

A
HISTORICAL SKETCH
OF THE
FIRST PRESBYTERIAN CHURCH
IN THE
CITY OF NEW-BRUNSWICK;

READ BEFORE THE
Historical Society of New-Jersey,

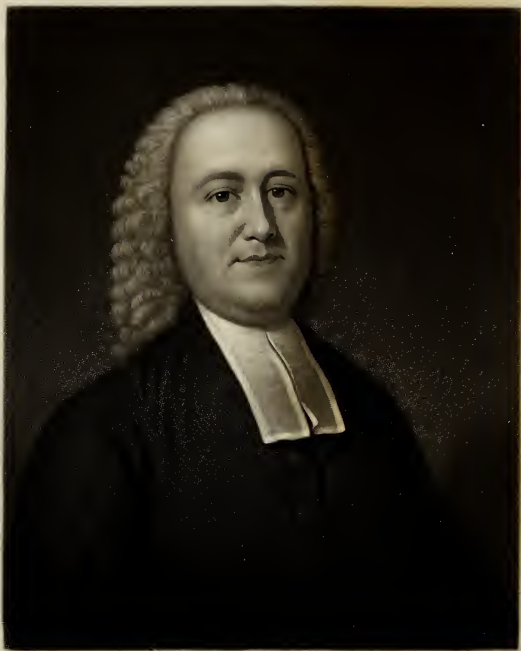
SEPTEMBER 8th, 1852,

By ROBERT DAVIDSON, D. D.
PASTOR OF SAID CHURCH.

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ENGRAVED BY JOHN SARTAIN.

REV. GILBERT TENNENT.

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A HISTORICAL SKETCH, &c.



The exact date when the Presbyterians of New Brunswick were organized into a church is not known, owing to the want of early records. The place itself was not of much size or importance until some time after the commencement of the last century. Originally a mere ferry across the Raritan river, settlers gradually collected in sufficient numbers to form a town. But the settlement was long known only as "Prigmore's Swamp, or as "The River," until the accession of the house of Brunswick to the British crown in 1714, after which time the loyalty of the inhabitants would seem to have conferred upon the rising town the name of New Brunswick.

The first inhabitants were of Dutch extraction, and had a church of 78 members in 1717. The Presbyterians were very few, and with the help of the Landing and vicinity, constituted a church for worship in the English language. The number of communicants is not known. The earliest mention of their existence is about 1726, when they called Mr. Tennent to be their pastor. They had a house of worship, built in 1727, situated on Burnet street, below Lyell's brook, which is now considered as quite down town; but in vain will the eye search for it now. The building was destroyed by the British in the Revolutionary War, and the site is now occupied by dwelling houses.

Cornelius Hardenberg, Esq. has informed me of a tradition in his family, that one of the early founders of the Presbyterian church in New Brunswick, was James Hude, an ancestor of his and a native of Scotland. James Hude came to America with a number of his compatriots, who fled from religious oppression. The ship Caledonia, which brought them, was lost at Perth Amboy. Mr. Hude was Mayor of New Brunswick, and Member of Council under one of the royal governors. He resided in the house now the Bell Tavern. It was a one story stone house, which was afterwards raised a story, and the whole was weather-boarded over.

The congregation was connected first with the Presbytery of Philadelphia; in 1733 with that of East Jersey. In 1738 the Presbyteries of East Jersey and Long Island were merged in the Presbytery of New York, and two days after, the Presbytery of New Brunswick was set off from that of New York. (See Min. of Syn. Phila.)

In the close of the year 1726, or beginning of the year 1727, the Rev. Gilbert Tennent was ordained Pastor of this congregation. The map published by Messrs. Marcellus, Terhune & Letson, states this event to have occurred in 1726. Mr. Tennent's name is found on the roll of the New Castle Presbytery as a licentiate in 1725; and on the roll of the Synod of Philadelphia as an ordained minister in 1727. He acted as an assistant in the Log College at Neshaminy for some little time, but as this institution was not opened till May, 1726; it is clear that he could not be in New Brunswick much before the close of that year. In a letter written by him to Mr. Prince, dated Aug. 24, 1744, he says, that he came to New Brunswick about seven years after Mr. Frelinghuysen, and as Mr. Frelinghuysen settled there in 1720, Mr. Tennent's arrival must have been as we have stated.

The tablet on the front of the present house of worship recites that "The first Presbyterian church edifice in

New Brunswick was erected on Burnet street, A. D. MDCCXXVII."

Gilbert Tennent was a noticeable man in his day. He was a member of a remarkable family, a companion of Whitefield, a leader in the Great Schism, and a voluminous writer.

His father was the Rev. William Tennent, Sen., an Irish clergyman of the established church, who emigrated to this country about the year 1716, and who, from conscientious scruples renounced his former ecclesiastical connection, and joined the Presbyterian body in 1718. He was a man of learning, piety and zeal; and did good service to the church by founding a classical school, called in derision the Log College, at Neshaminy, in Pennsylvania. He died at the age of 73, May 6, 1746.

The elder Tennent had five children, four of whom were sons, and all the four entered the sacred ministry, Gilbert, William, John and Charles. William was settled at Freehold, and is the person who had a remarkable trance, on his recovery from which he was found to have forgotten the bible, and even his letters. This trance occurred in the house of his brother Gilbert, in New Brunswick, whither he had gone for aid in his theological studies. The house has since been pulled down, but the site pointed out by tradition is that at present occupied by the building, number 168, in Burnet street.

Gilbert, the oldest of the four sons, was born in Ireland, at Armagh, April 5, 1703, and was consequently 13 years of age when he was brought to America. His education was conducted altogether under his father's eye, and his subsequent standing did credit to his training. His mind was turned to religion when he was 14 years old, and the piety which was so early sown, ripened with his growth; and at 22 he was licensed to preach the gospel. After assisting his father in his school for a few months, he was ordained pastor of the congregation at New Brunswick, in 1726,

where he continued for 16 years. He was now a young man of 23, possessed of a strong mind, an ardent, impetuous disposition, and brimming with zeal. Such a man would have been a man of mark any where. He soon made an impression in New Brunswick. But it will be best to let him narrate the tale in his own words. Writing to Mr. Prince, a clergyman and historian of Boston, in 1744, he speaks as follows :

“The labours of the Rev. Mr. Frelinghuysen, a Dutch Calvinist minister, were much blessed to the people of New Brunswick and places adjacent ; especially, about the time of his coming among them, which was about twenty four years ago. When I came there, which was about seven years after, I had the pleasure of seeing much of the fruits of his ministry : divers of his hearers with whom I had the opportunity of conversing, appeared to be converted persons, by their soundness in principle, Christian experience, and pious practice,* and these persons declared, that the ministrations of the aforesaid gentlemen were the means thereof. This, together with a kind letter which he sent me, respecting the dividing the word aright, and giving to every man his portion in due season, through the divine blessing, excited me to greater earnestness in ministerial labours. †I began to be very much distressed about my want of success ; for I knew not for half a year or more after I came to New Brunswick, that any one was converted by my labours ; although several persons were affected transiently. It pleased God, about that time, ‡to afflict me with sickness, by which I had affecting views of eternity.

After I was raised up to health, I examined many about the grounds of their hope of salvation, which I found in most to be nothing but as the sand. With such I was enabled to deal faithfully and earnestly, in warning them of their danger, and urging them to seek converting grace. By this method many were awakened out of their security, and of these, divers were to all appearance effectually con-

verted; but some that I spoke plainly to were prejudiced. And here I would have it observed, that as soon as an effectual door was opened, I found many adversaries, and my character was covered with unjust reproaches, which through divine goodness did not discourage me in my work. I did then preach much on original sin, repentance, the nature and necessity of conversion, in a close, examinatory, and distinguishing way; labouring, in the mean time, to sound the trumpet of God's judgments, and alarm the secure by the terrors of the Lord, as well as to affect them with other topics of persuasion: which method was sealed by the Holy Spirit, in the conviction and conversion of a considerable number of persons, at various times, and in different places, in this part of the country, as appeared by their acquaintance with experimental religion, and good conversation.

"I may further observe, that frequently at sacramental seasons, in New Brunswick, there have been signal displays of the divine power and presence. Divers have been convinced of sin, by the sermons there preached, some converted, and many affected with the love of God in Jesus Christ. O the sweet meltings that I have seen on such occasions, among many! New Brunswick did then look like a field the Lord had blessed. It was like a little Jerusalem, to which the scattered tribes with eager haste repaired at sacramental solemnities; and there they fed on the fatness of God's house, and drank of the rivers of his pleasures. But alas! the scene is now altered. While I lived in the place aforesaid, I do not remember that there was any great ingathering of souls at any one time; but, through mercy, there were frequently gleanings of a few here and there, which in the whole were a considerable number. But never having taken a written account of them, I cannot offer any precise conjecture at their number, I shall therefore leave it to be determined at the judgment day. . . . During the late revival of religion, [i. e. about 1740,] New

Brunswick felt some drops of the spreading rain, but no general shower.”*

In the year 1739 the celebrated George Whitefield visited the Jerseys, and made the acquaintance of Gilbert Tennent. There are several entries in his journal respecting New Brunswick. His first visit to the place was on Tuesday, Nov. 13, on his way from Trent Town. “Here,” says he, “we were much refreshed with the company of Mr. Gilbert Tennent, an eminent Dissenting† Minister about forty years of age, son to that good old man who came to see me on Saturday at Philadelphia. God I find has been pleased greatly to own his labours. He and his associates are now the burning and shining lights of this part of America. He recounted to me many remarkable effusions of the Blessed Spirit which have been sent down amongst them; and one may judge of their being true, faithful soldiers of Jesus Christ, because they are every where spoken evil of. Several pious souls came to see me at his house, with whom I took sweet counsel. At their request, and finding there was a general expectation of hearing me, I read the Church liturgy, and preached in the evening at Mr. Tennent’s meeting house. For there is no place set apart for the worship of the Church of England.‡ At my first getting up I was somewhat weak and low, but God renewed my strength, and enabled me to speak with freedom and power.” Journal, p. 273,

On the 20th, he returned, and “preached about noon, for near two hours in Mr. Tennent’s meeting-house, to a large

*Log College, pp. 99–103.

†Mr. Whitefield lived and died in the communion of the church of England; his language, therefore, without the slightest intentional offence, was tinged by his English habits. The term *Dissenter* was originally given, and is still applicable, only to such as quitted the English Establishment. Mr. Whitefield, being little of a polemic, did not advert to the impropriety of applying it to one who derived his orders through the Established Church of Scotland.

‡Christ church was not founded till 1743, four years afterwards.

assembly gathered from all parts." At 3, and at 7 P. M. he preached again, in the evening baptizing two children. Among his hearers was the Dutch minister, Mr. Frelinghuysen, "pastor of a congregation about four miles off." Mr. Whitefield speaks highly in his praise, and greatly enjoyed his society, and that of "many other disciples of our dear Lord Jesus." Journal, p. 277.

It was not till Saturday, April 26, 1740, that he again passed through New Brunswick. "Reached thither," he writes, "by four in the afternoon, and preached to about 2000 hearers in the evening. Many were affected." The next day, Saturday, he continues, "preached morning and evening to near 7 or 8000 people: And God's power was so much amongst us in the afternoon sermon, that had I proceeded, the cries and groans of the people, I believe, would have drowned my voice. One woman was struck down, and at night another woman came to me under strong convulsions. She told me she had often been somewhat moved; but now she hoped God had struck her home. She cried out, I can see nothing but Hell!—Oh that all," he subjoins, "were in as good a way to Heaven!" Journal, p. 346.

Mr. Whitefield visited New Brunswick once more, and for the last time, on his return from his tour through New England, Friday, Nov. 6, 1840. Here he preached for Gilbert in the evening, and met William Tennent the next day, "whom," says he, "I wanted to consult about his brother Gilbert's going to Boston, in order to help in carrying on the work of God in New England. After prayer, and some arguments *pro* and *con*, we thought it the best that Mr. Gilbert Tennent should go to Boston. He (diffident of himself) was at first unwilling, urging his inability, but afterwards he said, "The will of the Lord be done." With him also Mr. R——s was to go, a young minister, one of the tutors of Cambridge College, whom I brought with a view that he should return with Mr. Tennent. God has been pleased to work upon his heart; and I cannot but think he

will be a burning and a shining light. It being the last time we should be together for a long season, we thought it best to spend some time in prayer. Mr. Gilbert Tennent was our mouth to God. Many were greatly affected. About 11 o'clock we parted in tears, but with a full assurance that we should see and hear of great things before we saw each other again. Even so, Lord Jesus! Amen." Journal, p. 426.

Mr. Whitefield had a very high regard for Gilbert Tennent. In some respects he was a preacher after his own heart, full of fire and earnestness. "Then I went to the meeting house," he writes in his journal of Wednesday, Nov. 14, 1739, having arrived from New Brunswick in New York, "but never before heard I such a searching sermon. He went to the bottom indeed, and did not daub with untempered mortar. He convinced me more and more that we can preach the gospel of Christ no further than we have experienced the power of it in our own heart: Being deeply convicted of sin, and driven from time to time off his false bottom and dependencies, by God's Holy Spirit at his first conversion, he has learned experimentally to dissect the heart of the natural man. Hypocrites must either soon be converted or enraged at his preaching: He is a son of Thunder, and I find doth not fear the faces of men." Journal, p. 275.

The late venerable Dr. Cannon communicated to me the following particulars concerning Mr. Whitefield's visit to New Brunswick, which he himself obtained from old persons who were present. Although, as appears from his journal, Mr. Whitefield preached repeatedly in Mr. Tennent's church, there must have been other occasions when he preached in the open air. He himself mentions one audience of 2000 people, and again of 8000. It was one of these times when he preached in the open air in front of the Dutch church, standing on a wagon. The interior of the house was filled with females. The men stood on what was then a meadow sloping down to the river. 8000 persons

were present. No traditions are preserved of his preaching except that he did good. Mr. Reed of Bound Brook, Mr. Kennedy of Baskingridge, and others, were favorers, and stirred up their people to go and hear him. The Rev. Mr. Frelinghuysen was also among his hearers and friends. Mr. Whitefield's style was described as colloquial, and his exordium tame, but his preaching was a succession of bursts, aided by a voice of uncommon compass penetrating to the very soul. Before the hearer was aware, he found himself completely in his power.

Mr. Tennent's pulpit talents were of a high order.^x He was a strong thinker, his descriptions were vivid, his appeals scathing, his epithets uncompromising. His stature was tall, his appearance venerable, and his voice commanding. He wore a loose great coat confined round the waist by a leathern girdle, and this custom, joined to his unsparing denunciations, reminded his hearers of the simple manners of John the Baptist, rebuking the hypocrites of his day.* The boldness of his zeal, and the uncharitableness of his invectives against all who favored not his ardent measures, at length provoked a serious rupture,* and the Presbyterian clergy found themselves ranged in conflicting ranks, called Old Side and New Side, according as they attached most consequence to learning or to vital piety in the ministry. An open Schism took place in 1741, and lasted till 1758, seventeen years, when a reunion was affected. The difficulties originated in the contumacious resistance of the recently erected Presbytery of New Brunswick† to Synodical autho-

*Dr. Hodge states, that "Mr. Tennent was so completely the soul of the party to which he belonged, that without him it never would have existed. He is often, therefore, addressed as the party itself, and his writings and declarations are referred to as speaking the language of his associates." Const. Hist. vol. ii. p. 161.

†The first meeting was in New Brunswick, Aug. 8, 1738. Gilbert Tennent, as the oldest minister, preached the sermon, and was chosen Moderator. He was reelected ten or a dozen times afterwards. Min. vol. i. p. 1, 2.

rity; and Mr. Tennent's congregation adhered to him in the separation. It is due to his memory to add, that he lived to regret and to abandon the vituperative strain in which he once indulged, and bent all his efforts to bring about the reunion of the Old and New Side parties.

In 1743, Mr. Tennent was urgently invited to build up the Second church in Philadelphia, and considered it his duty to go, notwithstanding the opposition of the people of New Brunswick. The affair was brought before the Presbytery for their decision, whereupon, after devoting a day to the subject, they granted permission, in the following minute. "The Presbytery, after considerable consultation and reasoning upon it, Resolved, to put it to the vote whether Mr. Tennent should be dissolved from his pastoral relation to the congregation of New Brunswick, and remove to Philadelphia or not, and considering the dangerous and difficult situation of the congregation of Philadelphia, the paucity of candidates for that place, and Mr. Tennent's own peremptory request for a dissolution of his pastoral relation to New Brunswick congregation, with several reasons for his judging it his duty to insist upon being loosed from them: upon these and other considerations, the Presbytery apprehend that his usefulness in this place is in all probability in great measure over, and that there is a prospect of his being more serviceable to the interests of religion in Philadelphia than at New Brunswick, and therefore the vote in relation to his removal was carried in the affirmative."*

Dr. Cannon has informed me, however, having himself incidentally learned it from Dr. Moses Scott, that Gilbert Tennent was regarded as a proud, austere man, and that he had not the affections of the people in the degree that his brother William had. William was a man of superior talents, and ready at all kinds of meetings. He was settled at Freehold, but was known and beloved as a preacher all over

*Min. Pby. N. B. vol. i. p. 54.

the country. Gilbert, added Dr. Cannon, did not build up the church greatly, and when he went to Philadelphia, the people were well content that he should go.

Mr. Tennent continued in Philadelphia till his death, which occurred in 1764, in the 62d year of his age. Leaving off the practice of extemporaneous speaking, and confining himself to written discourses, he lost much of his former power, and his sermons were deficient in animation, whatever they might have gained in correctness. His published works consisted of a few occasional discourses, three volumes of sermons, and several controversial pamphlets.

After the translation of Mr. Tennent to Philadelphia, the congregation at New Brunswick were a long time without regular ministrations. The map before mentioned says, that "Mr. Tennent was succeeded by the Rev. Thomas Arthur;" but no mention can be found of the fact in the records of the New Brunswick Presbytery. The publishers of the map derived their information from the traditions handed down by the oldest inhabitants. As the map was published in 1829, no persons now survive who have any recollections on the subject, so that every clue is lost. There is indeed one circumstance which faintly indicates the probability of tradition, and in the absence of all testimony to the contrary, may be weighed at its just value. The name of the Rev. Thomas Arthur is found for the first time on the roll of the Synod of New York at their second meeting, in 1746; and for the four following years. In 1751 he is reported as having deceased since the last meeting of Synod.

If Mr. Arthur had any connection with the congregation of New Brunswick, as tradition has intimated, it must have been of short duration, and an irregular nature. There is no order for his ordination on the books of the Presbytery, nor is his name mentioned in connection with the supply of the church; whereas afterward there are repeated notices of supplies provided, as will be presently seen. From the silence of the minutes on this point, it may therefore be in-

ferred, that the pulpit was occupied during all or a part of five years.

It may be pertinently asked, why do not the Sessional Records shed light on this subject? To which we have to make the melancholy reply, that there are no Sessional records extant of a date prior to 1790, nor minutes of the Trustees earlier than 1784. This serious deficiency hampers us exceedingly in our attempts to draw up a Historical Sketch; but an explanation furnished by the Presbytery of New Brunswick may be here appropriately inserted. Some time after the Revolutionary War the General Assembly took measures to secure materials for a Church History. To the request made of them, the Presbytery replied as follows:

“The Presbytery of New Brunswick, considering the high satisfaction and great utility which may be derived from an early publication of the history of the Presbyterian Church in North America, report to the General Assembly, that it is with real regret they are unable to comply at present with the order of the General Assembly, in sending forward materials for said history from all their congregations. The Presbytery inform the General Assembly, that they labour under peculiar difficulties in this respect, from the extent of the ravages of the enemy in the State of New Jersey during the late war. The minutes of the Presbytery have been lost, with the papers of the late Dr. Spencer down to a late date. The different members, except a very few, assure the Presbytery that either through inattention in the first ministers and congregations, or through the loss of records during the war, no documents are to be found from which to furnish materials respecting the first formation of congregations, or the early settlement of ministers.”*

It may therefore be gathered from this statement, that as the congregation of New Brunswick suffered severely during the Revolutionary War, their very house of worship

*Min. Pby. N. B. vol. iv. p. 220.

being destroyed, the absence of documents and records in their case is to be accounted for by the second of the two causes mentioned by the Reverend Presbytery. It could hardly be the first, since immediately on the close of the War, we find no lack of regularly kept books.

The earliest notice we have of the congregation, in the minutes of the Presbytery, is in October, 1760, when Mr. Treat was appointed to supply New Brunswick and Metuchin six Sabbaths, and the same the next year. And in May 20, 1761, we find the people of New Brunswick uniting with those of Elizabethtown and Deerfield, in praying leave to call Mr. Kirkpatrick, a minister, says Dr. Hodge, "distinguished for his piety and usefulness."* Mr. Kirkpatrick accordingly was appointed to supply New Brunswick and Metuchin at discretion in that year. Nothing resulted however, as we find Mr. Parkhust afterwards appointed to supply the same places eight sabbaths, the same year.†

The next year, 1762, the Rev. Israel Reed was appointed to supply New Brunswick four Sabbaths; and Mr. Tennent, Jr. a like number. Mr. Reed had been received as a candidate from New York Presbytery, and ordained pastor of Bound Brook, March 7, 1749-50.

After this we find various ministers, as Messrs. Ker, Green, Thomson, tutor in the college of New Jersey, and Mr. Tennent, Jr. appointed to supply New Brunswick and Metuchin, two, three, or six sabbaths, or "till fall," or "at discretion."

In 1765, another effort was made to call Mr. Kirkpatrick, but it proved as abortive as the former. Mr. Reed was then, three times running, directed to supply New Brunswick "as much as he can." And so they went hobbling on till Mr. Reed was appointed regularly to supply one fourth of his time at this place. This arrangement was made, October

*Const. Hist. vol. ii. p. 343.

†Min. N. B. Pby. vol. ii. p. 81, 85, 87.

18, 1768.* Mr. Reed laboured for a long time in Bound Brook and New Brunswick together, without any more definite order for his settlement than the arrangement just mentioned.

Meantime the War of the Revolution occurred, and occasioned a sad interruption of the prosperity of the congregation. The British troops had possession of New Brunswick in 1776-77, and occupied a capacious barrack of stone, built in the time of the old French war. This structure, 100 feet by 60, stood on the ground now occupied by the mansion of Dr. F. R. Smith, and was used after the revolution as a jail, till burned down by accident about the year 1796. The Spring in Spring Alley was then called Barrack-spring. It is a curious circumstance, that after the Barrack was burned down, the stones were removed and employed in building the old jail, as Mr. David Bishop informs me; and on the demolition of the jail, these same stones were used for the basement of the new City School erected upon its ruins. What a tale those stones could tell, after all their transmigrations, could they but speak! That they were originally imported from abroad is evident, as the rocks round New Brunswick are red shale; but whence they were brought is not now known.

For the fortification of the place three redoubts were thrown up on commanding positions, the ruins of two of which may yet be seen on the high ground overlooking the river, in the rear of the College. General Howe's headquarters were in the old mansion of the Neilson family, in Burnet street. Col. John Neilson himself was an active officer on the American side, and doubtless his patriotic ardor was by no means checked by this violent ^{near} extension from his own dwelling. The mansion, shaded by a gigantic sycamore, is a noticeable house, both on account of the use to which it was put, and because it bears another evidence of its venerable antiquity in the Dutch tiles, painted with Scripture scenes,

*Min. ii. 297.

which adorn the fireplace, and make it worthy of a visit from the antiquarian.

While the British were in possession of the town, they were guilty of the same wanton depredations which marked their presence at Elizabethtown, Perth Amboy, and elsewhere. The Dutch church was converted into a stable, and the Presbyterian church, below Lyell's Brook, was destroyed by fire. So the tablet bears, "destroyed by the public enemy during the war of the Revolution."

The circumstances were these. Capt. Adam Huyler, at the head of a small force, was hotly pressed by a greatly superior body of British troops, and being driven from house to house, at last took refuge in the church, which he defended resolutely till he could hold out no longer. Upon his retreat the enemy set fire to the edifice, which being of wood, was easily consumed. In this skirmish Col. Taylor was taken prisoner, and remained so for half an hour, till extricated by his countrymen.

It was at this time the records of the church are supposed to have been lost. They are believed to have been in the hands of Dr. Moses Scott, one of the Elders. The British troops entering the town just as the Doctor was sitting down to dinner, he was forced to fly precipitately, leaving his house, his medicines, and all his property at the mercy of the enemy, who made a hearty meal from his deserted dinner. The church records are supposed to have been destroyed or lost, during the time that the British soldiery were quartered in the house. The records of the 1st Presbyterian church in Newark were destroyed in a similar way.

The earliest record we have been able to find is a book containing the "Proceedings of the Presbyterian Congregation in the city of New Brunswick, commencing the 19th day of Jan. in the year of our Lord 1784." At the first meeting there were sixteen men present, John Lyle, Sen. Richard Gibb, Moses Scott, John Neilson, John Lyle, Jr. Asa Dunham, Henry Leupp, John Henry, George Hance,

James Richmond, Robert Eastburn, William Paterson, John Plum, John Taylor, Joseph Robinson, William Applegate. The first thing they had to do was to take measures to rebuild the church; and they agreed unanimously that instead of attempting to repair the old edifice, (which stood upon the ground now occupied by houses, No. 142, and 144, with the adjacent lot, No. 140, Burnet St.) they would construct a new one in a more eligible situation. A subscription was accordingly opened. The next movement was to obtain from the legislature an act of incorporation, which was done in August, 1784; and on the 9th of May, 1785, John Neilson, John Taylor, Moses Scott, William Paterson, William Ten Brooke, John Van Emburgh, and John Y. Noel were unanimously chosen Trustees under the charter. The records of the Trustees from that time up to the present date have been regularly kept and preserved. So that from the minutes of the Congregation, the Trustees, and the Session, the history of this Church may be gleaned with accuracy and satisfaction.

April 5, 1784, four lots exposed to sale at public vendue by Abraham Schuyler, Sheriff of Middlesex county, were purchased at a cost of £148, described as situated between the Barracks and the other Churches; and in the following year 1785, the walls were up and under cover, but the pews, pulpit, communion-table, fences, &c. were not procured for two or three years after, as the means were furnished.

This second structure of brick was convenient, though not as large as the present church, and making no pretension to ornament. It stood on the same lot, but below the site, on which the present house stands, and three quarters of a mile north of the original place of worship. It was built of bricks, painted yellow, with a tall narrow pulpit at the north end,* and square high backed pews running along

*This pulpit was of the tub-kind, and was supported by a round pillar, which is said to have been originally part of a ship's mast. It was this latter circumstance which suggested to Moses Guest, the only minstrel New Brunswick has ever produced, the following lines:

the sides. In these square pews sat the Dunhams, the Richmonds, the Pools, the Neilsons, the Simpsons, the Kirkpatricks, the Brays, the Brushes, the Smiths, the Scotts, the Patersons, and the Bayards. In 1807 galleries were erected at an expense of \$1256.

When the pews were sold, Nov. 1, 1787, the highest brought £50, or \$133,33; the lowest £8.10. The highest annual rent was £8; the lowest £1.15. The Federal currency is for the first time mentioned in January, 1797, and all accounts subsequent to that date were rendered in this currency. The best pews in the gallery, being square, rented for \$8; the rest varying from \$7.00 to \$4.50.

The congregation finding their numbers thinned and their resources crippled, appointed Cols. Neilson and Taylor and Dr. Scott a committee to solicit donations from abroad. Gov. Livingston issued, at their request, a recommendation approving of the object, which was endorsed by Gov. Bow-

"On seeing the Mast of a Vessel converted to a Pedestal for a Pulpit.

"It may perhaps seem strange to tell,
That now in Brunswick town does dwell,
A man, of whom with truth 'tis said,
He twice a week climbs to mast-head;
And when exalted to our view,
Does from round top harangue his crew;
Points out the rocks and shoals which we
Should strive to shun, if we'd go free.
His two Lieutenants, S***t and Talmage,
Remain on deck the crew to manage,
And sometimes in a moderate gale,
When night comes on would make more sail:†
But he, more prudent, thinks it right
Rather to shorten sail at night;
And this, says Jack, by him is done,
Lest we our port should overrun."

†"He was sometimes requested to preach at night; but he seldom complied with the request, on account of his not being in a very good state of health."
Guest's Poems, p. 15.

doin of Massachusetts. The Governor's recommendation is as follows :

“BY THE GOVERNOR OF THE STATE OF NEW JERSEY.

Notwithstanding the delicacy (considering the general calamity occasioned by the late war,) that ought to be observed in recommending charitable contributions even for the noblest of all purposes, that of enabling those who have lost their public edifices for divine worship by the desolations of the enemy, and are rendered unable by the reduction of their fortunes, and the smallness of their number, to erect new ones ; yet in particular cases, it is doubtless the duty of those who have suffered less, and are more numerous and able, to assist their Christian brethren who have been greater sufferers and are reduced both in numbers and ability, in repairing their peculiar and more extensive losses in the destruction of the buildings dedicated to the honour and service of Almighty God.

And Whereas the Presbyterian church in New Brunswick has been destroyed by the British army, and the Members of it have, by the havoc of war, been so diminished in their number, and injured in their property, as not to be able with their utmost exertions to erect another house for public worship without the charitable aid of those, who by the bounty of Providence are capacitated to assist their fellow Christians in their pious endeavors for re-establishing a Gospel-ministry so unspeakably conducive both to the spiritual interest of Individuals, and the public prosperity of the Community—the solicitations of those who are for that purpose authorized by the said Church and are known to me as persons of very respectable characters, are hereby recommended to the well-disposed and benevolent of all denominations.

With respect to the political principles of the members of the said Congregation, and indeed of the Inhabitants of New Brunswick in general, it may be proper to do them the justice of adding, that they have thro' the whole course of the

war approved themselves firm and distinguished Whigs, and inflexibly persevered in their attachment to the cause of America in the most gloomy and perillous times of her conflict with Great Britain.

Given under my hand this thirtieth day of January in the year of our Lord one thousand seven hundred and eighty-four.

WIL. LIVINGSTON."

"The reputable character of his Excellency Governour Livingston intitles the foregoing recommendation of the case of the inhabitants of New Brunswick to a favourable consideration.

JAMES BOWDOIN."

Boston, May 30, 1785.

The Hon. Oliver Wendell, of Boston, was engaged to take charge of the matter, but appears to have met with indifferent success, from his letter.

"BOSTON, Nov. 19th, 1785.

"GENTLEMEN,

With a good Intention I accepted a Trust from you, which almost chagrins me, on a Review, as it has not only been unsuccessfull, but hurts my feelings to account for my not answering your Letter per Capt. Sleight in the Summer. On Notice of his arrivall, I sent a Billet to Mr. Hancock who was unwell and never answered it to this time. I also apply'd to some Gentlemen who have been usually generous on such occasions—the Calls of the Inhabitants of Charlestown who are rebuilding their Houses—the Failure of several Persons among us which had a generall Effect, and the uncommon Scarcity of Specie frustrated every Wish of mine to procure any thing handsome for the Presbyterian Church at New Brunswick. It is unpleasant to make the above Return, but be assured Gentn. it wou'd have gratify'd me much

to have been able to have made a better, and that I am with
Esteem and Respect

Your very Hume. Servt.

O. WENDELL.

P. S. I have delivered the Papers with thirty dollars to
Capt. Sleight, which with Box of Spermacete I wish safe to
your hands."

In 1786, finding themselves short of funds, the Trustees were fain to apply to the Legislature for the questionable aid of a Lottery, as were their neighbors of Elizabethtown. (The Dutch church of Raritan in 1794, and the Newark Academy, were reduced to the same means of raising money.) This scheme was entitled the Elizabethtown and New Brunswick church Lottery. The highest prize was \$2500, and the lowest \$20. Some of the tickets are in the possession of the New Jersey Historical Society. They were signed by Matths. Baker, and endorsed by Benj. S. Judah. The nett result to the New Brunswick church, as receipted for by Col. Taylor, was £665. 13. 5, proclamation money. As, after all their efforts, the means proved inadequate, a debt was incurred, which was stated March 30, 1786, to amount to £1426. 3. 2. Messrs. John Neilson, Moses Scott, John Taylor, J. Vanemburgh, William Tenbrook, John Young Noele, and William Paterson, who were probably the Trustees, borrowed of Archibald Mercer of the county of Somerset, merchant, £611. 8. 9. This was to be paid in gold and silver money at the following rates, viz: "computing a Portugal gold half Johannes, weighing nine pennyweight at three pounds, and a Spanish milled dollar, weighing seventeen pennyweight and six grains, at seven shillings and sixpence; and other gold and silver coin at the same rate." This debt, with the interest, was assessed upon the congregation, and finally liquidated after many a hard struggle, on the sixth of May, 1801. While the Trustees were solicitous for the temporal interests of the church, they were not

negligent of its spiritual concerns; for in 1787 they had 300 copies of the Mother's Catechism printed for the use of the children of the congregation.

The following is a list of the male members of the congregation, taken the 25th of September, 1786. Some twenty of the names are extinct, or at least, no longer represented in New Brunswick.

John Lyle, Sen.	Thomas Grant,
John Neilson,	Elijah Phillips,
William Paterson,	Joseph Robinson,
John Taylor,	William Ryder,
Moses Scott,	Doctor Harris,
James Cole,	Isaac Wilson,
John V. Emburgh,	Jahannah Wilson,
Ephraim Loree,	Gabriel Sillcocks,
William Applegate,	Joseph Sillcocks,
Lewis Dunham,	John Poole,
Thomas Egbert,	William Tenbrooke,
John Henry,	John A. Myers,
Henry Guest,	William Letson,
James Richmond,	William Horn,
Moses Lyle,	Ishmael Shippen,
John Lyle, Jr.	John Shippen,
John Lyle Terhin,	William French,
John Paul,	Lewis Forman,
George Hance,	Isaac Forman,
Thomas Talmage,	Noel Forman,
John Y. Noel,	Peter Wyckoff,
James Drake,	John Hendrickson,
Nehemiah Vernon,	James Hendrickson,
John Guest,	— Hendrickson,
John Plum,	Ellit Crecy,
John Bray,	John Eastburn,
Henry Leupp,	Thomas Mitchel.

The first entry in the volume of Sessional records bears date, Monday, 22d March, 1790. It is as follows, viz :

“The Session of the Presbyterian Church in this city, [the city charter had been granted in 1784, six years before,] met at the house of John Neilson. Present, vizt. The Reverend Walter Monteith, Moderator, Mr. John Lyle, Mr. John Bayard, Mr. Moses Scott, Mr. Thos. Talmage, Elders. Session was opened by prayer. John Neilson having been elected Clerk of the Session at a former meeting, appeared and took upon him the business of the said appointment,” &c. Col. Neilson was not at this period a member of the Session; but “having purchased to himself a good degree,” he was ordained a Ruling Elder the next year, April 24, 1791. The method of appointing Elders was this: The Session agreed among themselves who should be nominated, and the nomination was proposed to the congregation from the pulpit, and if no objections were meanwhile offered, the candidate was considered as elected, and the ordination took place the next convenient Sabbath. After Dr. Clark’s accession, elders were elected by the congregation, without any nomination on the part of the Session. In 1803 the congregation insisted on the right of nomination themselves, and of election by ballot.

Members were admitted to sealing ordinances in the following manner: The person applying had a previous conversation with the pastor, occasionally with an elder, and if he was satisfied and reported favorably upon the examination, the Session gave their consent. Candidates did not appear before the Session to be examined by them until Mr. Huntington’s time, 1815. When the old custom of distributing leaden Tokens to communicants was dropped, is not known. The Sacrament of the Lord’s Supper was administered twice a year till 1825, when it began to be administered quarterly.

About this time, in consequence of the increasing infirmities of Mr. Reed, Dr. Scott was instructed to acquaint Dr. Rodgers of New York with the wish of the congregation to employ the Rev. Walter Monteith to preach to them six

months, and to give him \$150 and his lodging. Negotiations were afterwards entered into with the Bound Brook congregation to engage Mr. Monteith as a colleague or assistant to Mr. Reed, "from a sincere desire," to use their own language, "of continuing and cementing the harmony and friendship existing between the two congregations, and also as a token of esteem and respect entertained by us for the piety, virtues and good sense of the venerable Mr. Reed." But as the two congregations could not agree upon the terms of union, they dissolved the connection. Bound Brook retained Mr. Reed; and Mr. Monteith was ordained and installed pastor of the New Brunswick church, Dec. 6, 1786, on a salary of £200. The value of the pound at this period is ascertained from an order of the Trustees, dated Nov. 2, 1786, directing the Sexton to be paid "the sum of £4, equal to ten dollars, for the ensuing year." At this valuation, Mr. Monteith's salary was equal to \$500.

Mr. Monteith was a native of Scotland; and at his ordination, 49 years of age. He was of middle stature, dignified in his mien, and formal and precise in his manners. He dressed after the old fashion, and wore a wig well curled and powdered. He was a systematic and doctrinal preacher, and was much respected by the people. He held the charge for eight years, till April 22, 1794, when the connection was dissolved. No reason for the dissolution is entered on the books of the Session or the Presbytery, but from his repeated complaints of arrearages and the depreciation of money, it is probable that these were the moving cause. We know nothing of his subsequent history. A subscription of £100 was agreed upon to make up the arrearages due him.

The Rev. John Woodhull, of Freehold, having been called, and having declined the call, an invitation was given in 1796, to the Rev. Joseph Clark, pastor of the united churches of Allentown and Nottingham. His people made a vigorous opposition, but they were finally overruled by the Presbytery; and Mr. Clark was installed Jan. 4, 1797, with

a salary of £250. President S. Stanhope Smith preached the sermon from 2 Tim. 1, 13, and also presided and gave the charge.

Dr. Clark was born in Elizabethtown, Oct. 21, 1751. He early felt the power of religion, and was admitted to the communion by that distinguished Christian and patriot, the Rev. James Caldwell. He was apprenticed to the trade of a carpenter at the age of 17, and had great difficulties to contend with in obtaining the elements of learning. After working all day at his trade, he studied the Latin grammar at night by the light of a *pine-knot*, and thus by indefatigable diligence made himself acquainted with the classics. In two years after commencing this course he presented himself as a candidate for admission to Princeton College, and after a creditable examination was received into the Junior Class. The war soon afterwards broke up the instructions of the college. Mr. Clark then joined the army, and served for several years. He received flattering testimonials from several distinguished military personages for his fidelity in the discharge of various important trusts. After many interruptions he returned to college, and in 1781, obtained his bachelor's degree.

He then applied himself to the study of theology, and in two years was duly licensed to preach the gospel. On the 21st of October, 1783, he took charge of the congregation at Allentown, whence he was translated to New Brunswick in 1797. In this connection he continued for 16 years, till his death, on Wednesday, Oct. 20, 1813. The Sunday before his death he preached from the text, "The time is short," 1 Cor. 7, 29. On Tuesday night he retired to bed in his usual health, and suddenly expired about 3 o'clock the next morning.

Dr. Clark, (who, like Mr. Monteith, dressed in the old fashion and wore powder,) was a solid, serious and impressive preacher. He was capable of moving the feelings; he wept freely himself, and the tears of his auditors frequently

attested the power which he exercised over them. He blended great dignity with affability. Few ministers have enjoyed to a greater degree the confidence and affection of their people. As a proof of their esteem, in 1809 they raised his salary from \$666,66, on his request, to \$800.

By his brethren in the ministry Dr. Clark was highly esteemed, and his counsel and judgment were greatly prized in the Ecclesiastical Courts. He was for many years a Trustee of the College of New Jersey, and a Director of the Theological Seminary. He was one of the most successful agents in collecting funds for rebuilding Nassau Hall, after it had been destroyed by fire.

The only production of his pen which was given to the world, was a Sermon on the death of Gov. Paterson, who, after an exemplary and useful life, died in the enjoyment of a clear Christian hope, Sept. 9, 1806, in the 61st year of his age. This discourse was so acceptable that the Trustees ordered 500 copies to be printed. It was written in a clear, manly style; first defining the character of a Christian Statesman, and then applying the description to the deceased. The closing part of the discourse was a masterly appeal to the conscience and feelings of the different classes of hearers addressed.

The number of communicants at his death was 127; nearly double what it had been at his accession. The collections in 1808, were, for the education of young men for the ministry, \$27,19; for the missionary fund of the General Assembly, \$20,00; for commissioners to the General Assembly, \$10,72. Under Dr. Clark's pastorate discipline was well kept up, and the church was in a healthy and prosperous condition. He catechised the children semi-monthly, i. e. one fortnight in town, and the next at the Landing.

A handsome monument was erected by private subscription, and two quarters salary voted to Mrs. Clark, subject to the deduction of \$36,00 for supplies.

In 1801, Col. John Taylor departed this life. He was of

English extraction. In the war of the revolution he held the appointment of Colonel in Dickinson's brigade, and was an efficient officer. After the war, he was appointed professor of mathematics in Queen's College, now Rutgers', which post he left for a like one in Schenectady. In this last place he died about the year 1801, of yellow fever, aged 49. As an elder of the church he was very active and useful, and ready on all occasions to render whatever services lay in his power.

The death of the venerable Col. John Bayard occurred in 1807. The following brief account of this eminent patriot and Christian is condensed from Allen's Biographical Dictionary. He was of Huguenot descent, and born Aug. 11, 1738, on Bohemia Manor, Cecil county, Maryland. His father dying intestate, he fell heir by the existing laws of Maryland to the whole real estate, but generously divided it with his twin brother, afterwards Dr. Bayard. He was educated by Dr. Finley, and went into mercantile business in Philadelphia; where he early connected himself with the 2d Presbyterian church then under the care of Gilbert Tennent, and of which church he was in the course of time chosen ruling elder. He was also intimately acquainted with Whitefield. During the Revolutionary War he took an active part, and was present at the battle of Trenton. He was a member of the committee of Safety, Speaker of the Pennsylvania Legislature, and in 1785, a member of the old Congress sitting in New York. In 1788 he removed to New Brunswick, where the people showed their appreciation of his merit by elevating him to the several offices of mayor of the city, judge of the court of common pleas, and ruling elder of the church.

He died Jan. 7, 1807, in the 69th year of his age, in a truly happy state of mind. "Death," said he to his sons, "has no terrors to me. What now is all the world to me? I would not exchange my hope in Christ for ten thousand worlds. I once entertained some doubts of his divinity;

but blessed be God, these doubts were soon removed by inquiry and reflection. From that time my hope of acceptance with God has rested on his merits and atonement. Out of Christ God is a consuming fire. . . . I shall soon be at rest; I shall soon be with my God. Oh glorious hope! Blessed rest! How precious are the promises of the Gospel! It is the support of my soul in my last moments." He frequently commended himself to the Redeemer, and the last words from his dying lips were the name of the Lord Jesus.

The congregation, being left without a pastor, invited successively Dr. J. J. Janeway, in 1814, and Dr. Stephen N. Rowan, in 1815, both of whom declined. They then fixed their eyes on the Rev. Leveret F. Huntington, a young man from Connecticut, a student of Princeton Seminary, and a licentiate of the Presbytery of New York. He accepted the call, and was installed on Tuesday, Dec. 5, 1815, with a salary of \$1000. The number of communicants had fallen off during the two years in which the pulpit was vacant, for the report April, 1816, was only 110. Mr. Huntington introduced the custom of examining candidates in the presence of the Session. At his death, May 11, 1820, the number of communicants was 153.

It was in 1816, just after his accession, that Miss Hannah Scott, a lady eminent for her zeal and piety, a daughter of Dr. Moses Scott, started with the pastor's approbation a Sunday School on the modern plan: She began with five scholars and three teachers. It was the first in the place. She met with some opposition and ridicule, but nobly persisted in her benevolent plan, and continued female Superintendent for 31 years, to the day of her death, which took place in 1847, at the age of 80. Hundreds of children have here received instruction in divine things; and there is no institution connected with the church that is cherished with more care than the Sabbath School.

Mr. Huntington was highly esteemed as a preacher, but even more so as a man. It was in the weekly lecture he

appeared to most advantage, and on occasions when he threw himself on the excitement of the moment. He was uncommonly affable and kind in his private intercourse, and very faithful in embracing every opportunity to say a word for his Master, and secure the conversion of the young. He left the impression on all who knew him that he was a man of deep toned piety and ardent zeal.

Mr. Huntington was 34 years old at the time of his death, and he left a widow and two infant children. The congregation behaved very generously, erecting a tombstone, and defraying the funeral expenses, which amounted to \$55,53; besides voting his widow two quarters' salary, subject to the deduction of \$50 for supplies.

In the fall of 1820, an invitation was given by the Session to the Rev. Benj. B. Wisner, which he declined to accept. The Rev. Samuel B. How was then called, and was installed, with a salary of \$900, June 13, 1821. Dr. How was a native of Burlington, N. J. He graduated at the University of Pennsylvania, was for a time Tutor in Dickinson College, (of which he was afterwards, in 1830, President,) and completed his theological studies at Princeton. In 1813 he was licensed to preach by the Presbytery of Philadelphia, and ordained over the church of Solebury, now Lambertville. He then removed to Trenton, whence he was called to New Brunswick in 1821. Here he had been settled but about two years, when under a strong impression of duty, and the urgency of some of his clerical friends, he accepted a call to Savannah, and preached his last sermon, Oct. 5, 1823. His pastorate, though short, was prosperous, and at his retiring, the communicants had increased to 167.

In 1821 the Church sustained a heavy loss in the decease of one of its most venerable elders, Dr. Moses Scott. His father had emigrated from Scotland to America about 1724. His residence was in Bucks county, Pennsylvania, and he was one of Mr. Charles Beatty's elders.

Moses Scott was born in the year 1738. At 17 years of

age he accompanied the unfortunate expedition under Braddock, and shared in all the privations of the time. At the capture of Fort Du Quesne, three years afterwards, he had risen to be a commissioned officer. The subsequent year he resigned his commission, on account of the invidious distinction made between Royal and Colonial officers, and by the advice of Dr. Ewing and Mr. Beattie, betook himself to the study of medicine. His first residence was at Brandywine, but about 1774 he removed to New Brunswick. When the Revolutionary struggle commenced, he took an active part on the patriotic side, and was appointed, on the 2d day of July, 1776, Physician and Surgeon General of the State forces, and Director General of the Military Hospitals. He procured a supply of medicines, and surgical instruments from Europe, partly by his own means and credit, but unfortunately much of it fell into the hands of the enemy on their sudden invasion of New Brunswick, at which time he barely saved himself from capture. He was just sitting down to table, when the alarm was given, and the enemy entering soon after took possession of his house and regaled themselves on his deserted dinner. A tory neighbor told them that the boxes of medicine which they found, had been poisoned by the rebel Doctor, and left there purposely to destroy the British troops; whereupon they lost no time in emptying them into the street.

In 1777, Congress took the entire direction of the Medical Staff, and Dr. Scott was commissioned as Senior Physician and Surgeon of the hospitals, and assistant Director General. In the discharge of his important duties he won universal encomiums. He was present at the battles of Trenton, Princeton, Brandywine, and Germantown; and at Princeton was near the gallant Mercer when he fell.

On the restoration of peace Dr. Scott resumed his profession in this city, and was also one of the most active in raising the church from its dilapidated state. His name is seen prominent on the Committees for that purpose, and it was

through his agency and partly, it is believed, by his gift, the ground was procured for the building. Having made a profession of religion at an early age, he was during his entire life a main pillar of the church, being for many years an efficient Elder, and Treasurer of the Board of Trustees. His death occurred Dec. 28, 1721, at the advanced age of 83.

Another valuable Elder deceased in 1825, John Pool, Esq. of Raritan Landing. He was unassuming in his manners, and benevolent in the highest degree. His successful prosecution of the grain trade afforded him ample means, and he dispensed them liberally. If he had a vacant seat in his carriage, it was his habit to send for some neighbor to accompany him to church. He was a man of high standing in the community, and a cheerful, active Christian. He was ordained to the office of Ruling Elder, July 12, 1797, and discharged its functions for 28 years. After a short illness, which he bore with Christian resignation, he breathed his last Feb. 27, 1825, in the 70th year of his age.

The Rev. William Ashmead, of Lancaster, Pa., and Rev. Robert Maclean, of New York, formerly of England, having been successively invited to the pastoral charge, and having declined, the Rev. Joseph H. Jones was chosen, and installed July 28, 1825.

Dr. Jones was a native of Tolland county, Connecticut. He graduated at Cambridge, Mass., and immediately was appointed a Tutor in Bowdoin College. After one year he removed to Wilkesbarre, Pa., and after two or three years prosecuted his theological studies at Princeton Seminary. After spending one year as stated supply of Woodbury, N. J., he was called to New Brunswick, with a salary of \$900. The church greatly prospered under Dr. Jones. His pastoral inspection was unremitting. April 27th, 1829, we have the first complete report of the annual contributions. From this it appears that the collections had been, for Missions, \$9; Commissioners' fund, \$5; Education of poor and

pious youth, \$24,20; Foreign Missions, \$60; Missionary Society of N. J. \$50; the \$40,000 fund for the pines, 413,56; American Bd. of Comm. for Foreign Missions, \$22,07; Colonization Society, \$16,73:—making a total of \$565,36.

Every successive year brought with it new evidences of prosperity. A parsonage was built in 1827, at a cost of \$3,355; including \$250, for the lot. In 1832, a new frame Session-house was erected, adjoining the church, at a cost of \$2696, the basement of which was intended for schoolrooms, and the upper story was an audience-room 16 feet high, capable of holding about 250 people. The old Session house, (which had been built in 1814 by private individuals, and rented as a schoolroom,) was sold, with permission of the Session, and the proceeds with rents, amounting to \$179,44, were divided among the owners *pro rata*.

The congregation had increased so much, that the project of a second organization was ventilated in a public meeting called for the purpose, but after a warm discussion the subject was indefinitely postponed. Although, however, the project was discountenanced by the majority, there were a few discontented spirits who persisted in maturing it; and after a while a second church was organized. As, in consequence of the determination to erect a new edifice, (presently to be mentioned,) the pretext of want of room was obviated, it was shrewdly suspected that theological differences were at the bottom of this scheme; and these suspicions grew into belief, when on the division of the General Assembly in 1838, the second church elected to adhere to the New School, while the first church adhered to the Old. It is gratifying to be able to add, that the second church, having in the course of time become freed from its original elements, has since returned to the Old School connection, and the congregation are now worshipping in a new and tasteful building, erected chiefly by the liberality of three individuals.

Although there was no small debate about it, it was at last determined by the old congregation to take down their house

and erect a larger one nearly on the same site, viz. on the corner of George and Paterson streets. Accordingly, a contract was made with Jacob Wyckoff, mason, and Francis F. Randolph, carpenter, the lowest bidders. Mr. Vail, Dr. Richmond, and Mr. Griggs, were appointed the Building Committee; and the Rev. James Smith of Philadelphia, a man of great architectural taste, superintendent, with an allowance of \$250 for his services, which was afterwards increased. The new church was of brick stuccoed, on a basement of hewn stone, 62 feet by 80, in the Grecian style, with a Doric portico of 6 columns, a vestibule of 11 feet, rooms in the basement fitted up for Sunday Schools, and a tin roof. The model was the Central Church, Philadelphia, and the interior was lighted by a frame of lamps let down from the ceiling, and hidden in the day time by a slide. An iron railing protected the front area.

In the interval that elapsed, the consistory of the Dutch church courteously offered the use of their house on Sabbath afternoons, which was gratefully accepted, the morning service being held in the lecture room. The new church was dedicated on Thursday, Dec. 15, 1836, which was Thanksgiving day. Dr. John Breckinridge preached in the morning, and Dr. McClelland in the afternoon, to crowded auditories. The amount of money disbursed was \$23,328.-56, of which \$6000 were borrowed. This debt was shortly after generously assumed in different proportions, by ten gentlemen, Messrs. Charles Smith, James Neilson, John W. Stout, Frederick Richmond, Joseph C. Griggs, Samuel Holcomb, F. R. Smith, Peter Dayton, A. S. Neilson, and Augustus R. Taylor. A lien was given them on the unsold pews and the income arising from them, but when it was soon after discovered that there was still a farther debt on the church property to the amount of \$2826, they voluntarily proposed to relinquish their lien on condition that the rest of the congregation would raise money sufficient to wipe off this remaining debt. The condition was fulfilled; fresh

subscriptions were made of \$100 and under; and the congregation had the satisfaction of occupying their new church without fear of Sheriffs' writs or foreclosure of mortgages.

What a pleasing contrast is presented with the crippled and forlorn condition of affairs just 50 years before; when after every exertion that could be made, at home and abroad, the church could scarcely accomplish the erection of the plainest building, and staggered for 16 years under a load of debt! Now they are found in possession of a large and commodious place of worship, constructed in a chastely elegant style of architecture, together with a Session-house, parsonage, and cemetery, all procured with comparative ease in the short space of nine years.

But the most pleasing part of the history yet remains to be told. It is gratifying indeed to recount the proofs of outward prosperity, but it must be confessed that the most magnificent temple in the world from which the life and power of godliness are absent, is but a whited sepulchre. One of the venerable old prophets, stimulating the Jews to exert themselves to rebuild their ruined temple, upon their return from Captivity, employed the following language: "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The principles that pervade the Christian dispensation are the same that pervaded the Mosaic; the people contributed generously to the house of the Lord, and the Lord withheld not a copious blessing.

In the year 1837, a remarkable revival of religion occurred, altogether unprecedented in the history of New Brunswick. Of this work of grace Dr. Jones subsequently published an interesting narrative, which precludes the necessity of giving more than a very succinct outline here. Suffice it to say, that for some months a growing interest and increased attendance had been observed in several of the

churches, but it was not until the month of April that any thing very decided took place. The Baptists held a protracted meeting, which resulted in numerous conversions. The Presbyterians, perceiving an increasing thirst for the means of grace, pursued a similar course and multiplied their religious meetings. But they soon found the Lecture-room inadequate to contain the crowds that flocked thither, and the church was opened, first for a meeting that continued four days, and then for every evening without intermission until September. The fruits of this revival were the addition of 149 persons to the communion of the Presbyterian church, and of about 350 to the other churches of the city,

To use the words of the Narrator, "the whole population seemed for a season to be moved; so that it was comparatively rare to find an individual who was not prepared to listen with interest to the subject of personal religion." At the same time there were no audible exclamations, no demonstrations of grief, or transports that could not be controlled, nothing irregular or extravagant. And "there was little open opposition." The doctrines presented were the same which proved so efficacious in the hands of the apostles on the day of Pentecost; and besides the multiplication of meetings, there were no unusual measures adopted save meetings for inquiry or conversation three times a week. The pastors were relieved in their arduous duties by the visits of eminent clergymen from other places, and the sermons of Dr. John Breckenridge,* Professor Dod, Mr. Rodgers, Dr. Murray, Drs. Archibald and James W. Alexander, David Abeel, Thomas L. Janeway, Dr. Armstrong, and other zealous coadjutors, are still remembered with interest.

From New Brunswick the revival spread to the neighbor-

* "A revival of religion," said the eloquent Breckenridge, "is the perilous distinction of any people."

ing towns; and the churches of Bound Brook, Somerville, Plainfield, and Piscataway, in particular, largely shared the blessing. In this church there have been other seasons of refreshing, but for power and extent, the Revival of 1837 stands without a parallel either before or since. In attempting to account for it, Dr. Jones is of opinion that no natural causes were adequate; neither the cholera of 1832, the Tornado of 1835, the commercial embarrassments of a later period, the predisposition of the people, or the ordinary means of grace; in short, he prefers to ascribe it to that mysterious and divine agency which, like the wind, bloweth where it listeth. It only remains to add, that the great mass of the converts have done credit to their profession.

The remarkable success of Dr. Jones' ministry drew on him the attention of the Sixth Church of Philadelphia, which was languishing, and naturally enough thought him a likely person to promote their resuscitation. Dr. Jones at first declined their invitation, and his people in their fear of losing him, at once raised his salary to \$1200, with the parsonage. But at length, yielding to urgent importunities and the advice of the Princeton Professors, he conceived it to be his duty to go, and accordingly gave up the charge of this church in the Spring of 1838, closing an honorable and useful career of thirteen years, amid the deep regrets of the people. His name and services still continue fragrant in the memory of New Brunswick. At the time of his departure, April 24, 1838, the Session reported the large number of 411 communicants.

It is convenient here to record the heavy loss which the church sustained about this time in the death of several of its most active friends and supporters. The first of these to be mentioned is Chief Justice Kirkpatrick.

He was descended from Scottish ancestors, who, though they were strict Presbyterians, were nevertheless actively engaged under the Earl of Mar in the rebellion of 1715, in favor of the Pretender: They afterwards availed themselves

of the clemency of the government, which was satisfied with exacting no higher penalty than expatriation. The grandfather of the future Chief Justice, with his family, migrated to Ireland, where they spent a few years, and then sailed for America, about 1732. They finally settled at Baskingridge, Somerset county, N. J., where they purchased a large tract of land, including the Mine Brook mountain.

Andrew Kirkpatrick was born at Mine Brook, Feb. 17, 1755. He received the best education the times could afford. Having graduated at Princeton, he commenced preparation for the ministry, to which sacred calling his father had destined him; but after six months' study, he found the clerical profession not agreeable to his taste, and determined to relinquish it. This was a death blow to his father's hopes, and the stern old man obliged him to leave his roof, and shift as he might for himself. He was in a sad dilemma, for, had it not been for a mother's bounty, he would have found himself absolutely penniless. The usual resource of young men in such circumstances presented itself, and he taught school, first in Morristown, and subsequently in New Brunswick. He then entered the office of Judge Paterson, and was in due time admitted to the bar. He obtained an extensive practice; and the estimation in which he was held by the public was shown in his being elected to the State Legislature, his appointment as a Judge of the Supreme Court, and his elevation to the office of Chief Justice for three successive terms. In that high position he continued 21 years till his resignation. From his earliest residence in this city, he was a warm supporter of the Presbyterian church, giving to it his best counsel not only, but contributing freely according to his means. He was for several years President of the Board of Trustees, and held that office at the time of his demise, which took place in January, 1831, in the 75th year of his age. Although his name does not appear on the church roll, it is recorded on his tomb that he died "in the calm enjoyment of Christian hope."

Elias Molleson, one of the Ruling Elders, died on the 6th day of July, 1831. He was a descendant, through the Mollesons of Piscataway, of Gilbert Molleson, Merchant, of London, one of the Proprietors of East Jersey, who signed the surrender of the Government of the province to Queen Anne, April 15, 1702. (See Whitehead's East Jersey under the Proprietors, p. 152.) He was a Scotchman, resident in London, a man of considerable property and a Christian. Elias, a great grandson of this Gilbert, was born in Piscataway, Oct 28, 1782. At an early age he entered into business in New Brunswick, where he illustrated by his daily walk and conversation the religion which he professed. He was ordained a Ruling Elder, Oct. 28, 1825. His distinguishing trait was devotedness. He never lost an opportunity at spare moments of reading the bible, and was always on the lookout for some way to do good. When asked upon his death bed whether he was resigned to a fatal issue of his complaint, he replied, that he had no wish upon the subject, and if the Lord were to refer the matter to him for his decision, he would refer it back to the Lord.

The church was also called to mourn the death of Col. John Neilson ; who deceased, after an illness of a few hours, on the 3d of March, 1833, at the advanced age of 88.

There were two brothers of the name of Neilson, who emigrated to America from the neighbourhood of Belfast, sometime in the first half of the last century. James, the eldest, came first, and established himself in business in New Brunswick. He was wealthy, and had vessels trading to Belfast, Madeira, and the West Indies. He was a Judge, and Member of Council. He was a warm friend of the Revolution. He was married, but had no posterity. He died in a good old age, amid the universal respect of the community.

The younger brother was a physician, and married Miss Catharine Coejeman, from Coejeman's Manor below Albany. He died young, leaving two children, Gertrude, ancestress

of Rev. Dr. Abeel, and John, who is the subject of this notice. John was born March 11, 1745, on the Raritan near Somerville, at the old homestead of the New Jersey branch of the Coejemans. He was educated in Philadelphia, and then came to live in New Brunswick, with his uncle, whom he assisted in his mercantile business. He married Miss Catharine Voorhees, who had no small reputation for beauty, even among the British officers.

On the breaking out of the Revolution he raised a company of volunteers, and was made their captain. His first service was an expedition to the east end of Long Island to disarm the tories. August 31, 1775, he was appointed Colonel of the Battalion of Minutemen for Middlesex, and elected a member of the Provincial Congress. He was also proposed for the Continental Congress, but could not be spared from the service. Such was his known position, that Congress transmitted to him a copy of the Declaration to communicate to the people. He accordingly convoked a public meeting of the citizens in the street in front of Dr. Scott's residence, and standing on a table, read aloud the instrument. Although opposition had been anticipated, so overwhelming was the majority and so deafening were the huzzas, that malcontents did not dare to show themselves.

Aug. 1, 1776, he was appointed to the command of the 1st regiment of Infantry for the county, and served on the lines. In December, after the battle of Trenton, the British made their winter-quarters in New Brunswick. One of their outposts was at Bennet's Island, (now Mr. Hobart's,) about two or three miles from New Brunswick. Col. Neilson formed a plan to surprize them, and capture the Commandant, Cortlandt Skinner. Owing to his absence, Skinner escaped, but the rest of the plan was brilliantly successful. The attack was made Feb. 18th, at 5 A. M. with 200 men; and although it was clear, and the ground white with snow, they leaped the stockades before they were discovered. Maj. Stockton, who was left in command, a captain, three subal-

terns, and 55 privates, were captured with their arms, accoutrements, horses, &c. The engagement lasted but about a minute; with the loss of one man killed, and of the enemy four killed and one mortally wounded. Col. Neilson, being one of the first to leap the stockade, was in imminent danger from a sentinel who presented his musket to his breast, but Captain Farmer interfering for his rescue, he escaped unhurt. The prisoners were delivered to Gen. Putnam, at Princeton; and through Putnam, Gen. Washington conveyed his hearty approbation of the secrecy, resolution and success of the enterprize.

In March following, Col. Neilson was offered by the Legislature a commission as Brigadier General of the Militia. This appointment he promptly declined, preferring to serve at the lines in Dickinson's brigade. He was thus employed during '77, '78, and '79. While at Elizabethtown he was entrusted by the Commander-in-Chief with the duty of obtaining information for an attack on Staten Island. The sortie proved successful, and a number of prisoners were brought off. On the 18th of Sept. 1780, he was appointed Deputy Quarter Master for the State of New Jersey, and continued in that capacity till the close of the war. His position led to an extensive correspondence with Gen. Washington, Gov. Livingston, and other leading personages, but much of it has been lost by an accidental fire. Many details, therefore, of his active services must remain unknown. So prominent however was he, that many attempts were made to seize his person, but the timely information he received from friendly sources enabled him to baffle them all.

After the country was settled, he was chosen one of the State Convention which ratified the Constitution of the United States. He then retired into private life, and resumed mercantile business.

In civil life, he long exerted a commanding influence in New Brunswick. In honor of him one of the streets of the city was called Neilson Street, a military company assumed

the title of the Neilson Guards, and the elegant steamboat, John Neilson, contributes to perpetuate his memory. In the words of the minute inserted on the records of the congregation, "No man was established more firmly in the confidence of the community; which was repeatedly testified through his long life, in the many offices of honor and responsibility with which he was from time to time invested. He was an ornament of piety in the church, in which he discharged the office of Ruling Elder for more than forty years." It is worthy of note, that Col. Neilson faithfully discharged the office of Clerk of Session for forty three years, up to the day of his decease; having entered the last record on that very day.

Upon this melancholy event, the Common Council of the city, (Cornelius L. Hardenburg being Mayor,) passed resolutions deploring his death "as a public loss;" the stores were closed at the hour of the funeral; the members of the Corporation attended as mourners, and wore crape on their arms for thirty days. A detailed biographical sketch of the deceased appeared shortly after in the New York Commercial Advertiser for March 27, 1833, from which much of the above account has been condensed. The rest has been compiled from his own MSS. and family traditions.

In 1838, died Samuel Holcombe, another ruling elder. His father was from England, and settled in Amwell, where Samuel was born in 1768. Mr. Holcombe was made a ruling elder in Amwell church, then under the pastoral care of Mr. Grant, but in what year we know not. In 1809 he removed to New Brunswick, where he carried on a heavy business in the grain trade. He was irreproachable as a man of business, and exemplary as an elder of the church, to which office he was chosen Dec. 30, 1810. He was assiduous in visiting the poor, and liberal in almsgiving. He was of a lovely disposition, being very even-tempered, and never known to be angry, even by his family. His death was like his life, happy and Christian. It took place Dec. 17, 1838, in the 70th year of his age

The Rev. Thomas Smyth, D. D. of Charleston, S. C., was invited to succeed Dr. Jones, but having declined the invitation, the Rev. Robert Birch was chosen pastor, and installed on Thursday evening, March 14, 1839, father Comfort presiding. The sermon was preached by the late Prof. Dodd, from Ps. 97, 1; the charge to the minister and that to the people being both given by the Rev. Ravaud K. Rodgers, the Rev. James Alexander, who had been appointed to the latter duty, being suddenly taken ill. Happily Mr. Rodgers, with his accustomed forethought, had prepared himself for any emergency, so that the service suffered no interruption.

Mr. Birch was the son of an eminent physician in the city of New York, and was born in January, 1808. While an infant he was attacked by a severe inflammation of the brain, and life was despaired of, insomuch that his mother made his shroud while watching at his couch. He was only saved by a vein being opened in his head, when he was apparently near dying; but he always suffered somewhat from the effects of this illness to the end of his days. At a very early age he lost his father, and with him his expectation of a liberal education. He was taken from school and placed in a counting-house. Becoming pious, he was received to the communion of the Cedar street church, under Dr. Romeyn, at the age of twelve. The fatherless and sprightly boy attracted the notice of Dr. John Breckinridge, and was induced by him to resume his studies. Having graduated at Dickinson College, he taught a classical school first at Lancaster, and afterwards at Savannah, where he made friends of gentlemen of the first distinction. His theological studies were commenced at Andover and completed at Princeton. After his licensure, by the Presbytery of New York, he preached for a short time to a new church in a hall in Broadway, from which he was called to New Brunswick, on a salary of \$1000. He was married the year following.

Mr. Birch exchanged this world for a better, Sept. 12, 1842, in the 35th year of his age, after a severe illness of

two months. His pastoral career was brief, but full of promise. His interest in the young was evinced in the pains he took to get up a course of winter evening Lectures of a popular character. The congregation put up a handsome marble monument to his memory in the new cemetery, at an expense of \$121.

In 1841 the congregation were called to mourn the decease of Dr. Augustus R. Taylor, a son (the oldest,) of Col. John Taylor. He was born in New Brunswick, but graduated in Schenectady. His medical education was conducted under Dr. Scott in this city, where he settled. He married in 1804 Catharine, daughter of Col. John Neilson, who still survives. He was for many years a member of the Board of Trustees, and was highly respected for his good judgment, well-balanced mind, and medical skill. He died in 1841, at the age of 58. Resolutions of eulogy and condolence were passed by the N. J. Medical Society, and transmitted to the family. He was admitted to church-membership during his last illness; but that his mind had long been sensible of the obligations of religion, may be inferred from a copy of a prayer found after his death, in his own handwriting. The prayer was that beautiful and appropriate one drawn up by Dr. John Mason Good, for his own use before entering on his daily round of practice.

The death of Mr. Vail in the following year was a truly melancholy event, and a great loss to the church and the community at large.

David W. Vail was born near New Brunswick, Sept. 8, 1796. His progenitors, who are believed to have been Huguenots, migrated from Normandy to Wales, and from Wales to America. (The will of Samuel, his great great grandfather, who died in West Chester, N. Y., is dated June 19, 1733.) He came to this city in early boyhood, and was a fine example of industry, prudence and piety. His father was a member of the Society of Friends, and his mother a Baptist; but he himself, being converted under the preach-

ing of Mr. Huntington, united with the church under his care in the fall of 1817. He was then in the 20th year of his age, and at the same time took another important step in life by marrying the lady who now bears his name. Mr. Vail was one of the most active and useful members of the community in which he lived; and the estimation in which he was held was evidenced in his being sent to the State Legislature in 1831 and 1832, his holding the office of Recorder for several years, and his election to the Mayoralty in 1840. The same energy which he displayed in civic affairs he brought with him into the church; and he was made a Ruling Elder October 2, 1826, and a Trustee in 1831. For sixteen years he discharged the functions of an Elder with exemplary fidelity and zeal, and was ever ready to encourage the heart and hold up the hands of his pastor. His decided attachment to the standards of the church, made him keen to detect, and resolute to oppose, the insidious entrance of error; and in the trying times of The Act and Testimony Mr. Vail stood firm as a rock.

On the 16th of January, 1842, this excellent man died suddenly of an affection of the heart, in the 46th year of his age. Mr. Birch preached a sermon on the occasion, which made a deep impression, and the Trustees solicited a copy for publication, but from motives of modesty, it was not put into their hands.

March 14, 1842, a meeting of the congregation was called for electing Ruling Elders. The Session made a nomination, but their right to do so was vigorously and successfully resisted. No election was had at that time in consequence. This question had in fact been settled by resolution in 1803, in favor of the right of the congregation to nominate.

The present pastor was installed on Thursday evening, May 4, 1843, with a salary of \$1200, and the Parsonage. Rev. R. K. Rogers presided, Dr. Hodge preached the sermon, Dr. Janeway gave the charge to the pastor, and the Rev. Wm. Blythe gave the charge to the people. The Session

consisted of Messrs. Samuel Baker, John Terhune, Peter Dayton and George P. Molleson, the last two of whom have since deceased. The number of communicants was 379. To this number 200 have been added since, 106 of whom were admitted on confession of their faith. Within the same period there have been 212 baptisms, of which 25 were of adults. In March, 1851, a large and powerful organ,* built by Messrs. Hall & Labagh, of New York, was placed in the front gallery, the expense of which, including the alterations made in the gallery for its reception, amounted to \$1800. At the present time, (Sept. 1852,) a subscription of \$1500 has been made for repairing the church and Session-house, and the introduction of gas. The contributions of the congregation during the last nine years and a half, as far as an account could be kept of them, have amounted to \$20,000. The benevolent objects to which these contributions have been directed, have been the Bible, Tract, Sunday School, Colonization, Bethel, Humane and Dorcas Societies, Missions foreign and domestic, Education of young men for the gospel ministry, aid to feeble churches, donations to colleges and seminaries, assistance to the necessitous whether of Ireland or Madeira, and like objects. It is pleasing to observe the steady increase of the annual contributions to double and quadruple what they were nine years ago. And in the above estimate, what is given for the ordinary support of the gospel and incidental expenses of the church is not included.

The death of George P. Molleson in 1844, was a severe blow to the church. Mr. Molleson was the son of Elias Molleson, before commemorated as a descendant from one of the 24 Proprietors of East Jersey. He was born May 25, 1805. Having embraced the profession of the law, his proficiency was marked. Of promising talents and popular

*Up to 1831, the singing had been conducted by a clerk or precentor, who stood under the pulpit; but on March 1st, of that year, Mr. Burnham had permission from the Trustees to select a choir, and lead the music, in the front gallery.

manners, he was chosen three times successively to the lower house of Assembly, where he took a prominent and leading part. Declining a reelection, he was appointed Prosecuting Attorney for the County of Middlesex, from which post he was promoted a year afterwards to the more important office of Attorney General for the State. During the three years in which he held this office, he acquitted himself with great credit in the midst of unusually arduous and harrassing circumstances.

It was about the year 1837 that it pleased God to touch his heart, through a severe illness that brought him to the brink of the grave. His convictions were powerful and pungent, he covered his face and was averse to conversation; and when at last he obtained peace, he exclaimed, "The word was nigh me all the while, and I knew it not!" In the church he became a decided favorite, on account of his many amiable qualities. He was chosen Superintendent of the Sabbath School, which flourished greatly under his care; and was ordained Ruling Elder March 5, 1843. His personal popularity, his honored ancestry, his affable manners, and his evident sincerity gave him unbounded influence, his presence was everywhere welcome, and his persuasions were sufficient to reconcile contending parties. Thus he gave fair promise of usefulness, when his career was suddenly arrested by that mandate which none can resist. His disease was the same as that which carried off his father, dropsy on the chest; and as if to make the parallel complete in every point, when reminded of his father's dying words, he cordially adopted them as his own. "Were God to refer the decision to me, I would choose to refer it back again to him. For the sake of my family," said he, and his eye filled as he looked on them, "I should like to live longer, but so far as I myself am concerned, I would be content, were it God's will, to breathe my last this instant." None could appreciate such an allusion to his little family as that family themselves; for it had always been his wont, when leaving

home on professional jounries, to commend them to God with a parting prayer, and on returning to them in safety, in like manner to express his thankfulness to Providence for his protecting care. Thus, after a short career, in which he was permitted to adorn the doctrine of Christ his Saviour, this excellent and beloved man was snatched away by a mysterious Providence, on the 17th of May, 1844, in the 39th year of his age.

In 1851, Mr. Peter Dayton was gathered to his fathers. This event took place on the 2d of October, and in the 71st year of his age. He had been ordained to the eldership, April 8, 1838, and filled the office 13 years. The various posts of trust which he held in the church and in the community in which he lived, attested the respect in which he was held. He was an Israelite without guile. Circumspect and correct in all his deportsment, quiet and unassuming in his manner, the busy tongue of scandal was silent as he passed. His last hours afforded a gratifying testimony to the value and sweetness of the Gospel. He continually repeated from memory hymns and passages of scripture; and his soul appeared to feast on honey from the rock Christ.

We have brought down the history of this church from 1726, to the present time, 1852, comprehending a period of 122 years. Although no such copious effusions of the divine blessing as the remarkable revival of 1837 have been since witnessed, yet the church has been steadily prosperous both in its external and internal interests. The number of communicants at present is 368. At least two marked seasons of refreshing have been enjoyed, one of which occurred in 1843, when 27 persons were added to the church. Another occurred during the present year, which was a notable instance of concerted prayer drawing down a blessing. The circumstances are worthy to be recorded to the honor of divine grace, and the future encouragement of faith and prayer.

In December, 1851, the Session met in despondency, for

religion was at a low ebb, and not a single addition was made to their numbers. It was agreed, as there was no other business before them, to turn the meeting into a prayer-meeting. Accordingly the elders prayed, and the pastor addressed a few remarks prompted by the occasion. Their attention was particularly fastened upon the fact, that all of them had children of an age to come forward, but that there was no disposition shown to do so. Before parting, they agreed to pray for each others' children, when they remembered their own at the Throne of Grace. But a few weeks had elapsed, when a manifest seriousness was observable among the young people, commencing in the families of some of the members of session. It obviously spread, until it was judged expedient to multiply religious meetings; and they were well attended. Some forty individuals were brought under deep concern of mind, thirty of whom united with the church, mostly young persons. Out of five families connected with the members of the session, and made the subjects of special prayer, three received the blessing, six members from those three families being among the converts, and of the remainder hopes are not yet relinquished. God still manifests himself a prayer-hearing God. For the evidence of this truth we need not go back to hoar antiquity, or dig examples out of Jewish history; our own day and our own experience furnish living, incontestible, and delightful proof. Infidelity may be challenged to explain such facts as have been just narrated.

“ This shall be known when we are dead,
 And left on long record,
 That ages yet unborn may read,
 And trust and praise the Lord.”

Thus have we brought down the history of this church from 1726 to 1852, comprehending an eventful period of 126 years. Lights and shadows are seen intermingled, but on the whole the lights predominate. Out of former struggles and difficulties the church has safely emerged, under

the guidance of her heavenly Pilot. "The Lord hath done great things for us, whereof we are glad."

"Now unto Him that is able to keep us from falling, and to preserve us faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory, and majesty, dominion and power, both now and ever.— Amen!"

A LIST OF THE PASTORS.

1. Gilbert Tennent,*	1726	to	1743.
2. Thomas Arthur, (?)	1746	to	1751.
3. Israel Reed,	1768	to	1786.
4. Walter Monteith,	1786	to	1794.
5. Joseph Clark, D. D.	1797	to	1813.
6. Levi. J. F. Huntington,	1815	to	1820.
7. Samuel B. How, D. D.	1821	to	1823.
8. Joseph H. Jones, D. D.	1825	to	1838.
9. Robert Birch,	1839	to	1842.
10. Robert Davidson, D. D.	1843		

A LIST OF THE RULING ELDERS.

John Lyle,	in office	March 22,	1790,	deceased.
Col. John Bayard,	"	"	"	Jan. 7, 1807.
Dr. Moses Scott,	"	"	"	Dec. 28, 1821.
Thos. Talmage,	"	"	removed	1797.
Col. John Neilson,	ordained	April 24,	1791,	dec'd March 3, 1833.
John Pool,	"	July 12,	1797,	" Feb. 27, 1825.
Moses Guest,	"	"	"	removed 1817.

* For the engraving of Gilbert Tennent, prefixed to this Memoir, the writer gratefully acknowledges himself indebted to Dr. Cortlandt Van Rensselaer who generously made a donation of as many impressions from the plate as might be necessary, in token of his interest in the cause of historical research.

John A. Myer,	“	June 26, 1803, dec'd.	
William Lawson,	“	“ “ “	
Phineas Carman,	“	Dec. 30, 1810, “	
Samuel Holcombe,	“	“ “ “	Dec. 17, 1838.
John N. Simpson,	“	April 14, 1822, “	
Elias Molleson,	“	Oct. 28, 1825, “	June 6, 1831.
David W. Vail,	“	Oct. 2, 1826, “	Jan. 16, 1842.
Samuel Baker,	“	“ “ living.	
Peter Dayton,	“	April 8, 1838, dec'd	Oct. 2, 1851.
Dr. Fred'k Richmond,	“	“ “ “	May 19, 1849.
John Terhune,	“	March 5, 1843, living.	
Hon. Geo. P. Molleson	“	“ “ dec'd	May 17, 1849.
Josiah Ford,	“	Nov. 16, 1845, living.	
Abm. S. Neilson,	“	“ “ “	
William R. Janeway,	“	“ “ removed	1848.

A LIST OF THE TRUSTEES.

1785 John Neilson.	1811 Samuel Holcombe.
“ John Taylor.	1813 John N. Simpson.
“ Moses Scott.	1814 Augustus R. Taylor.
“ William Patterson,	John W. Bray.
“ William Ten Brooke.	1822 Joseph W. Scott.
“ John Van Emburgh.	1824 Elias Molleson.
“ John Y. Noel.	1825 Peter V. Pool.
1786 John Pool.	1826 Peter Dayton.
1787 James Drake.	1827 John Terhune.
1788 Lewis Dunham.	“ Arthur B. Sullivan.
“ Andrew Kirkpatrick.	1828 John Acken.
1790 James Cole.	1829 Fitz R. Smith.
“ John Plum.	“ Frederick Richmond.
1791 John Bayard.	1830 Joseph C. Griggs.
1793 James Crommelin.	1831 Littleton Kirkpatrick.
“ William Letson.	“ David W. Vail.
1794 Charles Smith.	1833 James Neilson.
1796 Moses Guest.	1835 John W. Stout.
“ James Richmond.	1841 Miles C. Smith.
1799 John Meyer.	1846 Abm. Schuyler Neilson.
1802 William Lawson.	“ Martin A. Howell.
1803 John Baker.	1851 James Hutchings.
1807 William Applegate.	“ Peter V. Miller.
1808 Phineas Carman.	

THE TABLETS.

Over the right hand door is a marble Tablet bearing the following inscription :

THE FIRST
 PRESBYTERIAN CHURCH EDIFICE
 IN NEW BRUNSWICK
 WAS ERECTED ON BURNET STREET,
 A. D. MDCCXXVII,
 AND DESTROYED BY THE PUBLIC ENEMY
 DURING
 THE WAR OF THE REVOLUTION.

THE SECOND EDIFICE
 WAS ERECTED NEAR THIS SITE
 A. D. MDCCLXXXV,
 AND TAKEN DOWN
 BY ORDER OF THE CONGREGATION
 A. D. MDCCCXXXV.

Over the left hand entrance is a marble Tablet inscribed as follows :

THE
 CORNER STONE OF THIS
 CHURCH
 WAS LAID MAY 18TH, A. D. MDCCCXXXV.
 AND THE HOUSE
 DEDICATED TO THE WORSHIP OF
 ALMIGHTY GOD
 DECEMBER 15TH, A. D. MDCCCXXXVI.
