. He was held in high esteem and frequently called to public office. He was an elder in the church fifteen years and a trustee five years. One of his daughters was married to the Rev. E. D. G. Prime, the present senior editor of the *New York Observer*.

John C. Schenck was a merchant at Queenston. Deeply interested in the religious work done in that neighborhood by students from the Theological Seminary, he conveyed in 1832 a lot of land to five trustees, all of whom were members of this church, "to erect thereon a suitable building for the purpose of religious worship, and for the use of the Queenston Society and Sabbath School." Through the liberality of the church means were at once provided for the erection of a chapel. This property is now held by our Board of Trustees.

Colonel John Lowrey seems to have been a popular character, possessing the confidence of the entire community, and almost constantly holding official place. He lived where Mercer Hall now stands. He was a trustee for one year and an elder from 1826 to 1845. His son, the Rev. John Lowrey, is at this time the pastor of the Presbyterian Church at Hackettstown, New Jersey.

Jacob Lane was known to many of us. He was a member of the session, with the exception of a brief interval of residence elsewhere, for fifty-two years, dying in 1878, at the age of ninety-one.

Of Robert B. Patton much might be said did time permit. He was elected to the professorship of Languages in the College in 1825, and resigned in 1829 to become the founder and principal of the Edgehill High School, which admitted only boys under twelve years of age, and anticipated in thoroughness of instruction the methods of the best modern preparatory schools. Joseph Addison Alexander, then a youth of nineteen, was employed by him as an assistant teacher, and was thus brought under an influence which gave direction to his remarkable career. "No man," says the biographer of Dr. J. A. Alexander, "with one exception, had more influence than Mr. Patton in moulding his intellectual character."¹ In a letter to his brother James, dated May 5th, 1859, Dr. J. A. Alexander writes: "I need not remind you of my early and almost unnatural proclivity to Oriental studies . . . it was my cherished wish for several years to settle in the East . . . and so far from having any missionary zeal, I was really afraid the Moslems would be Christianized before I could get at them. . . . My Oriental studies were continued after my College course. . . . It is nevertheless true that I had already begun to be weaned from Anatolic to Hellenic studies. The exciting cause of this change was the influence of Patton—first as a teacher, chiefly by his making me acquainted with the German form of classical philology; then by means of his Society [the Philological] and library;

1. Life of J. A. Alexander, D.D., p. 213.

and lastly by association with him at Edgehill."¹ This was a noble tribute to Professor Patton's intellectual power and to the indelible impress which it left upon one who was destined to become eminent among the scholars and teachers of the American Church. Mr. Patton removed from Princeton in 1835, having served the church as a ruling elder for nine years.

Crowned as was the ministry of Mr. Woodhull with abundant tokens of divine favor, it was not allowed to pursue a wholly untroubled course. Difficulties arose, which at length made themselves so seriously felt that he deemed it wise to seek the severance of the tie which had long bound him to the church. Two causes may be assigned. In the first place, some in the congregation, forgetting that the church had always flourished far more under the care of ministers of even moderate abilities, wholly devoted to its interests, than under brilliant preaching unaccompanied by pastoral oversight, were desirous of effecting an arrangement by which the professors of the Theological Seminary should frequently and regularly occupy the pulpit. This had been manifested in the wish to call Dr. Archibald Alexander, burdened as he was with the duties of his theological chair, to the pastorate, and in the decline of revenue from pews which had followed the discontinuance in 1825 of the "Sabbath evening lectures," which had for some time been given in the church by the professors of the Seminary. This state of things was not surprising. A village church standing between a college on the one hand and a school of theology on the other holds an anomalous position. It is a curious blending of the city with the country church. Without the wealth and the push of the city church, it naturally acquires tastes and ambitions much beyond those of

1. Life of J. A. Alexander, D.D., pp. 217-219.

the ordinary country congregation. Unable to obtain the services of a pulpit celebrity, it yet believes itself to be capable of enjoying the productions of the great masters of homiletical art. Hence arises a chronic difficulty more fully met, perhaps, in our own day than in the time of which we are speaking, by a certain "freedom of worship" too familiar to need description.

A second and more potent cause of uneasiness may probably be found in the spirit of the age, which was waking tendencies some of which yielded wholesome fruit, while others were pregnant with mischief. Philanthropic agitations which, guided by a zeal not according to knowledge, sometimes arrayed themselves against the Bible and the Church; efforts for religious revival, which in many localities were hasty and fanatical, and brought into play methods not accordant with the highest Christian wisdom; heated disputes as to the respective merits of voluntary societies and ecclesiastical boards; doctrinal controversies which separated Congregationalism and Presbyterianism into Old School and New School, and at length rent the Presbyterian Church in twain; all these were in the air, and could not but be felt even in Princeton. So staid a body as the Session of this church, thinking perhaps that they must keep abreast of the age, adopted, evidently without the consent of the pastor, a measure that drew upon them the rebuke of the Presbytery as violating Presbyterian order. A significant movement was the petition of twenty-three persons in 1832 for the organization of a Second Presbyterian Church. The minutes of Session, under date of August fourth, 1832, give at length the reply of that body to the petition. It was written by Mr. Bayard and was a temperate and dignified paper breathing throughout the spirit of Christian kindness. It is too long to

be given here in full. The petitioners were reminded that similar undertakings in small towns had been followed by "disastrous and unhappy consequences;" that the officers of the Church could scarcely be expected to initiate a division; and that in any case the Presbytery, and not the Session, was the body from which counsel should be sought. The Session could hardly have done otherwise in the light which they had; but to one who looks at the matter from the point of view of the present, it seems not unlikely that the establishment at that time, rather than later, of the Second Presbyterian Church, might have been the wiser course.

On the eleventh of August, 1832, Mr. Woodhull, hoping to prevent by his withdrawal from the pastorate the division of the church, announced his intention of taking the necessary steps to that end. He received a call from the church at Middletown Point, New Jersey, and spent in that place the last two years of his life, dying there on the twenty-fifth of December, 1834, in the sixty-second year of his age. It is pleasing to recall, as showing the esteem in which he was held by his Princeton congregation, that the Rev. Dr. Miller at their request preached a memorial sermon. "One fact," said Dr. Miller in this discourse, "is unquestionably certain, that during the twelve years of his pastoral service, this church received a greater number of members to her communion than in any preceding period of twelve years since the commencement of her existence. . . It has been my lot within the last forty years of my life to be acquainted with many hundred ministers of the Gospel of various denominations, and with not a few of them to be on what might be called intimate terms; and although I have known a number of more profound attainments and of more

impressive eloquence than your late pastor, yet in the great moral qualities which go to form the good man, the exemplary Christian, the diligent and untiring pastor, the benevolent neighbor and citizen, and the dignified, polished, and perfect gentleman, I have seldom known his equal, and I think never, on the whole, his superior. . . . He never made ambitious claims; never put himself forward; seldom asserted what was his due; and in a word, in meekness, in modesty, in retiring, unassuming gentleness, and in a prudence which seemed never to sleep, he set before his professional brethren and his fellow Christians a noble example."¹

We now approach a period within the recollection of the older members of the congregation. On the fourteenth of January, 1833, the Rev. John McDowell, D.D., was elected to the vacant pastorate. Dr. McDowell declined the call, and on the twentieth of the following May, the Rev. Dr. Benjamin Holt Rice was chosen.

Dr. Rice was about fifty years of age. He had The Fifth married the sister of Dr. Archibald Alexander. His Pastor. first pastoral charge was in Petersburg, Virginia. For a short time previous to his coming to Princeton, he was the pastor of the Pearl Street Presbyterian Church in the city of New York. Inferior in learning and ability to his more distinguished brother, John Holt Rice, he was, in the language of a kinsman, "in his best days and in his happiest moments, one of the most effective of extemporaneous preachers. . . . He was greatly beloved and exceedingly useful as a pastor; and his piety was made up of the qualities of a manly vigor and a delightful, almost womanly, delicacy and tenderness."²

1. Hageman's History of Princeton, Vol. II., p. 132.

2. Life of J. A. Alexander, D.D., p. 776.

Dr. Rice was installed on the fifteenth of August, 1833.

Princeton was now in a flourishing condition. Large classes were in attendance at the Theological Seminary; and the College, under the administration of Dr. Carnahan, had placed in its chairs of instruction some professors of distinguished ability, and was growing in popularity and influence. Many families of intelligence and respectability had sought a residence here, and there seemed to be progress in all directions. In these circumstances it was not to be expected that the Presbyterian Church should longer be allowed to remain as hitherto, with the exception of the Friends' Meeting, the only religious society in the town. Other denominations now began to establish themselves in the village. In 1833, a few months prior to the installation of Dr. Rice, a Protestant Episcopal Church was organized. This was done with entire good feeling on the part of the Presbyterians, who, as Dr. Macdonald states, offered to Bishop Doane the use of their house of worship for the meeting at which the organization was effected.¹ Dr. Samuel Miller, who had strenuously controverted in his writings the claims of prelacy was a donor to the building fund. In a letter given at length in the Life of Dr. Miller,² Judge Field says: "When it was for the first time proposed to build an Episcopal church at Princeton, instead of discouraging or throwing obstacles in the way of it, he contributed toward the fund for its erection; and I remember the great gratification which this act of liberality upon his part gave to those who were engaged in the enterprise."

1. "A Century in the History of the First Presbyterian Church, Princeton," p. 23.

2. Vol. 2., p. 383.

The Methodists were next on the ground, organizing a "class" in 1842, and erecting a church edifice in 1847.

The colored people organized a Methodist church in 1836, and a Presbyterian church in 1846.

The Second Presbyterian Church was organized on the twenty-third of December, 1847, shortly after the resignation of Dr. Rice, and before the election of his successor.

On the sixth of July, 1835, the calamity of 1813 was repeated, and the congregation again saw its place of worship destroyed by fire. The fire was caused by the explosion of a sky-rocket on the roof. The use of the chapel of the Theological Seminary for the public services of the church was offered and accepted.¹ Arrangements were promptly made for the erection of a new edifice. A question having arisen as to the validity of the title-deed held by the congregation, owing to some informality, another deed was executed bearing the signature of the president of the College and sealed with the College seal. The new church was ready for occupancy in November, 1836, and was completely furnished in the summer of 1837. The plan of the gallery and pulpit was drawn by Professor Albert B. Dod. The cost of the building was sixteen thousand dollars. It has since been lengthened and its interior has been improved, but the general appearance of its exterior is the same now as then. In 1848 a lecture room was built at the south end, at a cost of about sixteen hundred dollars, three hundred dollars of which were given by the Rev. E. N. Kirk, D.D., of Boston, formerly a member of the church.

1. It should be mentioned here that the Vestry of the Episcopal church kindly offered the use of their house of worship when not needed for their own services.

Dr. Rice's administration of affairs evinced a watchful care over all the interests of the church. The observance of the Sacrament of the Lord's Supper, which until 1820 had taken place alternately at Princeton and at Kingston, and which upon the conclusion of that arrangement had been celebrated here at intervals of three months, was now directed to be observed six times in the year. Church members guilty of immoral conduct were faithfully dealt with by the Session. An elders' prayer meeting was held every Sabbath morning. Action was taken in favor of temperance, as follows: "*Resolved*, That the Session of this Church do most earnestly recommend to all the members of this Congregation to abstain from the use of ardent spirits, except as a medicine, and that they discourage the use of it as a drink even in a moderate degree in their several families, and in all cases to use their utmost influence to check this most destructive evil."¹ Special attention was paid to the people of color belonging to the congregation. A Board of Deacons was constituted in 1845, of which William R. Murphy and Daniel B. Wagner were the first members.

During Dr. Rice's pastorate two hundred and forty-eight persons were admitted to membership from other churches, and two hundred and seventy-one upon profession of their faith. Among the latter number were James C. Moffat, now a professor in the Theological Seminary; Levi Janvier, a devoted missionary in India; William E. Schenck, afterwards the pastor of the church; George M. Maclean, M.D., for many years an efficient ruling elder; John M. Rogers, chaplain of the New Jersey state-prison at Trenton; Theodore Ledyard Cuyler, the distinguished Brooklyn pastor; Archibald Alexander Hodge, the

1. Minutes of Session, December 16th, 1835.

brilliant preacher and theologian, the shadow of whose recent death still rests upon us ; Oliver R. Willis, a successful teacher ; John A. Annin, long an active missionary in the far west ; Samuel Davies Alexander, now a pastor in the city of New York ; and Joseph Henry, a professor in the College and subsequently the Secretary of the Smithsonian Institute, a man not less illustrious for his piety than for his scientific attainments.

During this period ruling elders Zebulon Morford, Samuel Bayard, John S. Wilson, John Lowrey, Robert Voorhees, and John C. Schenck were removed by death. Professor Patton, John V. Talmage, and John Davison withdrew from the session on account of a change of residence. The elders elected were Daniel Bowne in 1835, Professor Stephen Alexander and John V. Talmage in 1840, Isaac Baker and Joseph H. Davis in 1845. The trustees were John Van Doren, John Lowrey, Alfred A. Woodhull, M.D., William R. Murphy, George M. Maclean, M.D., James Van Deventer, Professor Albert B. Dod, E. C. Wines, Samuel A. Lawrence, David N. Bogart, Alexander M. Cumming, R. R. Ross, John Bogart, George T. Olmsted, A. J. Dumont, John Davison, Philip Hendrickson, Peter I. Voorhees, Captain Thomas Crabbe, U. S. N., Professor Joseph Henry, J. S. Schanck, M.D., Joseph H. Davis, William Gulick, John T. Robinson, N. S. Berrien, Peter V. DeGraw, John F. Hageman, A. Van Duyn. All are dead save Messrs. Van Deventer and Hageman, who have ceased to be members of the board, and Dr. Schanck, the present president of the board, who has served this congregation as a trustee more than forty years.¹

1. Before this discourse was printed Dr. Schanck's long and faithful service in this capacity was terminated by his resignation tendered to the congregation at its annual meeting, February eleventh, 1888. The Rev. William Henry Green, D.D., was chosen a trustee in his room. James H. Wikoff, M.D., is now the president of the board.

Dr. Rice resigned the pastorate on the twenty-sixth of April, 1847, by reason of old age and increasing infirmity. "I cannot," he said, "do the work of this place with satisfaction to myself, or with profit to you. The burden has become so heavy that I feel it to be due to you and to myself to seek relief from it."

The resignation was accepted with regret. It was ordered that Dr. Rice's salary should be paid to the first of July, and the use of the parsonage was granted to him until it should be needed by his successor. The Presbytery ratified the action of the congregation, and the pulpit was formally declared vacant on the second of May.

Certain financial difficulties which had occasioned much perplexity and uneasiness previous to the resignation of Dr. Rice, were now again brought to the attention of the congregation. The parsonage needed expensive repairs, and there were protracted and fruitless discussions as to the question whether its owners or its occupants should be held responsible for them. Without entering into the merits of the question, it will suffice to say that the trouble was ended by ordering the sale of all the property left to the church by Dr. Wiggins, with the exception of the old session house lot, and of three acres reserved for the cemetery. The sum thus realized was placed at interest for the benefit of the pastor, according to the intent of the bequest.

Finding it impossible to come to a speedy agreement as to the choice of a pastor the congregation on the eighteenth of September, 1847, requested the session "to invite W. Henry Green, a licentiate of the Presbytery of New Brunswick, and Mr. Abraham Gosman, a licentiate of the Presbytery of Albany, to officiate as stated supplies for the space of six months." This

arrangement was carried into effect, and, as may be supposed, gave general satisfaction.

At a meeting held January thirty-first, 1848, the The Sixth
 Rev. William Edward Schenck, pastor of the Ham- Pastor.
 mond Street Presbyterian Church in the city of New York, was
 chosen to fill the vacant place. On the seventh of May he was
 installed by a committee of the Presbytery, consisting of the Rev.
 Symmes C. Henry, of Craubury, and the Rev. Drs. Carnahan
 and Miller, of Princeton.

Dr. Schenck is the only survivor of the former pastors of the church. His faithful and efficient service for more than thirty-two years as Secretary of the Presbyterian Board of Publication has won for him an honorable name. His relinquishment of this position on account of failing health was announced to the General Assembly of 1886. He is now enjoying a well-earned season of rest, in the healing climate of Southern California.¹

Born and educated in Princeton, the new pastor found himself in the midst of familiar scenes. He was in the vigor of young manhood and not without experience of the labors and cares of ministerial life. The old First Church was now one of a group of churches, each of which was gathering adherents and seeking its share of favor and support from the little community. The Protestant Episcopal, the Methodist, the Second Presbyterian, and the colored Methodist and Presbyterian Churches were fairly established. To these were added the Roman Catholic Church in 1850 and the Baptist Church in 1852. It is literally true that Protestantism seldom does any-

1. Since this was written Dr. Schenck has returned to his home in Philadelphia.

thing by halves. It is wont to indulge in minuter fractions, and by providing a steeple for each class of religious opinions and sometimes for the subdivisions thereof, to put itself in peril of dissipating energy which if concentrated would yield grander results.

In some respects the situation was propitious. The long struggle with perplexing questions touching the parsonage property had come to an end. A debt which in 1845 had amounted to \$2500, had been reduced to the manageable sum of \$300. Encouraged by these and other favoring circumstances the pastor girded himself for his work. Each elder was assigned to duty in a specified district. A Parochial School was established by the session, and for a time received aid from the School Fund of the State, and from the Presbyterian Board of Education. The school of Miss Lockard also was taken under the care of the session, and aided in the same way. These appropriations of public money were subsequently withdrawn as illegal. The Parochial School was supplanted by the Public School, and the school of Miss Lockard was maintained as at first by the Female Benevolent Society. As has been mentioned a lecture room was built in 1848, and to it were transferred the weekly lectures and prayer meetings and the exercises of the Sabbath School. At a meeting of the congregation held December fifteenth, 1851, it was announced that an iron fence had been erected in front of the church and that improvements had been made in the building and grounds at a total expense of \$787, which had been fully provided for. It was stated also that by the kindness of Mr. Paul Tulane a small balance of indebtedness had been paid, and that the church was for the first time

in eighty-nine years free from debt.¹ Arrangements were soon after made for introducing illuminating gas into the church and lecture room ; and thus the dim light of the oil lamps which had followed the more primitive era when the sexton was rigidly forbidden to use more than thirty candles in two evenings, but which in its turn had been made by the professors of the Seminary the ground of declining to conduct Sabbath evening services, gave place to a satisfactory substitute.

Better than all, the church was blessed with a gracious visitation of the Holy Spirit. The seventh of February, 1850, was observed as a day of fasting and prayer, in view of the spiritual needs of the congregation. The religious awakening that followed was extensive and profound. The pastor in a statement published at the time said : " As the fruits of this blessed season of revival it is hoped that in the neighborhood of one hundred persons have been made subjects of converting and sanctifying grace in the congregation of the First Presbyterian Church. Of these seventy-four have been recently welcomed to the communion table, while between twenty and thirty more are expected to apply for the privilege of coming to it at the next opportunity. In the College it is hoped that between thirty and forty of the students have experienced conversion."

I was a student in the College at the time and I well remember this work of grace in its connection with that institution. On the evening of November twentieth, 1849, while the inauguration of the Rev. James W. Alexander, D.D., as Professor of Church History in the Theological Seminary was taking place, a

1. At the time of the delivery of the present discourse the Church was in debt to the amount of \$723. An appeal to the Congregation was generously responded to and the whole sum was soon raised, Mr. Tulane contributing \$125.

“barring out” of North College was effected, accompanied with other disturbances. The measures adopted by the faculty for restoring order created intense excitement, and for a time the prevalent tendencies to insubordination and evil-doing were a source of no little anxiety. At length the solicitude of the religious students was aroused; fervent prayers were offered; and in the following February, beginning with the Day of Prayer for Colleges, which was then observed in that month, the Holy Spirit manifested His power in the conviction and conversion of many souls. Christians went from room to room urging upon their fellow students the instant obligation of repentance and faith. The public services were followed by “entry meetings” for prayer and conference. Scarcely a young man could be found in the institution who did not invite or expect religious conversation. “The best scholars,” wrote Dr. James W. Alexander, under date of March ninth, 1850, “and the very ring-leaders in vice, have been prostrated. Two of the managers of the commencement ball (for next June) have proposed to do away the ball; a nuisance which the trustees have feared to abate, and which for twenty years has drawn in even several of our less spiritual professing Christians or their children. The whole College may be said to be temporarily seeking God.”

In March, 1852, Mr. Schenck, to the surprise and grief of his people, informed them of his determination to remove from Princeton, and accept the position of Superintendent of Church Extension in the bounds of the Presbytery of Philadelphia. “This contemplated change,” he said, “arises from no coolness of affection. Our gracious God knows with what pain I have thought upon a separation. So far as I know my own heart, I believe my conclusions have grown out of a desire to do what

will most effectually promote the cause and kingdom of Jesus Christ by the salvation of men. And whatever may be the direction of God in this matter, my right hand will forsake her cunning and my tongue cleave to the roof of my mouth, before I can cease to love and pray for the prosperity of this church in which I was born and baptized and educated in the Christian faith, and with which for now just four years the Lord has given me so delightful a connection as its pastor."

The pastoral relation was dissolved on the thirtieth of March, 1852. During the term of Mr. Schenck's ministry one hundred and eleven members were added to the church on profession of their faith, and eighty-eight by certificate. The whole number of communicants at the time of his resignation was three hundred and fifty-three.

The ruling elders elected during Mr. Schenck's pastorate were John F. Hageman, Ralph Gulick, and Peter V. De Graw. The trustees elected were George T. Olmsted who had served in this capacity some years before, and Isaac Baker. David D. Cawley, Isaac Stryker, Peter I. Voorhees, John H. Clarke, Michael Hendrickson, and Isaac Van Dyke were ordained to the diaconate in 1851.

One of the admirable services rendered by Mr. Schenck to this congregation was the preparation, with great labor and research, of a discourse entitled "An Historical Account of the First Presbyterian Church of Princeton, N. J." It was preached on Thanksgiving Day, December twelfth, 1850, and was printed at the request of the congregation. It is to be deeply regretted that he has never found it possible to fulfil his original intention of revising and extending his interesting narrative. As it is, however, it possesses a permanent value, and must always be the

authoritative history of our church for the period to which it relates. "When I prepared my discourse," he remarked in a letter recently received, "the path was an entirely untrodden one, no effort having ever before been made, so far as I have learned, to trace the history of the church of which I was then pastor. Imperfect as the results may have been, my search for the facts was long and arduous, extending not only to records published and unpublished, but to the private letters and the memories of the oldest citizens of Princeton and its vicinity then living."¹

On the twenty-sixth of July, 1852, the Rev. William B. Weed, pastor of the Congregational Church in Stratford, Connecticut, an eccentric but brilliant and popular preacher, was called to the pastorate of this church. Mr. Weed held the call under consideration several months but finally declined it. The choice of the congregation next fell upon the Rev. The Seventh James Madison Macdonald, pastor of the Fifteenth Street Presbyterian Church in the city of New York. The election took place on the twenty-fifth of April, 1853. After much hesitation he announced a favorable decision, and was

1. The letter from which this paragraph was taken was written from South Pasadena, California, in reply to a communication informing Dr. Schenck of our intention to observe the centenary of the completed organization of our church. Dr. Schenck further says, "The history of that noble and venerable church should never be permitted to be forgotten. I rejoice in every effort put forth to keep it alive in the memories and hearts not only of the people of Princeton, but of the Presbyterian Church at large. . . . But there is one thing you will find it impossible to trace or even to fully estimate; the immense influence the First Church has had on the whole land through those who have gone out from Princeton and her institutions. Within the last thirty-five years I have travelled widely over the United States, and have also had a most extensive correspondence with every part of our country, and from every quarter I have received testimonies, both oral and written, going to show the wideness and the permanence of that blessed influence."

installed on the first of November. The services of that occasion were conducted by the Rev. Drs. Hodge, of Princeton; Davidson, of New Brunswick; Watson, of Kingston, and Henry, of Cranbury.

Dr. Macdonald was born in the year 1812 in Limerick, Maine, and came of Scotch ancestry. He was a graduate of Union College, Schenectady, New York, and of the Theological School of Yale College. After a ministry of five and a half years in New England, he became the pastor of the ancient Presbyterian Church of Jamaica, Long Island, of which he wrote the history. Nine years later he removed to New York, whence, after a stay of three years, he came to Princeton.

Of Dr. Macdonald's life and work in this place it is not necessary that I should attempt to give a detailed account, partly because many of you knew him well, and partly because you doubtless have in your possession his autobiographical sketch, published in 1873, of "A Twenty Years' Ministry in Princeton," as well as the Memorial Discourse, preached after his decease by the Rev. Dr. Atwater.

Although I was a student in the Theological Seminary at the opening of Dr. Macdonald's ministry here, I had not the honor of making his acquaintance, and my engagements on the Sabbath were such as to deprive me of the privilege of listening to his preaching save upon rare occasions. I have had frequent opportunities, however, during the last nine years, of learning that he won the gratitude and love of many hearts, and that his memory is cherished with tender affection.

His ministry was the longest in the history of the Church, extending from November first, 1853, to March nineteenth, 1876. It was eminently useful and fruitful. "There have been added

to this church," he observes in his *Reminiscences*, "during the twenty years of my ministry, six hundred and sixty-one persons, two hundred and eighty-eight on profession of their faith, and three hundred and seventy-three by certificate." About one hundred more were received before the close of his life. "Of those received in profession of their faith," he adds, "fifteen have been licensed to preach the Gospel." Among those were E. S. Fairchild, Samuel B. Dod, Francis B. Hodge, John Lowrey, Stirling Galt, Hugh Smythe, David J. Atwater, John Carrington. Mr. Carrington, now a pastor in San Francisco, was for some time a missionary in Siam.

There were seven ruling elders at the commencement of Dr. Macdonald's pastorate. Of these, Messrs. Stephen Alexander, John F. Hageman, and Jacob Lane survived him. Mr. Ralph Lane died in 1854 at the age of ninety-two; Mr. Ralph Gulick also in 1854; Mr. Isaac Baker in 1870. Mr. Daniel Bowne removed to Trenton. Mr. David Comfort, who became an elder in 1860, removed to Virginia in 1865. Mr. Joseph B. Wright was elected in 1863, but afterwards resigned his office on account of a change of residence. Dr. George M. Maclean was elected in 1867, and Messrs. John B. VanDoren, John V. Terhune, and Henry E. Hale in 1869.

The trustees appointed during Dr. Macdonald's pastorate were Dr. J. H. Wikoff, and Messrs. Emley Olden, John B. VanDoren, Leavitt Howe and Edward Howe.

With respect to the deacons Dr. Macdonald says in his *Reminiscences*: "The late Mr. John H. Clark of Hamilton Square, and Mr. Isaac Stryker, now of Newark, were the deacons in the earlier years of my ministry here. The present board (1873) consists of Mr. George T. Olmsted, elected December

twelfth, 1863, and Messrs. Philip Hendrickson, David A. Hudnut, and A. Bogart Stryker, elected November eighteenth, 1869."

The Sabbath School of the church deserves a more detailed account than can be given in this discourse. Its history, could all the facts be recovered, would present many features of no little interest. Dr. Charles Hodge, when a student in College, was one of its teachers. Professor Albert B. Dod was at one time its superintendent. At the opening of Dr. Macdonald's ministry, it was under the charge of Mr. J. Aspinwall Hodge, now pastor of the First Presbyterian Church, Hartford, Connecticut. Of those who subsequently presided over it four became distinguished as foreign missionaries, viz. Messrs. Charles H. Lloyd, Theodore Wynkoop, Jasper McIlvaine, and Gerald Dale.¹ It should not be forgotten, moreover, that many of the families of our congregation, living outside of the village, are connected with Sabbath Schools which were long since established in the vicinity of their homes, and which owe much of their great usefulness to the earnest labors of young men belonging to our literary institutions.

The shock of the Civil War which from 1861 to 1865 convulsed the nation, bringing about the abolition of slavery, and issuing finally in the firmer establishment of the Union for the creation of which Witherspoon and the other patriots of Princeton were willing to sacrifice property and life, was not unfelt in Princeton, although the horrors of battle were not known here as in the days of the Revolution. Several of the young men of the congregation entered the ranks of the defenders of the

1. Since Dr. Macdonald's decease the superintendents have been, successively, Messrs. Edward Howe, Harris R. Schenck, Melancthon W. Jacobus, William M. Paden, Richard D. Harlan, John G. Hibben, Henry E. Cobb and Hugh L. Hodge.

Nation. John Warner and Henry Stryker died in consequence of the exposures of active service. Captain Charles Hodge Dod, who died at City Point, Virginia, in 1864, is described by one who knew him from childhood as "highly gifted with mental accomplishments and physical attractions, amiable in disposition, pure in morals, an example to his associates." It was his purpose to devote himself to the work of the ministry. Surgeon George M. McGill, the oldest son of the Rev. Dr. McGill, survived hard and noble service in the War to fall a victim, in circumstances of peculiar sorrow, to Asiatic cholera, on the plains of Colorado. The Army and Navy Register said of him: "A hard student, an accomplished and skillful physician, a gallant officer, and a brave and warm-hearted gentleman—his loss to his corps and the army is irreparable; and none who have served with him will fail to remember him with pride, or to mourn him with sincerity." The patriotic women of Princeton contributed liberally to the comfort of the Union soldiers by gifts of clothing and other useful articles to the Sanitary and Christian Commissions and to the the army hospitals. Miss Margaret Breckinridge, a member of this church, gave her personal service and at length her life. She was a lady of the highest cultivation and refinement, and her soul glowed with fervent loyalty to the Union which some of her kindred were striving to destroy. Inspired at once with an ardent patriotism, and with a Christian philanthropy that caused her to be likened to Florence Nightingale, she carried the loveliness of her gracious womanhood into camp and hospital, and so unweariedly ministered to sick and wounded and dying soldiers as to win their reverent gratitude. Incessant labors wasted her

strength and an attack of "the fatal typhoid peculiar to camps" terminated her life in July, 1864.

Three years after the close of the war a new era of enlargement and prosperity dawned upon the College. The prayers and self-denying labors of its founders, its long and patient struggle with poverty, and the arduous and often unappreciated toil of the noble men who had from time to time composed its faculty, were at last proved to have been the seeds of a rich harvest. The number of students which had been diminished in consequence of the war began to increase. Wealthy friends saw that the time was now ripe for replenishing its treasury. And in 1868, one hundred years after the coming of Witherspoon, Scotland gave to its presidential chair another of her sons, a distinguished scholar and author, of the results of whose administration I surely need not speak in this presence.¹

In 1869 the re-union of the New School and Old School divisions of the Presbyterian Church was happily effected after a separation of thirty-two years.

These important events, occurring as they did during the term of Dr. Macdonald's ministry, and necessarily affecting the society and the institutions of the place, form an essential part of the history of the time, and exhibit the conditions and surroundings amidst which his labors were performed.

In 1861, a dwelling in Steadman Street (Library Place) was purchased of Mr. Jacob Lane for a parsonage. The house was doubled in size and otherwise improved at a total cost, including the purchase money, of nearly six thousand dollars.

1. Since this was written Dr. McCosh has resigned the presidency, and will retire from office at the close of the present College year in June, 1888. Early in the present month (February, 1888) the Trustees of the College unanimously elected the Rev. Dr. Francis L. Patton as his successor.

The avails of the Wiggins bequest together with a gift of one thousand dollars from Mr. Paul Tulane made possible this desirable addition to the church property. And thus the generosity of the worthy old elder has become a perennial source of blessing to the church and its successive pastors. In 1864 an organ was placed in the church. This had been strenuously opposed in former years and was accomplished now only after much discussion. In the Spring of 1875, the question of decorating the interior of the church edifice was agitated, but was soon merged in the larger project of increasing its size. Cogent reasons for enlargement were urged, and the costly undertaking was begun. The main building was extended in the rear over the space occupied by the lecture room, which was removed. The interior was refurnished and decorated, and the windows were filled with stained glass. A new chapel was erected adjoining the church on its west side. The total expense of these improvements slightly exceeded twelve thousand dollars, four thousand dollars of which it was found necessary to borrow. This debt, however, was entirely liquidated a few months later by the munificence of one who has already been mentioned as a steadfast friend of our church, Mr. Paul Tulane.¹

While the work of enlargement was proceeding, this congregation united with that of the Second Presbyterian Church, by their kind invitation, in the public services of the Lord's

1. Mr. Tulane died on the twenty-seventh of March, 1887, at the age of eighty-five. A native of Princeton, he went in early life to New Orleans where he amassed a fortune in trade. His later years were spent in Princeton. Although he never made a profession of religion his gifts to benevolent and religious objects were frequent and liberal. He established the Tulane University in New Orleans, and gave to it an endowment of one and a half million of dollars. For a fuller account of his life and his gifts to the church, see Hageman's History of Princeton, Vol. I., pp. 203, 204, and Vol. II., pp. 181, 182.

Day, the two pastors, Drs. McCorkle and Macdonald, preaching alternately. This union brought a blessing to both churches. In the winter of that year (1876) they were graciously revived by the Holy Spirit, who quickened the faith and love of Christians, and guided to the Redeemer many who had hitherto been the captives of sin. The effect upon Dr. Macdonald was remarked by his friends. His heart and life seemed to be touched with heavenly fire. His glowing words spoken at the united communion service of the two churches left an impression not soon effaced. ✓ X

He was ripening for heaven. A sudden stroke of disease prostrated him, and on the nineteenth of April, while the good fruits of his ministry were multiplying, and the hearts of his people were drawn to him as never before, and other years of blessing appeared to be opening before him, he ascended from the scenes of earthly labor to the eternal rest and joy of heaven. At his funeral, addresses were delivered by Drs. Charles Hodge and Joseph T. Duryea. On the fourteenth of the following month, by request of the Session, the Rev. Dr. Atwater preached a memorial sermon which was subsequently published. The congregation caused a stately monument to be erected over his grave. He was in the sixty-fifth year of his age when he died, and in the twenty-third year of his ministry in this place.

Dr. Macdonald may be said to have been fortunate in the time and circumstances of his residence here. The condition of the church had never been so prosperous and so full of promise as on the day of Dr. Schenck's retirement, and, with the exception of the period of the war, his pastorate covered an era of greater prosperity and advancement than Princeton had ever

before known; greater also in many respects than it has since known.

The present pastor, Dr. Macdonald's successor, The Eighth was elected July seventeenth, 1877, and installed on Pastor. the evening of November second. By appointment of the Presbytery the Rev. George Sheldon, D.D., presided, the Rev. A. A. Hodge, D.D., preached the sermon, the Rev. Lyman H. Atwater, D.D., gave the charge to the pastor, and the Rev. Abraham Gosman, D.D., the charge to the people. Of these excellent and honored men Dr. Gosman is now the sole survivor.

My task as a historian draws to a close. It remains only to note the changes which have taken place among the official members of the congregation during the past nine years, and to remind you of the losses which we have suffered in the death of some who have gone from us to join those who preceded them in the service of God here in the higher ministries of heaven.

Messrs. J. F. Hageman, Jr., and William Libbey, Jr., have been added to the Board of Trustees, of which the other members are Dr. J. S. Schanck, Dr. J. H. Wikoff, J. B. VanDoren, Leavitt Howe, and Edward Howe.¹

The present Board of Deacons consists of David A. Hudnut, A. Bogart Stryker, Charles G. Rockwood, Jr., Edward Howe, Richard Rowland, Ernest Sandoz, and William C. Stout. Mr. Olmsted died before my coming to Princeton; Mr. Philip Hendrickson in March, 1885; Messrs. Rockwood and Conover were ordained and installed April twenty-fifth, 1880. Mr. Conover was afterwards transferred to the eldership. Messrs. Howe,

1. In a previous note we have mentioned the recent retirement of Dr. Schanck, and the election of the Rev. Dr. Green as his successor.

Rowland, Sandoz and Stout were ordained and installed May thirtieth, 1886.

Of the ruling elders, three have died, Jacob W. Lane, May eighth, 1878; Professor Stephen Alexander, June twenty-fifth, 1883; and George M. Maclean, M.D., March eighth, 1886. Mr. Lane held this office nearly fifty-two years, Professor Alexander forty-three years, and Dr. Maclean nineteen years. Messrs. John C. Conover, Alexander Johnston and Frederick N. Willson, having been duly elected, were ordained and installed May thirtieth, 1886. Our present bench of elders consists of seven members: Messrs. J. F. Hageman, Sr., John V. Terhune, John B. VanDoren, Henry E. Hale, John C. Conover, Alexander Johnston and Frederick N. Willson.¹

As I look over the roll of the dead I know not whether most to mourn the loss which we have sustained in their departure, or to rejoice that God so long enriched our church with their devoted and useful lives. Few churches have such men to lose as Charles Hodge, Lyman H. Atwater, George Sheldon, Arnold Guyot, William Harris, and Archibald Alexander Hodge. Nor is it unfitting to name in this connection John Maclean; for though long identified with our sister church, he was a son of this church, here making the profession of his faith in Christ, here beginning the career in which he illustrated every Christian virtue.

Of devout women, too, not a few have passed from us to the "sweet societies" of the City of God. We bless God for their pure and precious memory; we thank Him for the holy influences which yet breathe from their lives; and we take up

1. The number added to the church from the date of Dr. Macdonald's decease to the present time (February, 1888) is three hundred and twenty-two.

with hopeful hearts the work which they have laid down, following them in the path of consecration in which they followed Christ, until we, too, shall stand in that Divine Presence where alone can be found the fulness of life and of bliss.

“We know not, O, we know not,
What social joys are there !
What radiancy of glory,
What light beyond compare !”