

AN
HISTORICAL ACCOUNT
OF
THE FIRST PRESBYTERIAN CHURCH
OF
PRINCETON, N. J.

BEING A SERMON PREACHED ON THANKSGIVING DAY,
DECEMBER 12, 1850,

BY WILLIAM EDWARD SCHENCK.
PASTOR OF THAT CHURCH.

Princeton, N. J.:

PRINTED BY JOHN T. ROBINSON.

1850.

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PRINCETON, DEC. 13th, 1850.

REV. AND DEAR SIR:—At a meeting of the congregation of the First Presbyterian Church of Princeton, it was resolved, that the undersigned be a committee to request of you for publication, a copy of your excellent and interesting discourse, delivered on the morning of Thanksgiving Day.

Very respectfully and truly yours,

JAMES S. GREEN, }
J. S. SCHANCK, } *Committee.*
EMLEY OLDEN, }

PRINCETON, DEC. 14th, 1850.

GENTLEMEN:—Your request on behalf of the congregation of the First Presbyterian Church, has been received, and a copy of the discourse referred to is sent herewith. Some parts of it, for want of time, were omitted in the delivery. I send it as first written. A number of matters connected with the subject, which could not be appropriately introduced into the body of the discourse, have also been added as marginal notes.

Very truly and respectfully,

Your Friend and Pastor,

WILLIAM EDWARD SCHENCK.

TO THE
CONGREGATION OF THE FIRST PRESBYTERIAN CHURCH
OF PRINCETON,
THIS SERMON, PUBLISHED AT THEIR REQUEST,
IS AFFECTIONATELY OFFERED BY THEIR PASTOR,
WITH AN HUMBLE HOPE
THAT IT MAY INCREASE THEIR LOVE TO THE CHURCH
OF THEIR FATHERS,
AND THUS TEND TO FIT THEM FOR JOINING AT LAST THE
CHURCH OF THE FIRST BORN ABOVE.

SERMON.

DEUT. 8. 2.—*Thou shalt remember all the way which the Lord thy God led thee.*

The histories of the past are lessons of divine instruction. If God doeth all things according to the counsel of his own will, then all the progress of events must be full of intimations of what his will has been. And as God is unchangeable, we may expect to see the same attributes, and the same general methods of dealing with his creatures, manifested in the future. Thus in a higher than any poetical sense, “coming events cast their shadows before,” and the things that have been, are in an important degree indicative of the things that shall be. Could we make the experience of those who went before us *our own*, without waiting to be driven to its acquisition by the same painful process by which they reached it; how many bitter disappointments should we be spared. Upon what a vantage-ground should we be placed, from which to press forward along the pathway of life. How many costly, fatiguing, unprofitable, and dangerous experiments would we refrain from making. Had Israel obeyed the injunction of the text, how many of those chastisements from God, and inflictions by man; how many of those sins and sorrows, which are now recorded on every page of their subsequent history, had they never known.

But another remark more pertinent to the present

occasion is this—that forgetfulness of the past *is both a manifestation and a cause of present ingratitude*. So intimately connected are present mercies with those which went before, that we cannot suitably comprehend the value of the last links of the immeasurable chain, without some consideration of those remoter ones, through a dependence on which, these nearer links have been let down from heaven. Israel could not suitably thank God in after years for the peaceful rest of the land that flowed with milk and honey, without a recollection of the bitterness of the Egyptian bondage; of the perilous passage through the Red Sea; of the quails and the manna divinely provided for them; of the gushing waters flowing from the smitten rock; of the brazen serpent with its healing power set up before them; of the kings of Bashan and of Heshbon against whom God fought for them. And this was doubtless one of many reasons, why God inspired Moses to write out so full and so minute a record of the past, and why he so explicitly enjoined it on his people Israel, to “*remember all the way which the Lord their God had led them.*”

We would humbly hope, that as the Israelites might expect to be benefitted by a constant recollection of *their* past history, so we may not be unprofited by a review of that train of providential occurrences, through which we have come, as a church, to the enjoyment of the manifold blessings for which, in part, we are to day assembled to offer our united thanksgivings. I propose, then, on this occasion, to offer to you *some account of the origin and earlier history of this church** And I

* N. B. As the writer of this discourse has it in view, if the Lord will, to revise and extend this historical account at a future day, he will be truly thankful

shall endeavour so to do this, as to excite only such emotions as are accordant with the purpose for which we are assembled.

Neither this church or this town can look back to so remote an origin as can many others in our state. This is easily accounted for. Until a little after the beginning of the last century* what is now the one State of New Jersey, was two distinct provinces, owned by different proprietors, and under different colonial governments. Into East Jersey, emigration flowed through the towns nearest to the waters of New York: into West Jersey, through the ports on the Delaware. Thus it happened that this region being near the line which separated the two provinces, was to both of them a *frontier* region, and remained an unbroken wilderness until these two tides of emigration met. This was of course long after many of those more accessible places had become flourishing villages, and the institutions of religion had been thoroughly established therein. Only one hundred and seventy-three years ago, a traveller who passed over the spot on which Princeton now stands, in passing across from where New Brunswick to where Trenton is now built, describes the country as a continuous forest and says that he saw not one tame animal between the Raritan and the Delaware. He was obliged to secure an Indian guide who led him by an obscure footpath through the forest.† The first authentic trace of a settler in this vicinity is, that in the year 1685 one *Dr. Greenland* owned a plantation on the

to any who may communicate any historical details, or transmit any old documents of interest relating to the history of Princeton, its institutions, or former inhabitants.

* The two provinces were finally united April 15th, 1702.

† The name of this traveller was William Edmundson. See Watson's *Annals of Philadelphia*, page 91. note, referred to in Whitehead's *East Jersey*, page 95.

Millstone just without the limits of the present Borough.* In the year 1690 three or four additional settlers had purchased small tracts, and had begun to clear away the ancient forest. But in the year 1693, the celebrated William Penn, the founder of the commonwealth of Pennsylvania, and who was also a large owner of New Jersey soil, purchased two large tracts of land, comprehending with the exceptions above alluded to, the whole country for a circle of many miles around the spot where we are met to-day.† By his interest and influence a number of Quaker families were attracted hither. These were highly intelligent and industrious persons, who had originally come from England, having left their native country chiefly because of the annoyances and oppressions to which they were there exposed because of their religious persuasion.‡ They built not long after, probably not far from the year 1700, the Friends' Meeting-house at Stony Brook. In the venerable graveyard close by it, through many succeeding years, were interred the first settlers and early citizens of Princeton of all denominations, no other public place of burial being then opened any where in the vicinity. The descendants of some of

* There is in the Library of the N. J. Historical Society an ancient map of the plantations on the Raritan, Millstone, and other rivers. The plantation of Dr. Greenland is there marked down, and seems to have occupied the present farm of Capt Lavender or its vicinity. The date of this map is 1685.

† The tract on the north side of Stony Brook contained 5500 acres; that on the south side 6500. This last was sold entire in 1737 to Garret Schenck (the great-great-grand-father of the writer) and John Kovenhoven, both of Monmouth Co. A portion of it is still called from its first owner, Penn's Neck. The original Penn patent for this tract is still in the possession of Mr. William Smith Schenck of Penn's Neck.

‡ The chief among these Quaker settlers were Benjamin Clarke, (who settled at Perth Amboy in 1683; and thence came to Stony Brook in 1696;) John Horner, Richard Stockton, John Olden, and Joseph Worth. Except Clarke, they all settled for a while at Piscataway, whence they all came hither at the same time, 1696. One Daniel Brimson, a son-in-law of Dr. Greenland, was living in this vicinity before 1690. A copy of his will is in the writer's possession, dated 1696, in which he leaves his plantation to his son, *Barefoot Brimson*.

these Quaker settlers still dwell numerous around us, and some of them still cultivate the very same fields from which their ancestors more than an hundred and fifty years ago, cleared off the primitive forest.

There were however others besides the Quakers who came in about the same time. As it is true of the early history of our entire country, so is it in particular true of that especial time in which this portion of New Jersey received the largest accessions to the number of inhabitants, and in which the settlement of this town and its vicinity was commenced, that God seemed so to order events in the old world as to drive hither its purest religion and its stoutest hearts. We have said that the forest here began to hear the sound of the woodman's axe about the year 1690. It was in 1685, only five years before, that the Edict of Nantes was revoked, and thousands of French Huguenots, were in consequence obliged to fly from their native land. Many of these came direct to this country. Others fled to England, but meeting many annoyances there under the intolerant government of King James the Second, thence crossed over to America. And although the mass of them settled elsewhere, yet many of these noble and heroic people, found their way hither and made their homes on Jersey soil.

From 1672 to 1678 a period reaching up to within twelve years of the first settlement of Princeton, the recently wealthy and flourishing country of the Hollanders was turned into a scene of turmoil, devastation, and blood. During the fearful struggles for their national existence, put forth by the Hollanders under William Prince of Orange against the combined power of France and England, the sluices which kept off the waters of

the ocean were thrown open, large sections of the country were submerged, and the inhabitants reduced from wealth to poverty. The whole nation, in its desperation, was at one time actually engaged in framing a plan for a national abandonment of their country, and an united emigration to some foreign land.* From the necessity for adopting so extreme a remedy they were saved by the intrepidity of their great leader; yet large numbers actually did migrate to this country. Many of these also, settled in New Jersey, bringing with them an invincible attachment to the faith of the Reformed Dutch Church, identical in doctrine with our own.

Still nearer to the period of which we speak, did James the Second of England, during his bigoted and intolerant reign of between three and four years, drive to our shores a large and most valuable portion of our early settlers. In England during his reign "Baxter was in jail; Howe was in exile; the Five Mile Act and the Conventicle Act were in full vigour; Puritan writers were compelled to resort to foreign or to secret presses; Puritan congregations could meet only by night or in waste places; and Puritan ministers were forced to preach in the garb of colliers or of sailors."†

The persecution of the Scotch had already continued for a long course of years before James mounted to the throne. Its great object was to reduce that Presbyterian people under the Episcopal yoke. For this end the most cruel and tyrannical laws were enacted, laws of which the English bishops not only sanctioned the enactment itself, but also their fierce and bloody execution. "It was for episcopacy (says Hallam) that Scotland

* Grattan's History of the Netherlands, page 224.

† Macaulay's History of England vol. II. chapter 7.

beheld its houses burned, and its fields laid waste; that the Gospel was preached in its wilderness places by stealth; that its ministers had been shot in their prayers; husbands murdered before their wives; multitudes destroyed by the executioner, by massacre, in imprisonment, in exile and slavery; women tied to stakes on the sea-shore until the tide rose to overflow them.”* But it was especially then, only two or three years before the settlement of Princeton, during that fearful period still spoken of as “*killing-time*,” that the brutal Claverhouse and his associates were making the hills and glens of Scotland to resound with their blood-hound cries, and carrying desolation and butchery to the fireside of many a pious Covenanter. Neither the rich or poor, the high or low, male or female, the aged or the young, were safe from the insatiate fury of this diabolical persecutor. Multitudes who were spared a bloody end were crowded into government vessels which almost rivalled the African slaveship, and transported to America.

Just about this time the Providence of God so ordered affairs, that by those interested in the Province of East Jersey, a little book was written by George Scot of Pitlochrie, and widely circulated among the Scottish people. In this book it was set forth, that whilst the whole force of the law was bent to suppress Presbyterian principles altogether, “a retreat, where by law a toleration is allowed, doth at present offer itself in America, and is no where else to be found in his majesty’s dominions.” It is not wonderful that multitudes of the persecuted Scotch eagerly embraced this invitation, and that henceforth East Jersey became an asylum for multitudes who brought hither their thorough system of education, their

* Hallam’s Constitutional History, Vol. 3, p. 435.

unbending principle, and above all their pure religion, for the benefit of the then infant community; a benefit that shall continue to be felt as long as New Jersey continues to exist.

Accordingly in one of these very years of persecution we hear of the Deputy Governor of East Jersey writing to the proprietors in London, that "the Scots coming now and settling, advance the province more than it hath been advanced these ten years."* One of these pious Scots, by name Walton Ker, who was banished from Scotland in 1685, "for his faithful and conscientious adherence to God and his truth as professed by the church of Scotland," came with many of his countrymen to Monmouth county, where, chiefly through his instrumentality, the old Presbyterian congregation of Freehold was formed about the year 1692. Under the influence of that church during the lifetime of its founder, extensive revivals occurred, and the pure truth of the gospel and Presbyterianism together took early and deep root in that district of our state. "By which it appears (says the Rev. William Tennant in whose writings this fact is mentioned) that the devil and his instruments lost their aim in sending him from home, where it is unlikely he could ever have been so serviceable to Christ's kingdom as he has been here."† At various times since, many families which had in that church imbibed a knowledge of and a love for gospel truth, have removed from Monmouth county to this vicinity, and added much to the strength of this church and congregation.

* Letter of Deputy Governor Gawen Lawrie, found in Smith's History of N. J. page 177.

† Dr. Hodge's Constitutional History of the Presbyterian Church, Vol. ii. p. 24.

Thus did God in his wondrous providence prepare, and *just then* send to our state the noblest materials for building up a community and a church, which should be to the praise of the glory of his grace. And it seems to have been this extraordinary wave of immigration, from so many sources then rolled in upon New Jersey, which caused the rapid and general settlement of this central portion of the state. There are 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. It was written by one who has pryed extensively and accurately into this matter, that "there is more than one child in this village (of Princeton) in whose veins is *mingled* the blood of Puritans, Huguenots, English, (Protestant) Irish, and Germans."* Let those who bear such names and share such blood, remember what their ancestors endured as witnesses for the truth, and let them never cease to love that truth as held by the same church which those ancestors loved better than their own life-blood.

Although the first settlement was made in the year 1690, or thereabout, the town seems to have attained to no very considerable size, before the removal of the college from Newark hither in 1757. Concerning this long interval of more than half a century, no information has been obtained that is connected with my present subject. So inconsiderable indeed was the town as to size, that no thought of erecting a church or of maintaining regular public worship seems to have been

* Dr. Hodge's Const. Hist. of the Presbyterian Church, Vol. I. p. 71, note.

entertained. And this was perhaps the less necessary, because Presbyterian worship had been established within what was then deemed a church-going distance, both at Lawrenceville, then called Maidenhead, and at Pennington, then called Hopewell, as early as the year 1709. After this the church at Kingston was established about the year 1732.* Those of the church-going population who were not Quakers, seem to have attended one or the other of these three places of worship until a short time before the planting of the college here.

It appears from the records of the Presbytery of New Brunswick that on the 3d day of September, 1751, a year and a half before it was determined by the College Trustees to locate the college in Princeton, an application was made by the people of Princeton for preachers to be sent to them by the Presbytery, and also for leave to erect a church edifice. As preachers were asked of the Presbytery at the same time by the church at Kingston, then vacant by the recent death of the Rev. Eleazar Wales, the Presbytery resolved that "the supplies granted should be equally divided between Kingstown and Princetown." In reference to the second request it adopted the following minute, that "the Presbytery taking into consideration the case of Kingstown and Princetown, do judge it *not expedient* that there be two places of meeting on the Sabbath, but

* The exact date of the forming of the Kingston congregation cannot now, it is probable, be ascertained. The earliest information the writer has been able to obtain on the subject is, that the Rev. Eleazar Wales, who was many years the minister at Kingston, was enrolled in the Synod of Philadelphia in the year 1732. He was one of the members of that Synod, set off to the Presbytery of New Brunswick at its formation in 1738, as the Pastor of Kingston church, and took his seat at the first meeting of that Presbytery. It is highly probable, although not certain, that he preached at Kingston from his first entering the Synod in 1732. He died at a very advanced age, in 1750.

do recommend it to those that supply there, that they preach a lecture at Princetown if they can."* It is probable that the Presbytery deemed the place at that time too small and too near Kingston to have a separate church. But whatever may have been the ground of that decision, it does not seem to have satisfied the Princeton people, for in May, 1752, they again requested that half the supplies granted to Kingston, may be allowed to Princeton, to which the Presbytery answered that, "it cannot see any reason to alter its determination at present." In the year 1755, while the college was in building, we read once more that "a motion was made on behalf of Princeton for supplies, and for liberty to build a meeting-house there," and as the result of this reiterated request, that "the affair of Princeton being considered, the Presbytery *do grant liberty* to the people of said town to build a meeting-house, and also conclude to allow them supplies." The Rev. James Davenport, the Rev. Israel Read, and Rev. Samuel Kennedy were appointed supplies for certain Sabbaths named.† It is probable that supplies continued to be sent occasionally until the college hall was finished two years after, although in what part of the town or in what building they preached, cannot now be ascertained. These minutes of the Presbytery show 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 a regular divine service in the town.

* Records of New Brunswick Presbytery (old copy) on pages 179 and 180.

† Records of New Brunswick Presbytery, (new copy) pages 233 and 236.

As my present purpose leads me to speak of other matters only as they stand related to the history of this church, it is enough to say here respecting the establishment of the college, that it was founded in 1746, at Elizabethtown, and committed to the care of the learned and able Jonathan Dickinson, then pastor of the Presbyterian church in that town. He died just one year afterward, when the students were removed to Newark, and placed under the care of Rev. Aaron Burr, pastor of the Newark church, who became the second President of the College. It remained at Newark just ten years without having as yet owned any building, at the end of which time its Trustees resolved on selecting a permanent location where they might erect suitable buildings for its use. While they were selecting a position for it, New Brunswick came very near to obtaining its location there, but the offers of its inhabitants being deemed by the Trustees not sufficiently liberal, they entered into negotiations with the people of Princeton. It seems to have been chiefly through the intervention and offers of three wealthy and liberal citizens of the place, that its present site was finally agreed upon. These three persons were *John Stockton*, *John Hornor*, and *Thomas Leonard*, and their names ought ever to be held in honourable remembrance as distinguished benefactors of this town and every interest that it contains.*

It was in the month of November, 1756, when President Burr, having previously relinquished his pastoral charge in Newark, came to Princeton with a body of

* Besides giving certain lands to the College, these three gentlemen gave their bond for £1000 on condition of its being located in Princeton. This bond having been paid, it was ordered by the College Trustees to be given up, April 13, 1769, as appears from a Minute on the College Records.

seventy students, and took possession of the new edifice.* In this building they found a Hall or Chapel suitably prepared for the worship of God. It is described by President Finley as "an elegant Hall of genteel workmanship, forty feet square, with a neatly finished front gallery. In it was placed a small, though exceeding good organ, which was obtained by a voluntary subscription. It was also ornamented on one side with a portrait of his late Majesty, (George the Second) at full length, and on the other side with a like picture of his Excellency, Governor Belcher, with the family arms neatly carved and gilt above it."† This Hall with its furniture was destroyed by the soldiery during the revolution, and more completely when the college was burned down in 1802. It was in this Hall, so far as can now be learned, that the first regular and settled public worship of God was commenced in Princeton.

Although the Presbytery had in 1755 given leave to erect a church building, its foundations were not laid until the year 1762. No sooner however had *President Burr* and the students come to Princeton, than divine service began to be held every Sabbath in the College Hall. This place of worship was attended not only by the students, but by many of the families from the village and the adjacent country, and these families at once formed the nucleus of the Princeton church. In this hall they rented their pews at an annual and stipulated price, as appears from a minute of the College Trustees in which "it is ordered that the pew-rents in the hall for the past year, be immediately paid to the

* The workmen commenced digging the College foundations on the 29th day of July, 1754.

† Extract from President Finley's account of the College, quoted in its "History, by a Graduate."

steward of the college, and on failure of compliance of any person, that such person forfeit his pew.”* From which it appears that although the inhabitants had evinced a strong desire to prepare a place for the preaching of the gospel, they had not yet acquired that amount of love and respect for it, which would lead them to a ready and punctual payment of their just dues for hearing it preached.

It was a blessed event in the history not only of the newly established college, but also of the newly-formed congregation that God was pleased almost at once to grant them a glorious baptism of his Holy Spirit. President Burr had preached in the new College Hall only about six months when a blessed and wonderful revival of religion occurred. Respecting this revival we happily have the testimony of several eminent divines who were eye and ear witnesses. Its first manifestation was in the case of a student who was dangerously ill, and who while sick was awakened to a sense of his guilt. His conversation made an impression upon others, and theirs again upon yet more, so that the work became almost general before the President knew any thing of it. Misrepresentations were spread abroad, and some of the students were called home. The wicked companions of some left no method untried to recover their acquaintances to their former excess of riot, and in a few instances with a fatal success. Just before, the young men had given themselves up to their follies and their vices more than was common, and seemed to be filled with an unusual spirit of pride and contention, to the great grief of the worthy President. It is however

* Records of the College Trustees, quoted in Dr. Green's Notes, p. 328.

particularly noted, that at this very time there was a little praying circle among the students, who were wrestling for an outpouring of the Spirit. The Rev. William Tennent who was on the ground, says that not one member of the college missed the heavenly influence, in a greater or less degree; that the whole house was a Bochim; that he spoke personally with all the students save one, most of whom inquired with anxious solicitude what they must do to be saved. He declares that he saw in the college as astonishing a display of God's power and grace *as he ever saw or heard of*. A sense of God's holiness was so impressed on all hearts that only two or three of those who were before esteemed religious were not greatly shaken. Those who were convicted behaved as mourners at the funeral of a dear friend. "I never saw, (says he,) any who had clearer views of God, themselves, their duty, their defects, their impotence and misery, than they had in general. Every room had mourning inhabitants, their studies witnessed to their prayers. The work so far exceeded my most enlarged expectations that I was lost in surprise, and constrained often to say, 'Can it be true?' I cannot fully represent the glorious work. It will bear your most enlarged apprehensions of a work of grace. The glorious ray reached the Latin school, and much affected the master and a number of the scholars." And then Mr. Tennent distinctly adds, "*Nor was it confined to the students only, some others were awakened.*"* It was natural however that his attention as a stranger and a Trustee should be chiefly occupied with the college, and he has given us no further particulars re-

* Letter of the Rev. William Tennent, printed in the "Log College," p. 367.

specting the extent or depth of the work in the town. The Rev. Samuel Davies, in a letter written in Virginia about the same time, after speaking of the work in the college at Princeton, adds that "he has just been informed that a very hopeful religious concern spreads through the Jerseys, especially among young people." The Rev. William Tennent was in Princeton from Monday until Friday of one week earnestly engaged in preaching and conversing with those under serious impressions. He had the high satisfaction of seeing two of his own sons, then students of the college, "partake of the shower of blessing," and then went home, himself refreshed, to enjoy an almost equal shower of blessing, in his own church at Freehold. His brother, the Rev. Gilbert Tennent, then settled in Philadelphia, was also invited to give assistance, which he very gladly did, and writes "that he had all the evidence of the reality of the report concerning the extraordinary appearance of the divine power and presence there which could be in reason desired."^{*} Thus early after the gospel began to be set forth in this place, did God exhibit the power of the foolishness of preaching. And in this glorious revival of which we have been speaking, we see the first of a series of works of grace in which God has manifested his power and mercy at various times in this town and college down to the present year.

This precious religious interest had hardly passed away, before the honoured and useful President Burr was removed by death. This occurred just two days before the first Commencement held in this place, 1757.

^{*} Preface to Rev. Gilbert Tennent's volume of "Sermons on Important Subjects."

It would be quite foreign to our present purpose to speak of him or either of the other presidents except as they sustained the relation of preachers and spiritual advisers to this congregation. As a clergyman, probably no man at that time in New Jersey, was more beloved, respected, and influential than President Burr. All accounts concur in representing that "in the pulpit he shone with peculiar lustre; that he was fluent, copious, sublime, and persuasive."* During the season of revival, a season which in a peculiar degree calls for humility, fidelity, and sound judgment in a minister of Christ, Mr. Tennent says: "he never shone in my eyes as he does now. His good judgment and humility, his zeal and integrity greatly endeared him to me."†

He was succeeded by the illustrious *Jonathan Edwards*, whom the world consents to call the profoundest of uninspired theologians. It was of President Edwards that Dr. Chalmers wrote thus: "Him I have long esteemed the greatest of theologians, combining in a degree that is quite unexampled, the profoundly intellectual with the devotedly spiritual and sacred; and realizing in his own person a most rare yet most beautiful harmony between the simplicity of the Christian pastor on the one hand, and on the other all the strength and prowess of a giant in philosophy; so as at once to minister from Sabbath to Sabbath, and with most blessed effect, to the hearers of his plain congregation; and yet on the high fields of authorship to have traversed, in a way that none had ever done before him, the most inaccessible places, and achieved such a

* History of the College, p. 9.

† See the Letter already referred to in the "Log College," p. 369.

mastery as had never till his time been reached over the most arduous difficulties of our science.”*

But Edwards came hither, only that he might pass hence to the skies; yet was it no ordinary privilege for the people and students of Princeton to have such a preacher and such a pastor, although it were only for six weeks. It is said that his first sermon here, which was on the unchangeableness of Christ, was long remembered in the place, and that during the few Sabbaths of his occupying the pulpit of the College Hall, he ministered to the great acceptance and profit of all his hearers. While he has left to America and to the world his invaluable writings and his immortal fame, upon this Town and College has especially devolved the honorable privilege of being the guardians of his tomb. Let them see to it that it is carefully preserved both from the wear of time, and the sacrilegious hand of the destroyer. Pilgrims from every part of Protestant Christendom have delighted to visit the spot where his remains are laid, and as his fame grows older and more venerable, increasing numbers will delight to read his epitaph and meditate there upon the splendours of those intellectual conquests which will one day be universally acknowledged to be more magnificent than the victories of a Bonaparte, or even the discoveries of a Columbus.†

After the death of Edwards, the pulpit of the College Hall was occupied for a year by the Rev. Jacob Green of Hanover (the father of the late venerated Dr.

* In a Letter from Dr. Chalmers to Dr. Stebbins of Northampton, dated May 20th, 1844.

† President Edwards, his wife, his son-in-law (though predecessor) President Burr, and his daughter, Mrs. Burr, were all buried in the Princeton graveyard within the course of one twelve-month.

Ashbel Green,) who had been appointed to act as Vice President of the College until another President should be installed. That next president was the Rev. *Samuel Davies* of Virginia, who entered upon his duties here on the 26th of July 1759. It is neither possible at present, or accordant with our immediate object to enter upon the many interesting things you might be told respecting this illustrious man. There is however, one fact to which I must advert for the encouragement of pious, praying mothers. President Davies was a child of prayers and vows, in reference to which he received the significant name of Samuel, and at his birth was wholly consecrated to the Lord. From that time his mother was assiduous in her prayers and efforts, and at the age of only twelve he began to manifest that he possessed the life and power of true godliness. "The event proved that God accepted the consecrated boy, took him under his especial care, furnished him for, and took him into the service of his church, prospered his labours with remarkable success, and not only blessed him, but made him a blessing" unto great multitudes.

President Davies was unquestionably one of the greatest pulpit orators our world has ever seen. In respect to subject matter, a comparison of their published discourses shows that he was decidedly the superior of the famous Whitefield. And although in some points of artistic declamation he may have been inferior, yet in many of the more important qualifications for a pulpit orator, the judgment of all Christendom seems to be reaching the conclusion that he was vastly the superior of Saurin and Massillon. I cannot resist the temptation to introduce here a description of his preaching, as written by a contemporary, who was himself no ordinary

preacher.* “Whenever he ascended the sacred desk, he seemed to have not only the attention, but all the various passions of his auditory entirely at his command. And as his personal appearance was august and venerable, yet benevolent and mild, so he could speak with the most commanding authority or melting tenderness, according to the variations of his subject. With what majesty and grandeur, with what energy and striking solemnity, with what powerful and almost irresistible eloquence would he illustrate the truths, and inculcate the duties of Christianity. Mount Sinai seemed to thunder from his lips, when he denounced the tremendous curses of the law, and sounded the dreadful alarm to guilty, secure, impenitent sinners. The solemn scenes of the last judgment seemed to rise in view when he arraigned, tried, and convicted self-deceivers, and formal hypocrites. And how did the balm of Gilead distil from his lips when he exhibited a bleeding, dying Saviour to sinful mortals, as a sovereign Remedy for the wounded heart and anguished conscience. In a word whatever subject he undertook, persuasive eloquence dwelt upon his tongue, and his audience was all attention. He spoke as on the borders of eternity, and as viewing the glories and terrors of an unseen world, and conveyed the most grand and affecting ideas of these important realities.”† And although nature had bestowed on him her choicest gifts of body,

* Rev. David Bostwick of New York City. See preface to the 5th edition of Davies’ Sermons, printed in N. York by Allen in 1792. Vol. 1. pages 67 and 68.

† A gentleman who heard Mr. Davies preach the sermon found among his printed works, on Luke x: 41, 42, “And Jesus answered and said unto her, Martha, Martha, &c.,” afterwards told Dr. A. Alexander that the mere enunciation of the text produced a greater effect on him than any sermon he had ever heard, so commanding was Mr. Davies’ personal appearance, and so solemn and impressive his utterance. He never preached without his written sermon before him, yet he did not confine himself to it, but enlarged on any interesting theme.

mind and manner, a higher reason for his wonderful power and success may easily be gathered from his private writings. "To imbibe the spirit of Christianity, (says he in a private letter to a friend)* *to maintain a secret walk with God, to be holy as he is holy, this is the labour, this is the work.* Perhaps once in three or four months, I preach in some measure as I could wish; that is, I preach as in the sight of God, and as if I were to step from the pulpit to the supreme tribunal. I feel my subject. I melt into tears or I shudder with horror, when I denounce the terrors of the Lord. I glow, I soar in sacred extacies, when the love of Jesus is my theme, and as Baxter was wont to express it, in lines more striking to me than all the fine poetry in the world—

I preach as if I ne'er should preach again,
And as a dying man to dying men.

But alas! I soon flag, my devotions languish, and my zeal cools. It is really an *afflictive* thought that I serve so good a Master with so much inconstancy; but so it is, and *my soul mourns on that account.*" How does this language of Davies remind us of the very similar declaration of the apostle Paul: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

But this gifted man was destined soon to follow his renowned predecessor. He died on the 4th day of February 1761, when only a little more than thirty-six

* Quoted in a sermon occasioned by his death, preached by Thomas Gibbons, D.D., at Haberdasher's-Hall, London, and prefixed to the edition of Davies' Sermons already spoken of.

years of age, after having lived and laboured in Princeton a few days more than eighteen months. And we may again say, how blessed must have been the privilege enjoyed by the people of this town in common with the students, of sitting even for that length of time, under the ministry of such a man.

As the early conversion of President Davies has been mentioned for the encouragement of faithful mothers, so another fact may afford a lofty example for mourning parents. When the corpse of her son was laid in the coffin in yonder contiguous mansion of the College Presidents, his pious and noble-hearted mother stood viewing it attentively for some moments, and then remarked, "There is the son of my prayers and of my hopes; my only son, my only earthly supporter; but *there is the will of God, and I am satisfied.*" The noble mother was worthy of so noble a son.*

The next President of the College, and of course the next regular preacher to all who attended in the College Hall, was the Rev. *Dr. Samuel Finley*. He was installed as President on the 30th day of September, 1761, the same year in which Davies died. In him we have one of those remarkable instances in which the Spirit of God begins his work in the heart in the years of early childhood, almost of infancy. He is said to have given forth indications of piety, almost as soon as he did of intelligence. At the tender age of only six years he voluntarily and firmly decided to become a minister of the gospel, and from that time was distin-

* The President's house was finished in 1758, in the month of August. President Davies was its first occupant. It is somewhat remarkable that of the four deceased Presidents who have lived in it, Davies is the only one who actually died in it.

guished not only for the closeness of his application, and an uncommon accuracy and proficiency in learning, but also for the immovable honesty of his moral and religious principles. He was born in Ireland, and came to America when in his nineteenth year.

It was during the ministry of Dr. Finley that the first church edifice was erected in Princeton, upon the same site occupied by the house in which we are now assembled.* We have already seen that in the year 1755, after a second application to that body, the Presbytery had given leave to erect such a building, as it seemed to be ardently desired by the citizens of the place. It is probable that the college also now desired it as earnestly as did the citizens, inasmuch as the crowds which began to resort to the annual commencement could no longer be contained in the College Chapel where the commencement services had heretofore been held. A long and tedious course of negotiation was therefore entered upon between the college corporation and the congregation, as to the site to be occupied, the kind of building to be erected, the relative proportions of the expense which each should bear, and the tenure by which the property should be held. The result of these negotiations was, that in April, 1762, about half of the College Trustees signed a paper of agreement, which in September following was ratified by the Trustees as a body. By this agreement the Trustees of the College gave to the congregation the lot of land which it has ever since occupied, to be theirs so long as it was used for the purposes of a Presbyterian church, the fee simple continuing however in the college corporation,

* Although upon the same site, it, as well as the second edifice were built with the side to the street.

until a new arrangement was made many years afterwards. The Trustees of the College also loaned to the congregation the sum of £700, to aid in the erection of the church, which sum was eventually repaid in full. By the same contract, the college had a right to the exclusive use of one side of the church gallery for the students, and to the whole house for three days at Commencement, as also at such other times as the President might desire it for public speaking.*

The exact date of the founding of that edifice, cannot now be ascertained, but it was certainly between April and September of that year, (1762), most probably soon after the former month, as Dr. John Woodhull, late of Freehold, states that in September of that year, when he entered college, "the walls of the church were up or partly up."† Notwithstanding the aid afforded by the college, it cost the congregation a long and severe struggle to get the building finished. It even seems probable that they were at one time almost ready to relinquish the undertaking, for in September of the year following (1763) a committee of the College Trustees was appointed, to arrange with the congregation for receiving back the lot of ground and the unfinished house thereon.‡ The severity of this struggle is also evident from the fact that the house was not completed until the beginning of the year 1766, nearly four years after the work was commenced.

During the building of the church, the congregation, which was very small, continued to worship in the

* See Dr. Green's Notes on the College, page 358.

† In a MS. letter, written to his son Rev. George S. Woodhull, and dated Feb. 11th, 1822, less than two years before Dr. Woodhull's death. From this letter many important facts are drawn in the progress of this narrative.

‡ Dr. Green's Notes, page 559.

College Hall. Its leading members at this time, according to Dr. Woodhull, were Richard Stockton, afterwards a signer of the Declaration of Independence; Ezekiel Forman; Dr. Timothy Wiggins; Jonathan Baldwin; Job Stockton; Mr. Sergeant; Richard Paterson, (father of Governor Paterson;) Jacob Scudder, at the Mill; and Abraham Crusier of Mapleton.

In the fall of the year, 1762, just after the erection of the church had been commenced, it pleased God again to pour out his Holy Spirit with an uncommon power. Of this revival, Dr. Woodhull, when he had become one of the aged fathers in the Presbyterian church, and had witnessed many and blessed revival scenes, writes that *it was the greatest he ever saw*. Its power, he informs us, was felt not only in college, but throughout the whole town, and extended some distance into the adjacent country. It especially extended throughout Mapleton, from Scudder's Mills to Kingston; a considerable number of families in that quarter being then connected with the Princeton congregation. He remarks that probably not a member of the college remained unaffected, while many in the town were brought under deep impressions. This revival lasted for about a year. It began in the Freshman class, of which Dr. Woodhull was then a member. "Almost as soon as the session commenced, this class met once in the week for prayer. One of the members became deeply impressed, and this affected the whole class. The other classes and the whole college, soon became much impressed. Every class became a praying society, and the whole college met once a week for prayer. Societies were also held by the students in the town and in the country around, especially at Ma-

pleton. There were two members of the Senior Class who were considered as opposers of the good work at first, yet both of these were afterwards preachers of the gospel." It was afterwards found that about *fifty* of the students, or one-half of those then in the institution, had been hopefully converted and brought to make a profession of religion. Of this number a large proportion afterwards devoted themselves to the work of the gospel ministry. What number was brought in from among the other portion of the congregation does not appear, but there is every probability that it was quite considerable. It was a very precious and a very solemn season.*

In November, 1763, just after this revival, Princeton received a visit from the celebrated *George Whitefield*, whose labours were at that time arousing the churches in Great Britain and America, and upon whom the eyes of the whole religious world were fixed. Whitefield spent some days in this town under the roof of President Finley, and while here preached several times. The particulars respecting his preaching and the results which followed it are now unknown. A tradition has come down to us that one of the most distinguished sons of Princeton, ever after ascribed his conversion to Whitefield's preaching. Whitefield's biographer simply remarks that "he preached several times with much approbation and *success*,"† from which expression we may infer that something of the same blessed power which elsewhere accompanied his overwhelming eloquence, was manifested also in this place.

* These facts are drawn partly from a letter of Dr. Woodhull's, printed in Dr. Green's notes, page 376, and partly from the MS. letter already referred to.

† Dr. Gillies' *Life of Whitefield*, page 188. Also page 222.

In 1766 the college and congregation were once more bereaved by the death of Dr. Finley, who died in July of that year, at Philadelphia, whither he had gone for medical advice. The first part of President Finley's ministry had been spent in long and fatiguing itinerations. He was a fellow-worker with the Tennents, Whitefield, and others, in many of the ever-memorable revivals of those days, and his occasional labours were remarkably attended by the power of the Spirit, especially in several churches in the southern part of this state. He is described by one who was his pupil, as "always solemn, sententious, and forcible in the pulpit, sometimes glowing with fervour,"* He was remarkable for sweetness of temper, politeness, and generosity.

From one thus early brought to experience the blessedness of true piety, and who had been so holy and faithful in his life, we might have expected at least a peaceful testimony to the excellence of religion when death approached. But he gave far more than that. The glowing fervours, the holy raptures of his death-bed surpass all possible description. He seemed to be already surrounded with the glory of Heaven, and to be in the enjoyment of its bliss, before his soul had separated from the body. "The Lord hath given me (said he) the victory. *I exult. I triumph.* Now I know that it is impossible that faith should not triumph over earth and hell. Lord Jesus, into thy hands I commit my spirit. *I do it with confidence. I do it with full assurance. I know* that thou wilt keep that which I have committed unto thee. Oh that each of you (said he to the spectators of the dying scene) may experience what, blessed be God,

* Dr. John Woodhull.

I do, when ye come to die. And in his last moments he was not forgetful of those to whom he had so often broken the bread of life. "*Give my love* (said he) *to the people of Princeton*, and tell them that I am not afraid of death." His remains were laid in Philadelphia beside those of his intimate friend and fellow-labourer, Gilbert Tennent, and a cenotaph was erected to his memory by the college, in the Princeton graveyard.*

We have already said that the new church edifice began to be used in the early part of 1766, it is likely therefore that Dr. Finley was the first person who preached therein, but it could have been only for a few months. After his death the Rev. William Tennent who had charge of the college for six months, doubtless preached also during that time. After him, it is certain that the Rev. John Blair, Vice President and Professor of Theology, preached in the church, in addition to having the oversight of the studies and the students of the college, until the installation of Dr. John Witherspoon as President, on the seventeenth of August, 1768.†

When Dr. Witherspoon came to America, he brought with him several of his countrymen, who settled in Princeton, and whose descendants are still among us.

* See a most impressive tract entitled "Death of Hume and Finley compared." Written by Dr. John M. Mason, of New York, and published by the American Tract Society.

President Finley had requested that his body might be carried to Princeton and borne to the grave by students of the college. The latter part of the request was complied with, several members of the Senior Class, of whom Dr. John Woodhull was one, having gone to Philadelphia for the purpose. But the weather was so extremely warm that the body could not be carried to Princeton.

† This is clear from the following minute among the records of the college, dated September, 1768, the next month after Dr. Witherspoon's installation. "Prof. Blair, in consequence of his accepting an invitation from the people of Maidenhead and Kingston to preach for them on the Sabbath, and in consideration of the Trustees relinquishing his services as a preacher to the Trustees," gives up a certain portion of the salary he had before received.

Several of these afterwards became active and prominent members of this church. Dr. Witherspoon continued for the long period of twenty-three years to have charge of both the college and the church. The first six or seven of these years, were years of uncommon and progressive prosperity for Princeton, its college, and its church. But soon the rising clouds of war began to cast their dark and gloomy shadows over all the landscape. An invading army entered our state, and for some days, and probably for some weeks, previous to the battle of Princeton, the vanguard of Lord Cornwallis' army was quartered in the college and the church, which were converted into barracks. The soldiery who were stationed here were a large part of them Hessians, and the destruction of property caused by them was wanton and woful. The church was stripped of all its pews, of its gallery, and of whatever else could be torn loose for fuel. A fire-place was built in it, and a chimney carried up through its roof.* Such was its condition, when, on the third day of January 1777, the eventful battle of Princeton was fought. In approaching the town, General Washington is said to have expected that both the church and college buildings would be defended against him. He therefore planted a few cannon at a short distance, and commenced firing upon them. After a few discharges, Capt. James Moore, a military officer, and afterwards for a long course of years an active elder in this church, burst open the door of the college building and demanded the surrender of all within, which was at once yielded.† In the buildings were found a number of invalid soldiers, but Washington, having no time

* See Life of Dr. Ashbel Green, page 135.

† See N. J. Historical Collections, page 272.

to spare, left those unable to travel, on their parole of honour, and hurried on towards Kingston. Both church and college continued however, after the British had abandoned this part of New Jersey, to be occupied by the American troops who were stationed in Princeton, for some time under the command of General Putnam, and continued to be so used at intervals until the year 1781.

It was a gloomy prospect which was spread before the eyes of the congregation when the storm of war was overpast. The house of worship, for the erection of which they had not many years before, made long and strenuous exertions, was in such a state of dilapidation as to be quite open to the weather, while within it was entirely defaced and destroyed. Their individual means had been greatly reduced; at least three prominent members of the congregation are known to have had their property destroyed by fire; while a large portion of them, especially the farmers, had sustained large losses of cattle and provisions from the foraging parties of the enemy, and from having British troops quartered upon them.* Their numbers too, had been diminished by the changes and convulsions of the times, while in addition to all this they had a debt of £700 still resting upon them for the loan made to them by the College. During all this long period of nearly eight years from 1776 to 1784, the religious services must have been irregular and infrequent. Dr. Witherspoon was most of the time in attendance at Congress, and until the close of 1779, when Dr. Samuel Stanhope Smith was

† Along with many of his people, Dr. Witherspoon himself was a severe sufferer by the marauding of the enemy. His place called Tuseuhum, was visited by them, and pillaged, and a large part of his stock destroyed or driven off.

recalled to Princeton from Virginia, there was no clergyman residing in the place. Had there been one, there was no suitable place for the people to assemble in, while the Church and College Hall were both lying in a state of dilapidation. It is true they stood not alone in their calamity, for in the neighboring communities of New Brunswick and Elizabethtown the Presbyterian churches had been entirely destroyed. Yet it is no wonder that it was not until the 8th day of March 1784, after the peace and independence of the country had been secured by treaty with Great Britain, and after the withdrawal of the British troops, that they met to devise such measures as were needful in their case.* They seem to have then acted with much liberality and promptitude, so that within a year the house was thoroughly repaired and used once more for divine worship. The congregation must by this time have attained a considerable size, as is shown by the fact, that notwithstanding all its losses, 54 heads of families signed the subscription for repairs, and that the pews, 57 in number, besides the gallery, were with only one or two exceptions, all taken immediately after the re-opening of the house.

About a year after this, (i.e. 1786) a movement was

* It is probable that rough and temporary preparation was made in the church for the Commencement of 1783. At that time Dr. Ashbel Green graduated. Congress was then in session in Princeton, and Gen. Washington was also here. Congress adjourned for that day, and in a body, together with Washington and the ministers of France and Holland, attended the Commencement exercises in the church and sat upon the stage. While in Princeton, Gen. Washington and his lady dwelt in the house now occupied by Mr. Peter I. Voorhees, then tenanted by John Harrison Esq.

In the year 1792 Dr. Witherspoon erected a large canopy over the pulpit, which a few of the oldest parishioners yet remember as presenting a striking feature in the old church. An ample drapery of dark-coloured stuff hung about it which was held in festoons by a large, gilded, radiating, star-shaped ornament. The expense of this ornament, "£15 specie," the Trustees "considering it as a necessary appendage to the pulpit" afterwards refunded to the Doctor.

made for a union of the Princeton and Kingston churches under the pastoral care of one minister. A committee was appointed by each congregation, and it was agreed by the two committees, that the two bodies should remain distinct as to all other affairs, but that "the services of the minister should be proportionate in each congregation to the salary raised or subscribed for him; and that in their opinion a sum not less than two hundred pounds would be requisite as an adequate support. That he should be at liberty to reside at any place within the bounds of the two congregations, as to him should be most convenient; and that a further allowance of thirty-five pounds per year be granted him in lieu of a house and glebe." This union was on the very point of being completed, when the Princeton congregation inserted as a condition, that they should be entitled to two thirds of the minister's services, on condition of their raising that proportion of his support. To this the Kingston congregation would not assent, and the whole plan fell through.

About the same time (1786) the congregation took measures for becoming an incorporated body. A committee was appointed to secure from the Legislature an act of incorporation, who, instead of obtaining a particular act, aided in procuring from that body the passage of the general law under which any religious society or congregation in the state, might become a legal corporation. Hitherto the pecuniary affairs of the congregation seem to have been managed in a very informal manner, by committees appointed for the purpose from time to time. It is probable that the church, in common with every interest and institution of the country, at this time felt the inspiring influence of the

civil liberty which had just been gained. Accordingly, the new Board of Trustees, first elected in May 1786, referring to the gloomy period they had passed, and to the brighter day that seemed now to be before them, shortly after devised a corporate seal on which to this day may be read the motto, '*Speremus meliora*,' (We hope for better things).*

The congregation at the same time resolved to give their church a more regular ecclesiastical as well as legal form, and on the 21st of January 1786, for the first time elected elders, who jointly with the pastor should constitute the Session of the church.† Before this time, in consequence of the peculiar manner in which the congregation had been gathered under the College Presidents, the whole management of its ecclesiastical and spiritual affairs had been centered in the acting Pastor for the time being. He received communicants to the Lord's table, and dispensed discipline, guided by his own judgment alone; and it is a cause for deep and lasting regret that he did not even keep, so far as can now be ascertained, any regular and separate record of church affairs. Dr. John Woodhull of Freehold remarks that while he was a college student in the year 1763, he was received to the communion by Dr. Finley, who said at the time that he acted alone as there was no session. In the same way also, Dr. Ashbel Green informs us, that he was received in 1783 by Dr. Witherspoon. It will be observed however that there never was any feature of Independency or Congregationalism visible in the church. The only irregular and

* The first Trustees elected were Robert Stockton, Richard Longstreet, John Little, Enos Kelsey, James Moore, Isaac Anderson, and William Scudder.

† The first Elders elected were Richard Longstreet, James Hamilton, Thomas Blackwell, and John Johnson.

unpresbyterian facts that appear in its history are these:—first, that it was never organized under the sanction and management of the Presbytery according to the ordinary mode; and second, that the powers of an ordinary session were regarded as concentrated in the one person of the acting pastor. It is certain, however, that the body was always regarded, notwithstanding the absence of elders, not merely as a collection of persons thrown together for mere convenience in worshipping, but as a constituted church. Hence Dr. Smith in his Sermon preached A. D. 1781 at the funeral of the Hon. Richard Stockton, the older, remarks that he was “many years a member of *this church*.”* It is probable that the congregation in choosing elders at this time acted by the advice and request of Dr. Witherspoon, who having come from Scotland, was probably not pleased with the absence of such “helps” in the government of the church. And as he was now far advanced in years, he doubtless felt the need of an eldership on which he could lean for aid in managing the religious concerns of the church. At the same meeting at which the organization of the church was thus perfected, the congregation by a formal vote, appointed Richard Stockton, Jonathan Deare, and Dr. John Beatty, a committee to wait on Dr. Witherspoon and present to him its thanks for his “long and important services towards them,” and to request that he will continue “to take upon him the pastoral care of them.” At the same meeting they also resolved to raise by subscription a quarterly or half-yearly sum as a compensation for his services. This is the first mention of any remuneration given separately by the congregation

* Quoted in Sanderson’s *Lives of the Signers of the Declaration of Independence*.

to any President of the College. It is possible however, that the pew-rents paid while they worshipped in the College-Hall, may have gone, not to the College Trustees, but to the preacher.

Dr. Witherspoon continued in accordance with the above request to minister to the congregation until about a year before his death. He died on the 15th of November 1794, at Tusculum his country-place, near by the town, where he had lived for nearly fifteen years. During several of the last years of his life, he was not strong enough to preach with any considerable regularity. During that time he therefore called largely for assistance on his son-in-law Dr. Samuel Stanhope Smith, who was at that time Vice President of the College. Great as Dr. Witherspoon was on the floor of Congress, and in the fields of literature and of practical education, he carried all his greatness with him to the pulpit. He was an admirable textuary, a profound theologian, and a grave, dignified, and solemn speaker. Although not peculiarly fervent or animated, he was always perspicuous, affecting, and highly instructive. He suffered from a peculiar affection of the nerves attended with dizziness, which came upon him when he gave free vent to his feelings, and which so overpowered him on one occasion, in a moment of peculiar animation of feeling, that he fell from the pulpit. He was compelled therefore to a great extent to substitute gravity and seriousness in the pulpit for fire and energy.* His practice invariably was to commit his sermon to memory after he had written it at full length, and so prodigious were his powers in memorizing, that after reading a

† See Memoir of Dr. Witherspoon in Sanderson's Lives of the Signers of the Declaration of Independence.

discourse two or three times over, he was able to repeat it *verbatim* from beginning to end. In preaching, he loved chiefly to dwell on the great and leading doctrines of grace, and these in a simple and lucid manner, he brought down to the comprehension of every hearer. During the last two years of his life, Dr. Witherspoon was entirely blind, yet even this severe affliction did not lead him to give up preaching. There are a few, a very few aged persons yet among us, who can well remember how the venerable man was led up the pulpit steps, and how when there, he poured forth in fervid and solemn tones the blessed truths of God's word on an audience bathed in tears, whilst they listened to the instructions and appeals of the aged and sightless preacher.

Of the state of religion during the long ministry of Dr. Witherspoon in Princeton, we have been able to obtain no very definite account. Dr. Green informs us that during his Senior year in College, he was the only professor of religion among the students,* and that a number of them were grossly irreligious. The very lack of information on the subject, as well as the turbulent and distracted state of the country, would lead us to expect that religion had sunk to a low ebb in the community at large.

After the death of Dr. Witherspoon, the congregation seems to have been satisfied that its numbers had so increased; its pastoral duties become so laborious; and its ability alone to support the Gospel so abundant, that it resolved on having a Pastor distinct from the College President. In September 1793 it being repre-

* Life of Dr. Green page 133.

sented to the Presbytery that Dr. Witherspoon by reason of his advanced age, and his bodily infirmities had been obliged to decline the regular performance of ministerial duties, the Presbytery declared the church at Princeton vacant.† It was not however until September 1795, the year following the death of Dr. Witherspoon, that the congregation met and elected as their pastor, the Rev. *Samuel Finley Snowden*.

Mr. Snowden was the son of Mr. Isaac Snowden, who was for many years previous to the revolutionary war, Treasurer of the City and County of Philadelphia. He was a very benevolent and pious man. For many years he held the office of ruling elder in the Second Presbyterian Church of Philadelphia, of which Dr. Sproat was at that time pastor. Mr. Snowden, the father, was a warm friend and helper of David Brainerd in his labours among the Indians of New Jersey. He collected and took charge of the money raised in aid of Mr. Brainerd's schools and other efforts, and by his thorough knowledge of business and friendly advice, gave him much important assistance. He was also a Trustee of the College of New Jersey from the year 1782 until he resigned in 1808. Being an ardent Whig, and the British power so frequently preponderating in Philadelphia, he was obliged to flee for safety from that city, and spent a number of years in Princeton and its immediate vicinity. During his residence in this vicinity Mr. Snowden was elected an elder in this church. He afterward returned to Philadelphia, but spent the last years of his life, and died at Cranbury, where another of his sons, the Rev. Gilbert Tennent Snowden was then Pastor.

† See Minutes of New Brunswick Presbytery of that date.

Samuel Finley Snowden, the son, was born in Philadelphia on the 6th of November 1767, and graduated at the College in this place in the year 1786. Immediately after his graduation he commenced the study of law with Thomas Bradford, Esq. one of the most eminent lawyers of that day. It was whilst studying law, and participating largely in the frivolities and dissipating amusements of fashionable society, that the Lord was pleased to convince him of his sins, and lead him to embrace the Gospel plan of salvation. Having been religiously and strictly trained, his conscience had for some time troubled him. He felt that his course of life would not bear a calm and conscientious investigation. These impressions continued to become deeper and more frequent, until at length having set apart a day for fasting and prayer, he was led to give up all for Christ. The practice of law thenceforth seeming to him unfavorable for the cultivation of piety, and inconsistent with the petition "Lead me not into temptation," as well as uncongenial to his feelings; he at once relinquished it, and in a written and solemn covenant, devoted himself to the service of God. He frequently sought, and found great advantage in the prayers and conversation of his brother Gilbert, then pastor of the church at Cranbury.

Soon after his conversion he became convinced that it was his duty to preach the Gospel, and commenced the study of theology in Princeton with Drs. Witherspoon and Smith. He was licensed to preach by the Presbytery of New Brunswick on the 24th of April 1794; on the 14th of September received a call from this church to become its pastor; and was ordained and installed by the Presbytery on the 25th day of Novem-

ber following. The Rev. Joseph Clark, D.D., preached the sermon on that occasion, and Dr. S. S. Smith presided and gave the charges. Mr. Snowden continued to hold the pastoral relation to this church for five and a half years. As a pastor he is said to have been diligent and faithful. As a writer, he cultivated a beautiful and easy style, which was however deficient in condensation and in power. As a speaker he did not excel in the pulpit, but in his more social meetings was sometimes quite tender and impressive. Towards the close of his pastorate in Princeton, he was threatened with consumption, and was thought to be in a decline, in consequence of which he obtained a release from his pastoral charge, April 29th, 1801. After having travelled however for a year, he found himself able to accept a pastoral charge at Whitesborough in the State of New York. He was afterwards settled at New Hartford, near Utica, where he built up a large and flourishing church. After preaching there about fourteen years, he removed to Sackett's Harbour, and organized a church in that town. There he continued to live until very recently, when, having reached the good old age of 78 years, he died in May, 1845. His death was sudden and unlooked for. Having risen one morning in his usual health, he was sitting in his chair, when, attempting to stoop, he fell to the floor, and at once breathed his last without a struggle or a groan. He had often previously expressed a desire to depart and be with Christ, and had often expressed a hope that when his appointed time had come, he might die suddenly.

At a time, and most of his life in a region of country in which many pestilent errors abounded greatly, Mr. Snowden was an unshrinking champion for the pure

truth. And although we hear of no uncommon religious interest in Princeton during his ministry here, he was afterwards instrumental in promoting several powerful revivals of religion, especially at Sackett's Harbour, where great good was done through his efforts.*

After Mr. Snowden had resigned, the congregation again turned to the President of the College, and Dr. S. S. Smith, who at that time held that office, became their stated preacher. For that service he received a separate stipend from the Trustees of the church until Jan. 1, 1804, so that for nearly three years the congregation while vacant, listened to the polished discourses and graceful elocution of that distinguished man.

In the beginning of that year (1804) an arrangement was entered into between the College and the congregation, in consequence of which the congregation gave a call to the Rev. *Henry Kollock* of Elizabethtown to become their pastor, while at the same time the College authorities elected him to fill the chair of Professor of Theology in that institution. These invitations were both accepted.

The Rev. Henry Kollock was of Huguenot extraction.† His father, Mr. Shepherd Kollock, was a well-known and patriotic journalist in our state. Mr. Kollock's parents resided at Elizabethtown but he was born at New Providence in Essex county (whither they had retired during the revolutionary war,) on the 14th of December 1778. While yet a child he manifested an uncommon thirst for knowledge, and gave striking in-

* For a large part of my information respecting Mr. Snowden, I am indebted to his son, Rev. E. H. Snowden, now of Warrenham, Pa.

† His ancestors in France are said to have written the word *Colloque*, but having tarried some time in Germany, they assumed the present German spelling of the name.

dications of possessing extraordinary talents. Having passed through the usual preparatory studies at Elizabethtown, he came to Princeton, and graduated at the College in September 1794, when he was yet under 16 years of age. He gave evidences of a serious mind while yet a child, and thence onward until he left College. Shortly after his graduation, he was the subject of more special and deeper religious impressions, which soon led to a hearty acceptance of the Lord as his God, and to a public profession of religion, while yet under 18 years of age. He immediately began the work of preparation for the Gospel ministry, pursuing his studies first under the Rev. David Austin, his pastor, at Elizabethtown. Shortly after, he became a Tutor in Princeton College, in which office he continued three years, eagerly improving the precious opportunity to store his mind with knowledge, and to furnish himself thoroughly for the sacred ministry. On the 7th of May, 1800, he was licensed to preach by the Presbytery of New York, which then included Elizabethtown within its bounds. His talents as a preacher soon attracted unusual attention, so that in October following his licensure, he was called by the First Presbyterian church of Newark, to become a colleague with Dr. MacWhorter its venerable pastor, and the same month he received also a call to the vacant church at Elizabethtown. This last call he accepted, and on the 10th of December (1800) was ordained and installed accordingly. A considerable number were soon converted and hopefully gathered in under his ministry, among the very first of whom was his own beloved mother. On the 11th day of January 1804, a call was made out for him by the congregation of this church, and, during the month pre-

vious, having received the appointment of Professor of Theology, he accepted together the two invitations. About the same time he also received a call from a Reformed Dutch church in the city of Albany.

Mr. Kollock continued to fill his two offices in Princeton, a little less than three years. Shortly after he came to this place, so high was at that time his standing, and so wide-spread his reputation, that he received the degree of Doctor of Divinity almost simultaneously from Union College and Harvard University, although he was then only twenty-six years of age. He was installed as pastor of the Princeton church on the 12th day of June 1804, on which occasion Dr. S. S. Smith preached the sermon, and the Rev. Andrew Hunter gave the charges to the pastor and people. In the fall of the year 1806, he received a call from a church in the city of Savannah, Ga., which he accepted, and his pastoral relation to this church was dissolved by the Presbytery on the 7th day of October in that year. Soon after going to Savannah, he also received a call to the Park St. church in the city of Boston, which, having declined, he continued to labour in Savannah for thirteen years until his death, which occurred on the 29th of December 1819.*

There is one brief portion of Dr. Kollock's history to which it had been better perhaps not to have alluded, had not his error been a matter of more familiar notoriety among you, than was his recovery. And it is certainly a most impressive providential admonition for him that thinketh he standeth to take heed lest he fall,

* A neat cenotaph has just been erected to his memory on the cemetery lot assigned by the Trustees of the church to be the future burial-place of the pastors of this church and their families.

that one so gifted, so undoubtedly pious, and so eminent in the church, was left even for a short time under the power of the same appetite which once humbled Noah, that ancient "preacher of righteousness." The power of divine grace was, however, magnified by proving that "although the righteous fall, he shall not be utterly cast down." I have received clear and ample testimony from those who personally knew him, that his self-indulgence was only temporary, and that for many years before his death he rigidly practised the principles of total abstinence, while his past error was a cause of constant, deep, and evangelical sorrow to him.

In the city of Savannah, Dr. Kollock was popular to an extraordinary degree, not only among his own flock, but among all classes and denominations of the citizens. During his last illness his house was surrounded daily by anxious and inquiring crowds. On one forenoon during his illness a crowded congregation assembled in his church to offer earnest prayer for his recovery. In his dying moments he gave a calm yet beautiful exemplification of the supporting power of the Gospel. On the morning of the day on which he died, a stupor that had before oppressed him was removed; his mind was clear; and he made many remarks indicative of the strength of his faith, and the joyfulness of his hope in Jesus. In the course of the day, he requested one of the family to read to him from the Pilgrim's Progress, the account of the Pilgrim's passing over Jordan. In the afternoon he requested some who were present to sing for him that sweet Hymn beginning "There is a land of pure delight." His last words were those of dying Stephen "*Lord Jesus, receive my spirit.*" After his death the Mayor of the city issued a proclamation

requesting the suspension of all business throughout the city on the day of his funeral; all the vessels in the harbour placed their colours half-mast high, and a feeling of deep and universal grief was manifested throughout the whole community.*

Dr. Kollock was no ordinary man: still less was he an ordinary preacher. His talents and his eloquence have given him a fame which will long abide. His discourses were every where listened to with peculiar interest and delight. Even the fastidious critic, the careless worldling, and the scoffing infidel were frequently attracted by his eloquence, to enter the house of God. Yet his sermons were not merely oratorical; they were rich in practical instruction. The weighty truths of the Gospel were set forth in a lucid and forcible manner, so that sinners were made to tremble, and saints were directed, strengthened and comforted. While pastor of the church at Savannah he spent a couple of years in Europe; and in England, Scotland, and France the crowds who flocked to hear him gave testimony to his genuine eloquence. Dr. Kollock was familiar with the works of the distinguished pulpit orators of France, such as Saurin, Flechier, Massillon, and Bourdaloue, and the traces of that familiarity are quite perceptible in his published sermons. Yet while he gained many graces of style from the contemplation of such models, he lost nothing of the savour and nutriment of evangelical religion. His sermons which were published in four volumes are among the very best ever issued from the press. Indeed, except those of President Davies it would be difficult to

* For many of the facts relating to Dr. Kollock, I am indebted to Dr. John McDowell of Philadelphia, who very kindly lent me a MS. containing many interesting details of his life and death.

find any American sermons of greater value for private or family reading; to find any, more lucid, more instructive, more practical, or more fervent. More than once have I met with plain, bible Christians, who have hoarded up a copy of Kollock's sermons, as next to the Bible, their choicest literary treasure.

During the pastorate of Dr. Kollock, died Dr. Thomas Wiggins, leaving a signal proof of his devotion to the cause of Christ, and to the interests of this church in particular, by bequeathing his house and farm of about 20 acres to the church for the use of the successive pastors. In that venerable parsonage the pastors of the church accordingly lived in succession until the year 1847, when, the house having become old and almost untenantable, it was judged best by the congregation to dispose of it, which was soon after done. Many doubts seem to have been entertained as to the validity of the bequest; both because, as was said, no devisee was expressly named capable of taking the legal estate; and also because Dr. Kollock, at that time the pastor, was incautiously made one of the subscribing witnesses. On this account the congregation determined to purchase all the remaining right of Dr. Wiggins' heirs whatever it might be, which was done at an expense of several hundreds of dollars. There can be no doubt however, of the entire intent of Dr. Wiggins to confer this benefit upon the church; a benefit which is to this day powerfully operative in promoting its advantage. He therefore deserves to be ever and gratefully remembered as a benefactor of this church. Dr. Wiggins was for many years a highly respected physician in this town. On the 3d of March 1792 he was chosen an elder, and continued with great zeal, devotion, and

judgment to discharge the duties of that office, until he departed this life in the faith and lively hope of the Gospel on the 14th day of November, 1804. The Board of Trustees, as a token of gratitude for his bequest, erected over his remains the monument which may yet be seen in our graveyard.

After the resignation of Dr. Kollock, the Presbytery sent supplies at the request of the congregation to fill the pulpit, which continued vacant more than three years, until at length a call was extended to and accepted by the Rev. *William C. Schenck*. Mr. Schenck was born in the immediate vicinity of Princeton, on the 30th day of April 1788. His father, Mr. Joseph Schenck, was the son of an early settler in the neighborhood, and was for many years an excellent and consistent member of this church. He was at one time chosen as an Elder, which office however he modestly declined accepting. His wife was noted for her prudence, discretion, and ardent piety. By her example, and assiduous care, the seeds of piety were early sown in the mind of her son William; who early exhibited a thirst for knowledge. Having passed through the usual preparatory and Collegiate course, he graduated at the College in this place, in September 1805.

How wonderful and how mysterious are the ways of God. And in nothing perhaps more so, than in the methods he takes for answering his people's prayers. In this case, the faithful mother's death, was made the means of securing the answer to her own prayers, in bringing about the conversion of a beloved son. This bereavement occurred during his Junior year, and the effect upon his mind was deep and abiding. It was soon

discovered by a pious fellow-student* that he was more serious than usual, and by the blessing of God upon his faithful conversations, together with other means divinely employed, these impressions were fostered until they led at length to a hope of mercy through Christ. It was not, however, until October 4th, 1806, that he felt his way so entirely clear as to unite himself to the church in a public profession. This act was with him a hearty surrender of the whole man to the influences of the Holy Spirit, and to the service of the Lord Jesus. From this time onward until his death all his writings manifest a constant and eager desire after two things—*holiness* and *usefulness*. On the day on which he was admitted to baptism and the Lord's Supper, he wrote thus in his private diary. "Oct. 5th, 1806. On this day I was baptized by the Rev. Henry Kollock, and admitted to the sacrament of the Lord's Supper. I fervently bless the Lord that he has permitted me, a poor despicable worm, to sit down at his table to commemorate the actions of redeeming love, and link myself to his church on earth. 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. May I never deny my Lord, nor be ashamed of my religious calling. I was much affected by the performance of the ceremony and by the prayer of Mr. Kollock. Of the latter there was one expression which I hope I never shall forget. "*Grant*

* The fellow-student here alluded to is now the Rev. Eli F. Cooley, to whom the writer is indebted for much information respecting his uncle, of which he was before entirely ignorant.

that he be a shining and a useful member of the church." O how sincerely I hope to be useful in the church. O God, how would it rejoice me, if so vile a worm as I should be instrumental in promoting my Heavenly Father's glory." One year afterward he wrote again as follows. "Oct. 11, 1807. This day I partook of the sacrament at Kingston.* It is the anniversary of my church membership. I lament my unworthiness and sins of the past year; my neglect of religious duties; my attachment to the world, and languor of faith and devotion. O Lord, enable and dispose me henceforth to walk more circumspectly, and to live more conformed to thy will. Strengthen my faith, excite my love to thee, and forgive my sins. *Have pity upon me, have pity upon me, O Lord, and help on my lingering soul towards Heaven.*" And such seem to have been his aspirations all through his short but useful ministry.

Immediately after uniting with the church, Mr. Schenck began the study of theology, under the guidance of Dr. Samuel Stanhope Smith. By his modesty, propriety, assiduity, sound judgment, and above all his fervent piety, he completely won the affections of his distinguished instructor, who continued to be through life his fast and ardent friend.

Mr. Schenck was licensed by the Presbytery of New Brunswick, October 8th 1808. He soon after went to Cooperstown in the state of New York, where he preached as a stated supply in the vacant pulpit of that place, through the following winter. In the spring he returned to Princeton, and preached for a considerable

* For many years, down to somewhere about the year 1820, the congregations of Princeton and Kingston united in partaking of the Lord's Supper at their two places of worship alternately.

part of a year as a stated supply to this church. At the expiration of that time he received a call to become its pastor, and at the same time received another call from the congregation to which he had preached in Cooperstown. After much hesitation he accepted the call from this church, and was ordained and installed accordingly on the 6th day of June, 1810.

The Rev. William C. Schenck continued to be the Pastor for nearly nine years. The influence of his ministry in promoting the bests interests of the church is manifest on every page of the church record during the time that ministry continued. Larger numbers were added annually to the church than at any previous time, while every thing connected with it began to wear a brighter and more hopeful aspect. His style of preaching was at first quite imaginative and ornate, but amidst the pressure of ministerial duties he soon acquired one that was more compact, direct, energetic, and instructive. He was as occasion demanded, the friend, the adviser, the reprover, the comforter of his flock, and it is believed that rarely has a pastor been more beloved than he was. Yet with all his labours of an out-door kind, he managed to be a faithful and constant student. During his short pastorate he systematically wrote and preached on every prominent topic in theology. We prefer however to give some account of his labours in the very words of those who knew him and who laboured with him. The honoured author of "Letters on the sacrament of the Lord's Supper"* who was a ruling elder during the whole period of his pastorate, and who was

* Judge Samuel Bayard, who was for thirty-three years an elder in the Princeton church, from the year 1807 until at the advanced age of seventy-three years he departed this life May 12, 1840, universally honored and lamented.

intimately acquainted with his character and labours, wrote of him shortly after his decease as follows—"He has left a name untarnished by a solitary spot that could raise a blush on the face of friendship, or extort a sigh from the bosom of affection. Before he attained the prime of life, he has been called from a scene of trial, to receive the rewards of sincere faith and active zeal. He has descended to the grave after a short service in the vineyard of his Lord, but the service, though short, was diligent and exemplary. The modesty and prudence of his general deportment—his ardent devotion to the duties of his office—his peculiar and affectionate attention to the youth of his congregation, and his efforts to train them up in the nurture and admonition of the Lord, render his loss a subject of deep and general sorrow. Intelligent, amiable, and assiduous, his highest ambition was to serve the best of Masters with zeal and fidelity. He has left many sincere and affectionate friends to mourn his loss, without leaving one solitary enemy to cast a shade over his unsullied name." A clergyman, who from their College days was his intimate and confidential friend,* sums up his estimate of him in these words, "He was an Israelite indeed in whom there was no guile; an affectionate, confiding friend; who gave his life and his talents to his Master's work, and was *a burning and a shining light*." Another clergyman who was also a member of the same Presbytery, and long settled over a contiguous church,† says that when the congregation selected him, they were desiring "to

* The Rev. Eli F. Cooley, Pastor of the church of Ewing near Trenton, in a letter to the writer.

† Rev. Isaac V. Brown, for many years pastor of the church at Lawrenceville, to whom I am indebted for several long and interesting letters respecting Princeton affairs in former days.

have a pastor of their own, the child of their own choice, and the object of their affection, to whom they might look in any emergency as their pattern, guide, and comforter. Such a man they found in William C. Schenck, a man modest, meek, honest, sincere, diligent, constant, firm, *very much after God's own heart*. He was, when called, quite young, very unassuming, and especially a youth brought up in the midst of the parish. But every thing was proceeding delightfully, when he was suddenly arrested by a typhus fever which in a few days brought him to the grave. He was a ready writer; a good speaker; a very affectionate, benevolent, and prudent man. He inspired, considering his age and circumstances, universal respect and confidence. He was 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." The remark was more than once made by venerated fathers in the church, that if his life were spared, he was likely to become an eminent servant of Christ, and an important pillar in the Presbyterian church. His death occurred on the evening of the 17th of October, 1818, in the 31st year of his age. The weakness and delirium of fever prevented him from confirming by any dying testimony, the already abundant testimony of his life and labours. After a solemn and appropriate discourse from Dr. Samuel Miller, on Rev. xiv. 13, "Blessed are the dead that die in the Lord, &c.," his body was borne to the grave attended by his sorrowing congregation.

About three years after Mr. Schenck became the pastor, the congregation suffered, in February 1813, the calamity of having its house of worship entirely destroyed by fire. This calamity was occasioned by the

carelessness of the sexton, in leaving hot embers in a wooden vessel which was placed in a closet under the stairs. This was on a Saturday evening. The fire was not discovered until Sunday morning, and when the distant members of the congregation came to attend worship on that Sabbath morning they found their church building a mass of smouldering ruins. The College kindly offered the congregation the use of one of its recitation-rooms, which was accordingly occupied until a new edifice was prepared for their reception. Up to this time the students of the College had attended Sabbath service in the church. But as the recitation room was not large enough to hold the students together with the congregation, a separate service was instituted for the students on Sabbath morning in the College Chapel, which was continued when the congregation returned to their new church, and has been ever since maintained.

Although much cast down by this event, a meeting was held during the week following the conflagration, at which arrangements for rebuilding were at once entered upon, and on the first Sabbath in July of the following year, the house was so far completed as to be used for public worship. The College corporation now gave a deed for the ground occupied by the church, according to the agreement made in 1762, and on nearly the same conditions as then stated. It also made a donation of five hundred dollars towards rebuilding the edifice. The congregation were now obliged to commence a renewed and arduous struggle to raise sufficient funds. Among the various expedients to which they had recourse, one was to solicit from the Rev. Drs. Smith, Green, Alexander, and Miller, a sufficient num-

ber of discourses to make a volume, which should be sold in aid of the church funds. This plan, although adopted by a vote of the congregation, was from some unknown cause never carried out. When the house of worship was completed, they received a gift of a handsome chandelier from the Hon. Elias Boudinot, LL.D.

The pastor's salary had up to this time (1814) been raised by annual subscription of the congregation. This plan was found to be exceedingly uncertain and troublesome. The congregation now had a meeting, at which they resolved thenceforth to raise the salary by a fixed rate laid upon the pews, which has ever since been done. For this valuable improvement they are indebted to Dr. Ashbel Green, who, at that meeting, explained the new system as he had seen it in operation in the Philadelphia churches, and successfully urged its adoption here.

Religion seems to have been for a number of years about this time in an unusually vigorous and flourishing condition. This was owing instrumentally not only to the warm piety and earnest activity of the pastor, but also very largely to the powerful and happy religious influence of the two revered Professors of the Theological Seminary, who began to reside in the place about the year 1812. In the year 1814 many of the churches in this portion of the state were visited with unusually powerful influences of God's Spirit. Princeton was not passed wholly by, but in a noiseless season of refreshing about thirty persons were that year added to the church.

The next year, 1815, was rendered memorable as a year of the right hand of the Most High. After an absence of many years the Spirit descended with mighty

power upon the College. The whole number of students was at this time an hundred and five; of whom only twelve were professors of religion when the revival began. Concerning this work of grace, one who was an eye-witness, wrote just after its beginning to a distant friend as follows: "Our blessed Lord is manifesting his power to save by making bare his arm for the salvation of a number of the *most gay, thoughtless and dissipated* students of the college, where he is carrying on a glorious revival of his work. I believe it is a very extraordinary work, free from the objections that are usually made on such occasions, viz: that it is all enthusiasm, effected by working up the passions to an extraordinary pitch. Drs. Green, Alexander and Miller, have in rotation preached in the Hall every Sabbath forenoon since the commencement of the present session, without any visible effect, other than a solemn attention. There were six or eight pious students who agreed, on the late public fast-day, to visit the different rooms, and converse with their brethren on religious subjects, and to their astonishment, they found a number labouring under conviction, but supposing their cases to be singular, they had not made them known. They immediately established a praying society, and the work became notorious. I believe there are at this time as many as twelve or fourteen who are rejoicing in the love of Jesus and the hopes of immortal glory; and as many as forty appear to be earnestly seeking the salvation of their souls. Yet there is nothing tumultuous or disorderly in the meetings, but an awful solemnity, becoming the important subjects of the salvation of the soul, and the eternal world."*

* This extract and the next are from letters written from Princeton in 1815,

Another eye-witness wrote about a month later concerning the same work as follows: "You have doubtless heard before this period, that several parts of the Lord's vineyard in this favoured region, have been recently blessed with the copious outpourings of the Divine Spirit. Within the last year the power and glory of sovereign grace have been richly and extensively manifested in many of the churches of this state, on behalf of perishing sinners. . . . Yet Nassau Hall which was founded in faith and solemnly consecrated unto God, has not until within a few weeks experienced more than the ordinary effusions of God's Holy Spirit. . . . The independent Jehovah is now, we believe, working like unto himself for that institution. . . . Had you been an inhabitant of Princeton last winter, and then witnessed the deplorable conduct of many belonging to the college established in this place, and could you now accompany me through this spacious building in the present state of things, I am persuaded you would be ready to exclaim, '*This is the Lord's work.*' Within its walls there is now no scoffer who has the hardihood to make his boast of sin. Seriousness is now depicted on every countenance, and reverence for God and his worship appears conspicuous in the deportment even of those who are yet unawakened to a sense of their condition, But let me tell you that *upwards of forty* within this dwelling are now rejoicing in the efficacy of atoning blood, and are magnifying the richness of that grace which bringeth salvation to the ruined and undone. And there are many more, whose cries for

to the Rev. Mr. Andrews of Chillicothe, Ohio. They were recently published in the Louisville Presbyterian Herald, and kindly sent to me by Rev. Dr. W. S. Plumer, of Baltimore.

mercy are ascending by day and night to the throne of God and the Lamb. Yes! they are asking with earnest solicitude what they must do to be saved. This I believe is considered by the most experienced, as the most rational and promising revival that they have ever been permitted to witness. There is in its influence none of that untempered enthusiasm which in such times of awakening is so often observed with pain and regret. The exercises of those who have obtained a hope of pardon through Christ have been in all their stages such as ought to be expected in the inquirer after deliverance from sin and destruction. None have seemed disposed to rest on any slight evidence of their having been born again. Their views of the total depravity of human nature, and of the only way in which a sinner can be washed, and sanctified and justified, have been such as to manifest that they were wrought by the Holy Ghost."

These accounts are fully corroborated by that of President Green, who adds many interesting particulars. "The few pious youth (says he) who were members of the college before the revival were also happily instrumental in promoting it. They had for more than a year been earnestly engaged in praying for this event, When they perceived the general and increasing seriousness, several of them made an agreement to speak privately and tenderly to their particular friends and acquaintances on the subject of religion. And what they said was in almost every instance not only well received, but those with whom they conversed became immediately and earnestly engaged in those exercises, which it is hoped have issued in genuine piety. A public profession of religion, made by two students who

had been a good while thoughtful, had also, at this time, much influence apparently, both in producing and in deepening impressions in many others." "The revival commenced or rather became apparent, in the second week in January, without any unusual occurrence in providence, without any alarming event, without any extraordinary preaching, without any special instruction, or other means that might be supposed peculiarly adapted to interest the mind. The divine influence seemed to descend like the silent dew of heaven; and in about four weeks there were very few individuals in the college edifice who were not deeply impressed with a sense of the importance of spiritual and eternal things. There was scarcely a room, perhaps not one, which was not a place of earnest secret devotion. For a time 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*. After this state of things had continued without much variation for about two months, it became manifest that a change was taking place. Some were becoming confirmed in the hopes and habits of evangelical piety; some were serious, thoughtful, prayerful, though perhaps not in so great a degree, or at least not so apparently, as they had once been; while some were plainly losing the impressions which they had lately felt. The result is that there are somewhat more than forty students, in regard to whom, so far as the time elapsed will permit us to judge, favourable hopes may be entertained that they have been made the subjects of renewing grace. Perhaps there are twelve or fifteen more who still retain such promising impressions of religion

as to authorize a hope that the issue may be favourable.”*

This work of grace was not felt with any thing like a corresponding extensiveness or power in the town. Yet that the town did not wholly miss the heavenly influence is evident from the fact that about the same time, besides a number of the students, twenty-one of the inhabitants of the town were received into the church on a profession of their faith. It was a precious season, and a peculiarly deep and tender interest still hangs around it, in the recollection of all who were in Princeton at that time, either as residents or students. And rarely has it happened, since the days of the Apostles, that there have been at one time and in one place gathered in, so many who were to become prominent, useful, and successful labourers in the ministry of reconciliation.†

From the year 1818, which we have now reached, down to the present time, there are many circumstances of deep and abiding interest clustering around this church. I am strongly tempted onward in this sketch of its progress by tender recollections of the two holy and beloved men who since that date have laboured here as pastors, and who are now gone from us ; one to

* See Life of Dr. Ashbel Green. Appendix

† Among those gathered into the church at this season of revival were the following—the Rev. John Johns, D.D., Prot. Episcopal Bishop of Virginia; the Rev. Charles Hodge, D.D., Professor in Princeton Theological Seminary; the Rev. James V. Henry, formerly of Sing-Sing, N. Y.; the Rev. Symmes C. Henry, of Cranbury; the Rev. Ravaud K. Rodgers, of Bound Brook; the Rev. John Goldsmith, D.D., of Newtown, Long Island; the lamented Rev. William J. Armstrong, D.D., late Secretary of the A. B. C. for Foreign Missions; the Rev. William James of Albany; the Rev. Charles P. McIlvaine, D.D., Prot. Epis. Bishop of Ohio; the Rev. John Maclean, D.D., Vice President of the College of New Jersey; the Rev. Benjamin Ogden, formerly of Pennington; the Rev. David Magie, D.D., of Elizabethtown; the Rev. Charles C. Beatty, D.D., of Steubenville, Ohio; and many others, since well known as clergymen or laymen.

his heavenly reward,* the other to a distant charge;† by several revivals of peculiar interest to a large portion of the present congregation; by the long and arduous struggles in its temporal affairs which have been nobly and perseveringly encountered; as well as by other circumstances in its history not known to some of you, and yet well worth preserving from oblivion. But I forbear. I have already far exceeded the limits originally marked out for this narrative of the way by which “the Lord our God has led us,” and I reluctantly pause at this point in the history of this church. I do this, however, with the less regret, because conscious that we have come down to a point to which the memories of a large number of my hearers can reach back.‡

I should deem myself as having failed however, in making this service appropriate to this occasion, did I not beg your attention for a few minutes longer,—long and kindly as it has been already given—whilst I endeavour as briefly as possible, to bring to your notice a

* The Rev. George Spafford Woodhull died at Middletown Point N. J., Dec. 25th, 1884.

† Rev. Benjamin H. Rice D.D., now Pastor of the College Church at Prince Edward Court House, Va.

‡ There are a few dates which it may be well to preserve in this connexion.

Rev. George S. Woodhull was installed as pastor July 5th, 1820. The Rev. John Woodhull, D.D. presided; Rev. Isaac V. Brown preached the sermon; Rev. A. Alexander, D.D. gave the charge to the minister; and the Rev. Samuel Miller, D.D. the charge to the people. Mr. Woodhull was released from his charge by the Presbytery, October 1, 1832.

Rev. Benjamin H. Rice, D.D. was installed pastor August 15, 1833. The Rev. Symmes C. Henry preached the sermon; Rev. Samuel Miller, D.D. gave the charge to the minister; Rev. James Carnahan, D.D. gave the charge to the people. Dr. Rice was released from his pastoral charge by the Presbytery, April 28th, 1847.

The house of worship was a second time wholly destroyed by fire, on the 6th day of July, 1835. The congregation worshipped in the Seminary Chapel until it was rebuilt.

The present pastor was installed May 7th, 1848. The Rev. Archibald Alexander, D.D. presided; Rev. Symmes C. Henry preached the sermon; the Rev. Samuel Miller, D.D. gave the charge to the pastor; and the Rev. James Carnahan, D.D. gave the charge to the people.

little more distinctly, a very few of the many causes for thankfulness visible in our past and in our present, as a church.

I. In the first place, then, I think we should as a congregation, be peculiarly thankful to-day, for the goodness of God as exhibited *in the ordering of our temporal affairs*. It is rarely indeed that any church is made to lift burdens so heavy and so numerous, according to its strength, as those which God has over and over laid on this. With much less wealth than most congregations of its size, it has endured severe and repeated providential losses, and in consequence a constant pecuniary struggle. Within less than ninety years, it has been called *three times* to the work of erecting an entirely new edifice, and *a fourth* time to do almost as much after the church had been dismantled by the revolutionary soldiery. Add to this the current expenses of the church, and those which frequently and necessarily arise from the decay and wear of years, and it no longer seems a wonder that it has at no time been wholly free from pecuniary obligations. May not a reason for this be found perhaps, in the greatness of our other and more valuable blessings? May not a heart-searching God have seen that there was danger, if our pecuniary resources had been made to correspond in extent with our literary, our social, or our spiritual blessings, of our being lifted up to say proudly and self-sufficiently "We are rich, and increased in goods, and have need of nothing?" It is however an interesting fact, and one which claims our gratitude to-day, learned by a somewhat careful examination of our records, that *at no time since the laying of the first corner-stone in the summer of 1762 has the church been so nearly free from debt*

as it this day is. For by the blessing of God upon the wise and prudent management of those who now have charge of its temporal affairs, together with the generous benefactions, of some on whose liberality we, as a congregation, possessed no claim, the entire amount of all that can be called our church debt, is to-day less than the trifling sum of ninety dollars.

II. In the second place, we have reason to bless God as a church, *for the able ministry* under which, in days past, he permitted this congregation so long to sit. It is no exaggeration to say, my hearers, that probably no congregation on the American continent, has within the last hundred years, enjoyed a greater variety and abundance of choicer, more scriptural, or more spiritual preaching than this very one. Truly it has been exalted to heaven in point of privilege. May it never be proportionately cast down. From the lips of the long line of Presidents, Professors, and Pastors, who have at various times and in various measures broken the bread of life, how vast an amount of delightful and invaluable religious instruction has been communicated to you, not only in a direct manner, but through those parents and christian friends who have gone before you to the eternal world. Let us not forget the load of solemn responsibility, which rests in consequence upon us, and let us no less be careful to pour out our hearts in thanksgiving unto God, for having placed us, and those who have influenced us and guided our lives, under so bright and blessed a blaze of sanctuary light.

III. In the third place we have cause for large thanksgiving *because of the measure in which God, in sovereign mercy, has here accompanied the means of grace by the power of his Holy Spirit.* As no records

of such matters appear to have been kept prior to the year 1792, we have no means of knowing, how many persons here confessed their faith previously to that time. Within the fifty-eight years since that date, the number of persons who have united with this church has been *one thousand three hundred and thirty*, of whom *four hundred and twenty-three* were received by certificate, and the remaining *nine hundred and seven* by profession of their faith. It is certain that had we a record from the first gathering of the congregation, the number would be several hundreds larger. Within ninety-four years since the regular preaching of the Gospel was begun here we have certain information of *nine marked revivals* of religion, several of them of extraordinary extensiveness and power. Many who now hear my voice cannot, and through all eternity will not forget, how graciously God has poured out his Holy Spirit among us this very year, and brought *eighty-two* souls to hope and profess their faith in the blood of the Redeemer. And all along the history of the church there has been no period of any considerable length in which God has not in the cases of individuals and of small numbers been constantly giving proof of his regenerating and merciful presence in its midst. But it is not only in the converting influences of the Holy Ghost that he has dwelt among us. He has also imparted to his preached Gospel a sanctifying, a comforting, and a supporting power. Oh! were it in my power to-day, my hearers, to call up to your view even a few of the instances in which God has here met and communed tenderly with believers in days gone by—could I reveal to you how sweetly he has often poured the balm of consolation into the wounded heart—could I bring to view some

of the many, many, peaceful and even triumphant death-scenes through which believers who once occupied the places you now fill, and who in many cases were your own ancestors and relatives—passed hence to glory, you could not help to-day sending up a gushing tribute of thanksgiving unto God, that he planted here a church of Jesus Christ, and that he has so richly given his blessed Spirit to accompany therein the ministrations of the everlasting word.

IV. In the fourth place, a review of the records of this church, is sufficient to impress any person powerfully with the conviction that *God has here faithfully remembered his covenant with believing parents..* Most literally and truly has he shown among us that “his righteousness is unto children’s children, to such as keep his covenants, and to those that remember his commandments to do them.” By far the larger portion of those among the present members of this church who are natives of this town, now sit at the same communion-table where one or both of their parents sat before them, and where they lifted their hearts in prayer for the conversion of their children. There are not a few among them whose parents’ parents here commemorated a Saviour’s dying love; and I could name more than one whose ancestors for three or even four generations back, are known to have been communing members of this church. Blessed heir-loom! Incomparably glorious lineage! Let the children of such parents see to it that they despise not their birthright in the house of God. Let parents take by faith a firmer hold on God’s unchanging covenant. And let us all to-day, bless his holy name, that notwithstanding all the sinful unbelief and-short comings of his people, he

has given us such blessed evidence that he is a covenant-keeping God.

V. In the last place, it may well be deemed a subject for thanksgiving to-day, that *God has deigned to use this church to an unusual degree* in promoting his cause and kingdom in the world. Independently of the very large number of those who have temporarily united with it by certificate, after they had set their faces towards the ministry; it has pleased God from among those who are enrolled as having entered into membership by a first profession of their faith, to raise up *sixty-three* ambassadors for Christ. Of these the larger portion still survive, and in every part of the Union, and some even in heathen lands, are toiling, not unsuccessfully, for the promotion of the Redeemer's kingdom. Some are labouring in the highest and most responsible positions in the church, and some are carrying the Gospel news to the poor and ignorant in the remote corners and waste places of Zion. Did our records go back to the first gathering of the congregation, this number would doubtless be considerably greater than that which has been named.

Besides these living messengers of God, many important influences have hence gone forth to aid in building up the kingdom of Jesus Christ. In 1811 a meeting was held in the church edifice which then stood upon this very spot; a meeting composed chiefly of those who were then members of this congregation. Out of that meeting grew the *New Jersey Bible Society*, which was, with the single exception of the Philadelphia Bible Society, the first organization of the kind in America. The active usefulness of this Society was afterwards widely felt, not only throughout our own

state, but through other states ; through the Sandwich Islands ; and unto even remoter heathen lands. In the year 1816 the first Colonization meeting ever held, was also held upon this spot. It was composed in great part of the resident Professors and a few prominent lay members of the congregation. At that meeting was given the first impulse to that noble cause which has already planted an independent and a flourishing Republic like a bright gem on Africa's dark bosom, and which now promises, by divine aid, to scatter the thick darkness, which as a funeral pall, has been spread over her for so many ages. Dr. Robert Finley, the zealous originator of the Colonization scheme in its present form, was the son of an aged, devout, and faithful elder of this church, and was himself here trained up and converted unto God. I hope it will not be considered as passing the limits of propriety or delicacy for me to add also, that the gallant and distinguished naval officer by whose daring genius and sagacious intrepidity the first portion of African territory was secured in treaty, was reared in this congregation, by a mother who for a quarter of a century was one of its most pious members and its brightest ornaments. Hardly a year has passed in which some pure and refreshing rills of christian charity and effort have not hence flowed forth. To speak of these in detail is of course impossible. Permit me to add this fact, that when labouring some years ago, in that great moral waste, the Pines of New Jersey, I more than once crossed the track of former pastors and other resident clergymen of Princeton, who thirty, forty, and fifty years ago, had itinerated there, having gone down, with a christian zeal and compassion which ought not to be forgotten, from this

mount of religious privilege, to preach the glad news of salvation to those who sat in comparative ignorance and poverty. And more than once in later years, has this church been permitted to send out and sustain by its contributions, teachers, colporteurs, and evangelists in the waste places of Zion. Although too, its means have never been abundant, it has never denied, or grudgingly bestowed its benefactions for any cause that seemed judicious, timely, and well-adapted to promote the cause of the Redeemer. These things are not mentioned, I pray you to remember, with a view to excite any self-complacency respecting our past works as a church. Far from it. We have been far from doing all we could; far from doing all we should have done. As in the sight of God, we have only cause for shame and confusion of face at our past unprofitableness. But they are mentioned, in order that we may not undervalue the goodness of God, and the undeserved honour he has put upon us as a church, in making use of us to accomplish such things for the glory of his name. They are mentioned in order that we may to-day be made more sensible of the weight of obligation which rests upon us, to bow down in the presence of the Most High, and offer praises and thanksgivings unto Him for ever and ever.

I have detained you for a length of time which I fear may seem to some of you altogether inexcusable. To such I can only offer in extenuation of the fault, the nature of the subject, and the extreme difficulty of compressing without making it imperfect. To some it may seem also, as if your minds had been diverted from the range of topics suited to an occasion like the present. Let me trust, however, that you will be none the more

forgetful of your ten thousand other blessings, because one particular class of them has been singled out, and brought in review before your minds. Let me trust that your emotions of thanksgiving will be none the less deep, because your minds have been taken off from a generality, which by its very greatness, confuses and obstructs the action of the mind, and directed to this single point in God's boundless goodness : his preparing for you a church, and bestowing sanctuary mercies such as you constantly and peacefully enjoy. And while you consider through how long a course of years, and by what a providential train of events, God has caused those who went before you to hand this church down to us, may we each and all be aroused to a renewed anxiety, and to an increased fidelity in our exertions, to pass it down to the generations that shall soon follow us, in such condition, that it may, by God's help, be more than ever useful in helping forward the glory of the latter day.

APPENDIX.

A.

The origin of the name of Princeton, seems to have been lost sight of altogether for many years. The following facts, ascertained after much and laborious inquiry, seem to lay the matter entirely at rest.

Until, and a little after the year 1700, under the name of Stony Brook was designated the whole district lying on the north side of that brook as far down as where it empties into the Millstone. In some of the oldest records, persons who are known to have lived on the spot now called Princeton, are spoken of as living at Stony Brook. On the 11th day of March, A. D. 1711, "*Thomas Leonard of Stony Brook*," executed a deed for 200 acres of land to "*Henry Prince of Piscataway*." The consideration or purchase-money named in the deed was £70. This land is described as being bounded by lands of Thomas Leonard, Samuel Hornor, and John Stockton. This deed was some time since discovered in the Office of the Secretary of State in Trenton, by Edward Armstrong, Esq., of Philadelphia, to whom I am indebted for my first information respecting it. It is perhaps not possible now, to locate very exactly the tract of land described. It evidently lay on the north side of the main street, and *probably* bounded the street from a point somewhere near the

drug store of Mr. James Van Deventer, for the distance of eighteen chains towards Queenston. The presumption is, that while Prince owned this piece of land, several buildings were erected on it. Certain it is, that it was from that time called "*Prince's Town*" under which form we find it spoken of in old documents and records until very near the year 1740, when it became "*Princeton*," and not many years after very generally received the more euphonious name of *Princeton*. Putting all these circumstances together it seems no longer capable of being disputed, that our ancient seat of learning received its name, not from "WILLIAM, PRINCE OF ORANGE," as some have supposed, but from "HENRY PRINCE, OF PISCATAWAY."

B.

The following Lists of the Elders and Trustees of the Church will not be without interest to many.

A List of all the Elders of Princeton (First) Church.

<i>Names.</i>	<i>Elected.</i>	<i>Ceased from office.</i>
Richard Longstreet,	Feb. 21, 1786,	Died about 1797.
James Hamilton,	Feb. 21, 1786,	Died 1815.
Thomas Blackwell,	Feb. 21, 1786,	Died Oct. 20, 1825.
John Johnson,	Feb. 21, 1786,	Died Oct. 16, 1800,
Isaac Snowden,	Jan. 13, 1796,	Removed from Princeton.
Daniel Agnew,	Jan. 13, 1796,	Died.
Thomas Wiggins, M. D.,	March 3, 1792,	Died Nov. 14, 1804.
James Finley, (Sen.)	March 3, 1792,	Removed to Basking Ridge.
Prof. William Thompson.	1805.	Died 1813.
John Van Cleve, M. D.,	1805,	Died Dec. 24, 1826.
Peter Updike,	1805,	Died June 18, 1818.
Capt. James Moore,	1807,	Died Nov. 29, 1832.
Zebulon Morford,	1807,	Died April 2, 1841.
Francis D. Janvier,	1807,	Died March 1, 1824,
Samuel Bayard,	1807,	Died May 12, 1840.
John Davison,	1807,	Removed from Princeton.
John S. Wilson,	March 31, 1821,	Died Oct. 11, 1836.
Ralph Lane,	March 31, 1821.	
Prof. Robert B. Patton,	Dec. 29, 1826,	Removed, 1835.
John C. Schenck,	Dec. 29, 1826,	Died June 25, 1846.
John Lowrey,	July 14, 1826,	Died, Jan. 19, 1845.
Jacob Lane,	July 14, 1826,	
Robert Voorhees,	April 27, 1835,	Died, June 18, 1838.
Daniel Bowne,	April 27, 1835,	
Prof. Stephen Alexander,	August, 1840,	
John V. Talmage,	August, 1840,	Removed to N. York, 1844.
Isaac Baker,	June 25, 1845,	
Joseph H. Davis,	June 25, 1845	Removed to N. York, 1848.

C

List of the Trustees of Princeton (First) Church.

<i>Names.</i>	<i>Elected.</i>	<i>Ceased from Office.</i>
Richard Longstreet,	May 25, 1786,	Died about 1797.
Robert Stockton,	May 25, 1786,	Died, April 23, 1805.
Capt. John Little,	May 25, 1786,	Died, Sept. 6, 1794.
Enos Kelsey,	May 25, 1786,	Resigned, 1804.
Capt. James Moore,	May 25, 1786,	Resigned, Sept. 5, 1831,
Isaac Anderson,	May 25, 1786,	Died, 1807
Col. William Scudder,	May 25, 1786,	Died, 1793.
James Hamilton,	May 20, 1793,	Died, 1815.
Thomas Wiggins, M. D.	Nov. 15, 1794,	Died, Nov. 14, 1804.
John Harrison,	Jan. 13, 1796,	Died, Oct. 26, 1816.
Col. Erkurius Beatty,	Feb. 20, 1804,	Died, Feb. 3, 1823.
Richard Stockton, L.L. D.,	Jan. 2, 1805,	Died, March 7, 1828.
Ebenezer Stockton, M. D.,	Sept. 10, 1805,	Resigned Oct. 29, 1835.
Samuel Bayard, Esq.,	Dec. 15, 1807,	Resigned, May 7, 1838,
Robert Voorhees,	Nov. 25, 1815,	Resigned, Feb. 11, 1837.
John Van Cleve, M. D.,	Dec. 7, 1816,	Resigned, Oct. 29, 1823.
John C. Schenck,	July 26, 1823,	Resigned, Sept. 5, 1831.
John S. Wilson,	Jan. 9, 1826,	Resigned, Sept. 5, 1831,
James S. Green, Esq.,	Jan. 9, 1826,	Resigned, Sept. 5, 1831.
John Gulick,	Jan. 9, 1826,	Resigned, Sept. 5, 1831.
Charles M. Campbell,	Sept. 5, 1831,	Resigned, 1835.
Peter Bogart,	Sept. 5, 1831,	Resigned, Sept. 3, 1832.
Thomas White,	Sept. 5, 1831,	Resigned, July 27, 1837.
Henry Clow,	Sept. 5, 1831,	Resigned, 1833.
John Van Doren,	Jan. 14, 1834,	Resigned, June 24, 1839.
John Lowrey,	Oct. 8, 1835,	Resigned, 1836.
Alfred A. Woodhull, M. D.,	Oct. 8, 1835,	Died Oct. 5, 1836.
William R. Murphy,	Oct. 8, 1835,	Resigned Oct. 8, 1836.
George M. Maclean, M. D.,	Oct. 8, 1836,	Resigned, Dec. 3, 1838
James Van Deventer,	Oct. 8, 1836,	Resigned, Aug. 3, 1846.

Prof. Albert B. Dod, D.D.,	Oct. 8, 1836,	Died Nov. 19, 1845.
E. C. Wines,	Feb. 22, 1837,	Resigned May 7, 1838.
Samuel A. Lawrence,	Aug. 5, 1837,	Resigned Dec. 3, 1838.
David N. Bogart, Esq.,	May 7, 1838,	Died May 5, 1844.
Alexander M. Cumming,	May 7, 1838,	Resigned Aug. 3, 1846.
R. R. Ross,	Jan. 17, 1839,	Resigned Feb. 12, 1844.
John Bogart,	Jan. 17, 1839,	Resigned March 29, 1842
George T. Olmsted,	June 24, 1839,	Resigned July 10, 1846.
A. J. Dumont,	March 29, 1842,	Resigned Feb. 12, 1843.
John Davison,	Feb. 12, 1843,	Resigned Aug. 3, 1846,
Philip Hendrickson,	Feb. 12, 1843,	Resigned July 9, 1846.
Peter I. Voorhees,	July 1, 1843,	Resigned Aug. 3, 1846.
Capt. Thos. Crabbe, U. S. N.,	Dec. 22, 1845,	
Prof. Joseph Henry, L. L. D.,	July 30, 1846,	Resigned July 25, 1848.
J. S. Schanck, M. D.,	July 30, 1846,	
Joseph H. Davis,	Aug. 3, 1846,	Resigned Feb. 12, 1849.
William Gulick,	Aug. 3, 1846,	
John T. Robinson,	Aug. 3, 1846,	Resigned July 25, 1848.
N. L. Berrien,	Aug. 3, 1846,	Died Aug. 10, 1846.
Peter V. Degraw,	Aug. 3, 1846,	
John F. Hageman, Esq.,	Aug. 3, 1846,	
A. Van Duyn,	Aug. 3, 1846,	
Isaac Baker,	Feb. 12, 1849,	

D.

The present officers of the church are:

Pastor.

WILLIAM EDWARD SCHENCK.

Ruling Elders.

RALPH LANE,
JACOB W. LANE,
DANIEL BOWNE,
PROF. STEPHEN ALEXANDER.
ISAAC BAKER.

Trustees,

J. S. SCHANCK, M.D., *President*,
WILLIAM GULICK,
CAPT. THOMAS CRABBE, U. S. N.,
P. V. DEGRAW,
JOHN F. HAGEMAN, ESQ.,
A. VANDUYN,
ISAAC BAKER.

Treasurer,

JAMES S. GREEN. ESQ.