

A DISCOURSE

DELIVERED ON THE OCCASION OF

The Twenty-Fifth Anniversary

OF THE ORGANIZATION OF THE

THIRD PRESBYTERIAN CHURCH, OF TRENTON,

MAY 3, 1874,

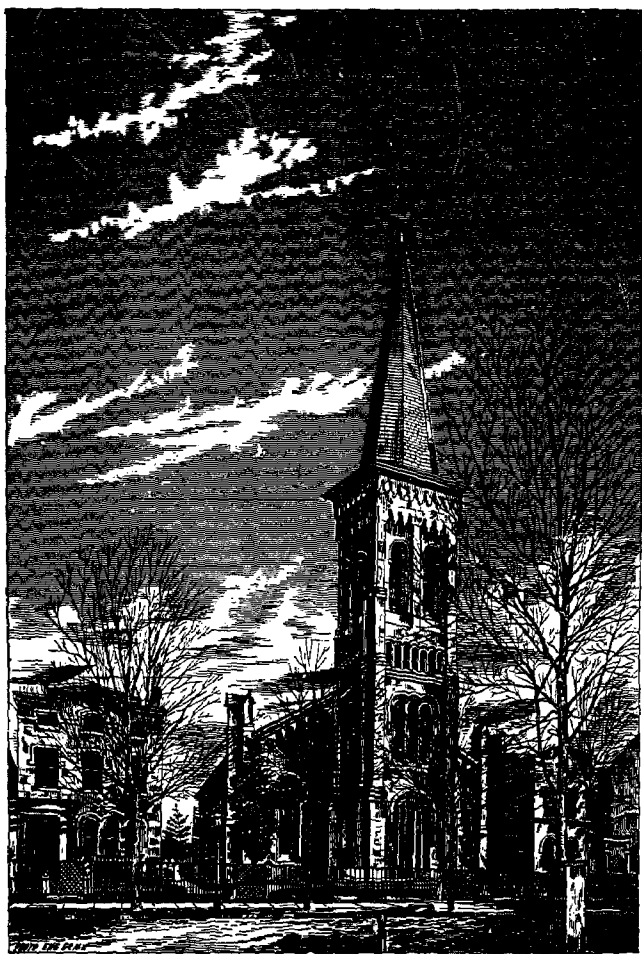
BY THE PASTOR, THE REV. SAMUEL M. STUDDIFORD.

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1874.



THIRD PRESBYTERIAN CHURCH, TRENTON, N. J.

The Twenty-fifth Anniversary of the Third Presbyterian Church, of Trenton, was celebrated on Sabbath afternoon, May 3d, 1874, at four o'clock.

A very large audience was present, composed of the members of the congregation, and representatives from all the other Presbyterian churches of the city.

The Rev. A. D. White, for many years the pastor of the Second Church, but now the newly elected pastor of the Fifth Church, took part in the exercises. The Rev. Richard R. Richards, D. D., the pastor of the Fourth Church, was also present. The Rev. John Hall, D. D., the pastor of the First Church, was unable to be present, owing to his absence from home. The Rev. James B. Kennedy, of the Second Church, could not join in the exercises because his own church services were held at the same hour.

An invitation had been extended to the Rev. Theodore L. Cuyler, D. D., of Brooklyn, the first pastor of the Third Church, to be present and join in the celebration, but he signified his inability to do so by the following letter, addressed to the pastor, the Rev. Samuel M. Studdiford, who read it to the congregation before delivering the historical discourse which follows:

LAFAYETTE AVENUE CHURCH,

BROOKLYN, April 30, 1874.

DEAR BROTHER STUDDIFORD:

Had I known, at an earlier date, that my old and never-forgotten flock of the "Third Church," were about to commemorate their Twenty-fifth Anniversary, I should have made my arrangements to be with you. But engagements already entered into for next Sabbath, will forbid my leaving home.

I hope you will have a happy and a holy day together; a day of thankful remembrance of the past, and of bright, cheerful hopes for a long prosperous future. Let it be a day of fresh consecration to the Lord Jesus on the part of pastor, elders, deacons and people. Then shall a new glory fill the sanctuary, and your "Ebenezer" of gratitude will become a "Penuel" of prevailing prayer and descending blessings.

It is hard to realize that twenty-five years have actually rolled by since I heard of the organization of the little church in the Odd Fellows' Hall. On a Sabbath soon afterwards, I preached to them on "brotherly love," and during the month of July was called to become their first pastor.

At the beginning of September I began my pleasant ministry there, which was always a sunny and delightful one, to the last hour I spent in Trenton. How well I recall those enthusiastic days of our youthful growth—our plans for the new edifice, and our crowded gatherings in the City Hall. My four elders, Brother DeHart, (now gone to his rest) Brother Brearley, Brother Disbrow, and Brother Green, were "true yoke-fellows" in the Lord. Judge McClurg was the efficient chairman of the board of trustees, but none wrought more zealously than my faithful friends, Elias Cook and Edward W. Scudder. Other good men and true, and the "honorable women not a few," stood by the infant enterprise with devoted loyalty and love. I remember those days with tender and devout gratitude; and I only wish that I could come over and mingle my song of thanksgiving with your own.

As the Third Church is the mother of the "Fourth," I feel like a grand-father—(even though but fifty years on my life-journey)—and Dr. Hall is the great-grand-father, to be held in filial veneration on the day of your "silver wedding."

God be with you on next Sabbath! and with the beloved church of my "early love!" I shall be thinking of you and praying for you, and will you also remember in your petitions,

Your friend and brother, and first pastor of your flock,

THEODORE L. CUYLER.

DISCOURSE.

PSALM cxv; 12. "The Lord hath been mindful of us; He will bless us."

These words are expressive of gratitude for the past and of hope for the future; of such thankful appreciation of the mercies God has already bestowed as leads to the confident expectation of his blessing for the time to come. Sentiments which commend themselves to all the true children of God. There is not one of us, my christian brethren, but whose personal history has been strongly marked by the rich and distinguished favors of our kind Heavenly Father; and, looking back upon the way in which he has led us, we cannot help seeing abundant cause for thankfulness, much to strengthen our confidence in God's loving care and protection, and in his willingness to bless; much to give us encouragement in the path which lies before us. And what is true of us as individuals is true of us in our collective capacity as a church of the Lord Jesus Christ. As a church we can with truthfulness say, "the Lord hath been mindful of us," and therefore, as a church we have reason confidently to expect, if we are not altogether recreant to the trust committed to us, that the Lord "will continue to bless us."

To-day we celebrate the twenty-fifth anniversary of our organization. The manifold kindness of God has been displayed in our behalf during the whole of this quarter of a century of our history as a church; and all that God has done for us surely ought to awaken present gratitude, and shed its divine light of hope and encouragement on the future.

There are a few here present, but only a few, who have been acquainted with this church from its beginning, and

are familiar with the various incidents in its history. The lapse of twenty-five years has wrought great changes in this community. Of the seventeen members who composed this church at its organization, six have been removed from us by death, ten have been dismissed to connect themselves with other church organizations in different parts of the country, and one only remains with us, our faithful, honored friend and co-worker, Joseph G. Brearley, whose name stands first on the roll of the church, and who, through all the changes of the last quarter of a century, has stood by this church, devoting his energies to the promotion of its temporal and spiritual welfare, respected and loved by us all; God grant that for many years to come we may enjoy the blessing of his earnest labors and wise and faithful counsels. Of the fifty-eight received to the communion of the church during the first year of its existence, the names of but twelve are now upon our roll of members, and but nine of these are now residents of Trenton; so that to the majority of my hearers the facts which I am about to present will be found to be new; and I trust that to those who are conversant with these facts the simple narration of them will not be without some interest and profit.

From the minutes of the First Church, and from the private journal of the Rev. Dr. Hall, its pastor, we learn that as early as February 2d, 1846, the expediency of establishing another Sabbath School and place of religious worship in this part of Trenton, was a matter of discussion at the meetings of the session of that church. For, on the day named, Messrs. Thomas J. Stryker and Jonathan Fisk, together with the deacons of the church, were appointed a committee to take the matter under consideration, and report at a subsequent meeting; which they accordingly did, but their report was not acted upon. During the autumn of 1848 no less than six different meetings of the elders and deacons, and other gentlemen connected with the First Church, were held for the purpose of consulting with refer-

ence to the formation of a new church organization, and on November 16th, of that year a number of gentlemen of the congregation formally asked the opinion of the session of the First Church as to the best mode of proceeding in order to supply additional church privileges for the increasing population of this city. The session asked the pastor to bring in a report on the subject at a meeting to be held the next evening. On the evening of the 17th, Dr. Hall reported, in substance, as follows: "Since the movement instituted in 1846," (already referred to) "not only the northern part of this city continues to need another place of worship, but the general increase of population requires a new church to be established in the central portion; he, therefore, would recommend the purchase of a lot located somewhere south of the Feeder and not farther south than Perry nor west of Greene street, and to build thereupon a brick church edifice to accommodate at least four hundred people; to employ a minister to hold religious services and visit, with the view of forming a congregation; and further, to have connected with the enterprise a daily parish school."

This plan seems to have met with favor, but was not carried out.

It was not until the following spring, the spring of 1849, that any decisive measures were adopted to bring about the much desired result of establishing a new church organization. In the book containing the minutes of the board of trustees of the Third Presbyterian Church, kept with great care and fulness by the secretary, Hon. Edward W. Scudder, who has been closely identified with the church from its beginning, and has been secretary of the board for these twenty-five years, I find the following statement: "The question whether it was expedient and proper to establish a Third Presbyterian Church in Trenton, the First Church in Trenton city being filled, and the church in South Trenton being far removed from that portion of the population whom it was our design particularly to benefit, was for a long

time agitated among the members of our churches and others who felt an interest in the matter. Being persuaded that in the providence of God the time had come when we should no longer talk merely, but act, a meeting was called and held at the house of Elias Cook, April 24th, 1849, to take into consideration the necessity of organizing a Third Presbyterian Church in Trenton. William DeHart was nominated chairman, and George G. Roney, secretary.

"On motion, the following resolutions were adopted:

"1. *Resolved*, That it is expedient and necessary that a Second Presbyterian Church should be organized in the city of Trenton. (South Trenton, at that time was not embraced in the city.)

"2. *Resolved*, That immediate application be made to the Presbytery now in session for such an organization.

"3. *Resolved*, That Messrs. W. DeHart and Joseph G. Brearley be a committee to present the following petition to the Presbytery to-morrow morning, viz.:

"We, the subscribers whose names are hereunto annexed, believing that the time has come when the spiritual wants of the people demand another place of worship in the city of Trenton, to the end that the kingdom of Christ may be advanced, do hereby respectfully request the Presbytery of New Brunswick, now in session in the church of which Rev. Mr. Hall is pastor, in the city of Trenton, to organize a church to be called the Second Presbyterian Church, of Trenton City.' Signed by Joseph G. Brearley, Edward W. Scudder, Benjamin S. Disbrow and wife, Andrew Jameson, Elias Cook, Henry Morse, William DeHart and wife, Isaac S. Hutchinson, Alexander B. Green, Robert Waddell, George G. Roney, Joseph C. Potts, David Witherup, David Milledge, Louisa W. Pearson, Samuel McClurg."

On the 25th day of April, 1849, this petition was presented to the Presbytery and was favorably received. The Presbytery, thereupon, appointed Rev. Messrs. Cooley, Hall and White, and Elders Vannest and Hunt, a committee to

organize the new church on the second day of May. Agreeably to the order of the Presbytery, this committee, all the members of it being present, met the petitioners and others interested in the new project, in the lecture room of the First Church, on May 2d, 1849, at 5 o'clock P. M. The proceedings were opened with prayer. It having been ascertained, by a formal vote of those present, that they were prepared to be organized into a church, the following persons, thereupon, presented certificates of dismission from the respective churches with which they had been connected, viz.: From the Trenton City Church, Joseph G. Brearley, Benjamin S. Disbrow, Henry Morse, George G. Roney, Caroline Roney, George J. Still, Rachel Still, Isaac S. Hutchinson, Amy C. Hutchinson, Joseph C. Potts, David Milledge, Robert Waddell and Daniel E. Hough; from the Second Church, South Trenton, William DeHart and Rebecca DeHart; from the North Presbyterian Church, of Philadelphia, Alexander B. Green; from the Church of Solebury, Pennsylvania, Andrew L. Jemison, seventeen in all. These persons were then with prayer, constituted a Presbyterian Church, to be known by such name as may be hereafter chosen by the congregation. The members of the church thus formed thereupon proceeded to choose ruling elders, and the following persons were unanimously elected: Joseph G. Brearley, late elder of the Trenton City Church, William DeHart, late elder of of the South Trenton Church, and Alexander B. Green, late elder of the North Church, of Philadelphia. These gentlemen were formally installed ruling elders of this church on Sunday, the first day of the following July, after a sermon by the Rev. Jacob Kirkpatrick, D. D., of Ringoes, N. J.

Owing to the fact that a suitable room could not be immediately procured, the new congregation did not meet for the purpose of religious worship on the Sabbath for several weeks. At a meeting of the congregation held on June 8th, Messrs. Brearley, Disbrow and Green, to whom the matter of procuring a room for religious services had been referred,

reported that they had rented of Joseph Wood, for the use of the church, the large room and the room adjoining, under Odd Fellows' Hall, corner of Greene and Hanover streets. At this meeting it was resolved that on Tuesday, June 19th, the congregation assemble to elect a board of Trustees, and it was further resolved, that the Rev. Archibald Alexander, D. D., be invited to preach the first sermon to this church and congregation. That venerable minister of Christ cheerfully accepted the invitation tendered him, and preached the first sermon to this congregation on Sabbath, June 17th, his son, the Rev. James W. Alexander, being also present, and taking part in the exercises. On the following Tuesday evening, June 19th, 1849, the congregation met, according to appointment, and elected the following gentlemen trustees of the church: Messrs. Joseph G. Brearley, Samuel McClurg, senior, Elias Cook, David Witherup, Benjamin S. Disbrow, Joseph C. Potts, and Edward W. Scudder. Immediately after the adjournment of this meeting, these gentlemen met and organized the board of trustees by the election of Samuel McClurg, president, Edward W. Scudder, secretary, and Elias Cook, treasurer. They adopted as their corporate name, "The Trustees of the Third Presbyterian Church, of Trenton," and on the thirtieth of that month filed in the office of the secretary of state the certificate required by law. Mr. Cook remained treasurer of the board until July 24th, when he resigned, and Joseph G. Brearley was elected in his place, and has held the office ever since.

On Monday evening, July 9th, 1849, the congregation, by appointment, met for the election of a pastor. The Rev. John Hall, by invitation, presided and offered prayer for the Divine guidance in what was about to be done. After the usual preliminaries nominations were called for, whereupon Joseph G. Brearley nominated the Rev. Theodore Ledyard Cuyler, at that time the stated supply of the Church of Burlington, New Jersey. Mr. Cuyler was unanimously elected pastor of this church. The elders and trustees, together

with Messrs. McKelway, Waddell and Stone, a committee of the congregation, were instructed to sign the call; and Messrs. Joseph G. Brearley and Joseph C. Potts were appointed to prosecute the call before the Presbytery.

Mr. Cuyler signified his acceptance of the call tendered him, but did not enter upon his ministerial labors here until Sabbath, September 2d, 1849. In the meantime religious services were held every Sabbath, conducted by various clergymen of our denomination.

On the same Sabbath on which Dr. Alexander preached the first sermon to the new congregation, and in the same room in which the church services were held, the Sabbath School of the Third Church was established, Alexander B. Green being chosen superintendent, a position which he held for some years. The first meeting of the session after the organization of the church was held on July 26th, 1849, when the Rev. John Hall acted as moderator. At that meeting thirteen persons were received to the communion by certificate from various churches. On the following Sabbath, July 29th, the sacrament of the Lord's Supper was administered for the first time to the Third Church, the Rev. George Hale, of Pennington, officiating. About this time the project of erecting a church edifice was agitated. Several meetings of the board of trustees were held to decide upon the location, plan of church building, mode of raising the necessary funds, and other matters pertaining to the enterprise. On Tuesday evening, August 21st, the trustees called a meeting of the First and Third Churches to take the whole subject under consideration. After a full and free discussion, and the appointment of committees to carry out various initiatory measures, the meeting adjourned to assemble again at the call of the trustees. On Tuesday evening, September 18th, the trustees again called together the First and Third Churches at the rooms of the latter. At this meeting two lots were proposed for the site of a church building, the lot on which the church is now built, known as

the "Potts lot," and a lot nearly opposite, called the "Paxon lot." It was decided by ballot, by a very large majority, to take the "Potts lot." A committee of eight was then appointed to adopt a plan for, and to locate and build the new church edifice. Messrs. Thomas J. Stryker, Xenophon J. Maynard, George S. Green and William G. Cook, were chosen from the First Church, and Messrs. Samuel McClurg, Joseph G. Brearley, Joseph C. Potts, and Elias Cook, from the Third Church. These gentlemen were instructed to erect and complete a suitable church edifice at a cost not exceeding ten thousand dollars; and if they thought best, to finish also a Sabbath school and lecture room in the basement. This committee entered upon the duties assigned them with promptness and energy. They employed as the architect of the building, Henry Austin, of New Haven, Connecticut. They assigned to Charles B. Smith, the work of excavation; to John Grant the stone work; to Augustus M. Van Kirk, the wood work; to Bell & Boissnot, the plastering; to D. R. Gambel, the painting; to Eustin & Weir, of Philadelphia, the glazing; and to Brown & Lloyd, the upholstery. On Monday, November 5th, 1849, at three o'clock, P. M., the corner stone was laid in presence of a large concourse of people. On that occasion prayer was offered by the Rev. A. D. White, of the Second Church; the stone was put in its place by the pastor, the Rev. Theodore L. Cuyler, who also delivered an eloquent and appropriate address, and the benediction was pronounced by the Rev. J. Porter, of the Greene Street M. E. Church. The pastor of the First Church was absent from home at the time.

In the corner stone the following articles were deposited: (1) Copies of the Trenton daily papers, The Weekly Visitor, The Presbyterian, The Missionary Chronicle, and The Presbyterian Treasury. (2) A business directory of Trenton. (3) A list of the officers of the Third Church, with the names of the building committee, architect and builders. (4) List of subscriptions for the erection of the church. (5) A man-

uscript sermon of the Rev. Dr. Rodgers, the moderator of the first General Assembly of the Presbyterian Church in the United States. (6) A manuscript sermon of the Rev. Timothy Johnes, D. D., of Morristown, N. J., preached to Washington's army on the occasion when Washington partook of the Lord's Supper with the Presbyterians of that place. (7) A sheet of scrip issued by the trustees for the building of the church. (8) A catalogue of the Trenton Academy, and a few business cards.

The building committee decided to erect lecture and Sunday school rooms in the rear of the church edifice. The lecture room was dedicated to the worship of God on the evening of May 30th, 1850, by a prayer by the Rev. John Hall, and a sermon by the pastor. On the following Sabbath the new Sabbath school room was opened and occupied. The congregation had continued to worship in the room under Odd Fellows' Hall until April 1st, 1850, when, by permission of the common council, they occupied the City Hall until November 7th, 1850.

On Thursday, November 7th, 1850, the church was dedicated. The dedicatory services were held in the morning at 10½ o'clock. The following was the order of exercises:

Invocation by the pastor, Rev. T. L. Cuyler.

Anthem by the choir.

Reading of the scriptures by Rev. Mr. Burroughs.

Prayer by Rev. A. D. White, pastor of Second Church.

Hymn.

Dedicatory discourse by Rev. J. Addison Alexander, D. D., from Genesis xxviii, 17: "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."

Dedicatory prayer by Rev. John Hall, D. D., pastor of the First Church.

Hymn.

Benediction by Rev. Eli F. Cooley, pastor of Ewing Church.

In the evening the pastor preached a sermon appropriate to the occasion.

The whole cost of the church building, including the lot, was something over twenty thousand dollars.

The Rev. Theodore L. Cuyler, as has already been stated, commenced his labors as pastor of the church, on the first Sabbath in September, 1849; but it was not until the tenth of the following October that he was formally installed by the Presbytery. On that occasion the Rev. Joseph Addison Alexander, D. D., preached the sermon, the Rev. George Hale presided and gave the charge to the pastor, and the Rev. John Hall, D. D., the charge to the people.

Mr. Cuyler brought to his new field of labor all those peculiarities of mind and heart which have characterized his whole ministerial life, and rendered him one of the most efficient and successful pastors of his day. He entered with the greatest zeal into all the interests of the church, temporal and spiritual, and soon gathered a large and flourishing congregation. The number of those who had been received to the communion up to the close of his ministry here was two hundred and twenty-two.

The first child presented for baptism during his pastorate, and the one whose name stands first in the record of baptisms of this church, was Edmund Drake, son of Edward W. and Mary Louisa Scudder. The first adult baptized in the congregation, and the first to be received to communion on profession of faith, was Mrs. Theresa Morehouse.

The oldest person ever baptized in this church was Mr. Enoch Smith, aged eighty-six, who was baptized by Mr. Cuyler, February 27th, 1851.

During Mr. Cuyler's ministry three additional ruling elders were ordained and installed. Benjamin S. Disbrow, on October 14th, 1849. John A. Hutchinson and Xenophon J. Maynard, November 23d, 1851. On the last named date three deacons were also ordained, viz.: John McKelway, Edward J. C. Atterbury, and George G. Roney.

It may be well to state here that whilst Mr. Cuyler was pastor the organ which is still in use was purchased; the

bell which now calls us to our church services was placed in the tower, and the iron fence in front of the church property was erected.

Mr. Cuyler's ministry lasted not quite four years. On April 22d, 1853, he addressed a communication to the session of the church, declaring it to be his purpose to resign his pastoral charge with a view of becoming the pastor of the Shawmut Avenue Church, in Boston, and therefore asking the session to take action accordingly. The request was acted upon with great regret. A meeting of the congregation was held on Monday, April 25th, at which the reluctant consent of the church was given to have the pastor's wish complied with, and to unite with him in asking the Presbytery to release him from the pastoral care of the church. At the meeting of the Presbytery of New Brunswick on the next day, the dissolution of the pastoral relation was consummated. The Rev. John Hall, D. D., by order of the Presbytery, on the following Sabbath, May 1st, declared the pulpit of the Third Church vacant.

The congregation, however, were not long without a pastor, for on Sunday, May 8th, the Rev. Jacob Kirkpatrick, Jr., who had just graduated from the Theological Seminary at Princeton, and who had recently been ordained by the Presbytery of Raritan, was invited to preach to this people. Mr. Kirkpatrick's services on that occasion met with such general favor that the session determined at once to convene a meeting of the congregation to make him a call. Notice was accordingly given of a meeting of the congregation to be held on Thursday, May 12th, for the purpose of electing a pastor. At that meeting Mr. Kirkpatrick received the unanimous vote of the congregation, and a call was ordered to be made for his pastoral services, and Messrs. McKelway, Brearley, Cook and Scudder, were appointed a committee to notify him of the action of the congregation. As Mr. Kirkpatrick had previously accepted an invitation to supply, for a short time, the pulpit of the First Church, of Louisville,

Kentucky, during the illness of the pastor, Rev. William L. Breckenridge, D. D., he was unable at once to accept the call and enter upon his duties here. But as the members of this church were willing to wait for him until his engagement at Louisville should be completed, the call was accepted, and Mr. Kirkpatrick was accordingly installed pastor of this church on November 3d, 1853, by a committee of the Presbytery of New Brunswick, consisting of the Rev. John Hall, D. D., the Rev. Symmes C. Henry, and the Rev. A. D. White. The Rev. Jacob Kirkpatrick, D. D., the father of the newly elected pastor, by invitation, preaching the sermon.

Mr. Kirkpatrick was a young man of rare gifts, which, had he lived, and his health been continued to him until this day, would doubtless have made him one of the foremost men of the church. He excelled especially in his pulpit ministrations, although very efficient in his other duties as a pastor. Well do I remember the first and only sermon I ever heard from his lips; it was his trial sermon for his ordination, which took place just before he was called to Trenton, in the old church at Lambertville, in which my father, for so many years, had preached. I was then a lad, living at home with my parents. The ordination itself, with all its necessary accompaniments, impressed me very much, for it was the first ordination I had ever witnessed. The examination previous thereto, in which Mr. Kirkpatrick answered so promptly and fully questions which seemed to me at that time the most difficult which could be proposed; the universal approbation of all his efforts expressed by the Presbytery; the laying on of the hands of the Presbytery—all are as distinctly before my mind as though they were events of yesterday. But it was when Mr. Kirkpatrick arose and announced with his clear musical voice his text, "And if the righteous scarcely be saved, where shall the ungodly and sinner appear?" and became warmed up with his subject, that my admiration for him reached its height. Never before, thought I, had I listened to a more eloquent preacher.

Certainly never before had I listened to a sermon which had produced a deeper impression upon me. That my boyish estimate of him as a preacher was correct many here to-day who sat under his ministry can testify. In his biography he is spoken of by Dr. Blackburn as "an Apollos, an eloquent man, and mighty in the scriptures." The same gentleman says with reference to him, "Unassuming at all times, he stood in the pulpit with 'much trembling.' But the Divine word and grace gave him an unusual 'holy boldness' in declaring the whole counsel of God. He spoke directly to the hearer, aiming at the conscience. His eloquence was only a force in using the 'hammer' of the Word. His earnestness made it 'a fire' that kindled on the whole soul. His imagination, of which he had a true poet's share, was but the wing to the arrow of truth. His fine command of language was employed to give effect to the very words of Scripture, which he quoted with powerful adaptation. His keen perception of what lay hidden in a text, and his wonderful method of applying it to everybody, enabled him to divide unto saints and sinners their portion. It was often said that he applied it so closely and universally that not a soul escaped."

Mr. Kirkpatrick entered upon his pastorate with all the enthusiasm which characterized him as a man, but it was destined to be short. Scarcely four years had elapsed before his health broke down, and he was obliged to lay aside the active duties of his office. On Sabbath, March 15th, 1857, he preached what neither he nor his congregation suspected at the time would be, but which did prove to be his last sermon, from Ecclesiastes, i, 2: "Vanity of vanities, saith the preacher, all is vanity."

The pulpit which was placed in the church at the time of its erection was, in Mr. Kirkpatrick's estimation, a very inconvenient one, and seemed to place a constraint upon him in preaching, and at his request it was removed, and the present pulpit was built under his immediate supervision,

and was completed the day before he preached the sermon named. With a sense of pleasure he entered the new pulpit on that Sabbath; but it was the first and the last time he was permitted to proclaim therefrom the words of life. He was stricken with a disease which prostrated his nervous system, and deprived him almost entirely of the use of his lower limbs. For months the congregation cherished the hope of his recovery, and used every means in their power to bring it about. But God ordered it otherwise.

On December 31st, of that year (1857) he addressed a communication to the session, asking them to accept of his resignation, and to unite with him in requesting the Presbytery at the next meeting to dissolve the pastoral relation. Mr. Kirkpatrick's request was so earnest and peremptory that the congregation, much against their inclinations, were obliged to accede to it. They met on January 21st, 1858, and appointed Messrs. Joseph G. Brearley, Joseph C. Potts, and John A. Hutchinson, a committee to attend Presbytery and empowered them to act for the church in uniting with the pastor in his request that he should be released from his pastoral charge. At that meeting the congregation also resolved to continue Mr. Kirkpatrick's salary until the first day of the following April, and as a token of their affection, and for the purpose of administering to the many wants incident to a prolonged sickness, to donate to him the sum of twelve hundred dollars. Which resolutions were fully carried out; the congregation receiving from him in acknowledgement a most touching and grateful letter.

The church prospered under Mr. Kirkpatrick's ministry in both temporal and spiritual things. It was during his pastorate that the house adjoining the church on the south side was purchased for a parsonage. It was during his pastorate the pastor's library was established, and provision was made for its gradual increase. It was during his pastorate that the present systematic plan by which we as a church contribute to the boards of the church, and to other

objects of christian beneficence, was adopted. This plan is substantially the same as that which has, within the last few years, been strenuously advocated in our General Assembly and adopted by a large number of our churches.

The Presbytery of New Brunswick dissolved the pastoral relation, existing between Mr. Kirkpatrick and this church on February 3d, 1858.

Mr. Kirkpatrick, after a long and tedious illness, departed this life October 27th, 1859. His body sleeps in one of our cemeteries, where a fitting monument, erected by those who here enjoyed his ministry, marks his grave.

On May 20th, 1858, a meeting of the congregation was called for the purpose of choosing a pastor. Two candidates were nominated, the Rev. E. D. Yeomans, and the Rev. J. Howard Nixon. The vote was taken by ballot, resulting in eighty-two votes for Mr. Yeomans, and twenty-four for Mr. Nixon. The minority, however, for reasons which they deemed sufficient, refused to acquiesce in the call, and remonstrated against placing it in the hands of Mr. Yeomans. At a subsequent meeting, to avoid further discussion in the congregation, it was agreed that the call should be made out to Mr. Yeomans, and that Messrs. B. S. Disbrow, John McKelway, and Joseph C. Potts, present the call to Presbytery for their action; whilst Messrs. Joseph G. Brearley, Edward W. Scudder, and Mark Fisher, were appointed to represent the remonstrants before the Presbytery.

At a special meeting of Presbytery held in the First Church, of Princeton, June 22d, 1858, the call for Mr. Yeomans was presented, and at the same time a remonstrance, signed by one hundred and twenty-five members of the congregation, was offered in opposition to the call. The Presbytery, having heard the representations of both parties, declined to put the call into the hands of Mr. Yeomans, and recommended that the congregation drop the candidates now before them, and unite in a spirit of christian love and harmony, upon another person. The Presbytery, at a sub-

sequent meeting, appointed a committee to harmonize, if possible, the different parties, but without success. At a special meeting of the Presbytery held in the lecture room of this church in October, 1858, the name of Rev. E. D. Yeomans was withdrawn; and immediately, thereupon, a portion of the congregation made known their determination to separate themselves from this church and form a new church, to be called the Fourth Presbyterian Church, of Trenton, with the Rev. E. D. Yeomans for their pastor. This determination was carried out; and on the sixth of November following, they were organized into a church by a committee of Presbytery, at which time fifty-one persons who had been members of this church presented their certificates of dismission to connect themselves with the new organization, and soon after several others of this church followed their example. Whatever were the unpleasant feelings which may have existed at that time between the two organizations, they soon died away, and it was not long before the old feelings of friendship and brotherly love were restored; all parties seeing that what appeared at first to be so undesirable, had really resulted in the advancement of Christ's cause in this city. The growing population required a new church edifice, and one in the very portion of the city in which the Fourth Church is now located, Mr. Yeomans labored with great acceptance and efficiency, and soon was successful in gathering a very flourishing congregation; while the Third Church soon recovered from the depression caused by the removal of so large a portion of its membership. The two churches now work side by side with perfect accord; and we have reason to bless God for overruling the differences of his people for the promotion of his cause among us.

On October 25th, 1858, this church extended a unanimous call to the Rev. Joseph T. Duryea to become its pastor; but as he had already accepted a call to the Second Church, of Troy, New York, he was obliged to decline the call from this church.

On November 1st, 1858, the Rev. Henry B. Chapin, of Steubenville, Ohio, was unanimously called by this congregation, to be its pastor. Mr. Chapin entered upon his duties as pastor-elect of this church November 28th, 1858, and was installed pastor, February 8th, 1859. Mr. Chapin addressed himself to the duties devolving upon him as pastor with energy and efficiency, and had the pleasure of welcoming many to the communion of this church. His ministry continued for over seven years. At a meeting of the congregation, held December 11th, 1865, Mr. Chapin requested the church to unite with him in asking the Presbytery to dissolve the pastoral relation, his resignation to take effect January 1st, 1866. Mr. Chapin was impelled to this course because of an invitation which he had received to become the associate principal of the Edge Hill School, at Princeton, N. J., which invitation he felt it to be his duty to accept. The congregation, in complying with his request, passed a series of resolutions expressive of their high appreciation of his faithful labors, and also gave to him a substantial testimonial of their regard. Mr. Chapin preached his farewell sermon on Sunday morning, December 31st, 1865, from 1 Cor. ii, 2.: "For I determined not to know anything among you save Jesus Christ and him crucified." In the afternoon of the same day the Rev. John Hall, D. D., pastor of the First Church, by order of the Presbytery, preached and declared the pulpit of the Third Church to be vacant. In view of the situation of the congregation, without a pastor, the session called a congregational meeting for Wednesday, January 3d, that special prayer might be offered by the whole people.

During the ministry of Mr. Chapin additions were made to the number of ruling elders, and also to the number of deacons. Messrs. Samuel B. Gaston, Edward W. Scudder, and Samuel A. Farrand, were ordained ruling elders May 15th, 1859, and Messrs. John Mutchler and Isaac S. Hutchinson were ordained deacons May 22d, 1859. It was during

the early part of Mr. Chapin's ministry that our flourishing Mission Sabbath School was established. This school, originated through the earnest, self-denying efforts of that devoted servant of Christ, Miss Catharine L. Beatty, who, together with a few other ladies of like spirit, some of whom are still with us, endeavored to supply the spiritual destitution at that time existing, especially among the poor colored people living in the northern and western part of the city. They established a Sabbath School in a house in Quarry street, which, under the fostering care of these ladies and the co-operation of their pastor, soon became a flourishing institution, and in a little while was removed to the Sunday school room of this church, and its sessions held on Sabbath morning. On Monday evening, February 26th, 1866, this church gave a unanimous call to the present pastor, who was at that time in charge of the church of Stewartville, Warren county, N. J. He entered upon his duties here on April 15th, 1866, and was installed pastor April 25th, 1866. On that occasion his brother, the Rev. P. Augustus Studdiford, of Belleville, preached the sermon, his father, the Rev. P. O. Studdiford, D. D., of Lambertville, gave the charge to the pastor, and the Rev. Samuel M. Hamill, D. D., the charge to the people, and the Rev. John Hall, D. D., presided. At the same time, and connected with the same services, the Rev. Charles P. Glover was ordained to the gospel ministry. During the present pastorate two hundred and forty-eight have been added to the communion of the church, one hundred and eighteen of these on profession of their faith. There have also been additions made to the number of ruling elders and deacons. On September 29th, 1867, Messrs. Isaac S. Hutchinson, William A. Clarke and George S. Grosvenor, were ordained ruling elders in this church and Gilbert A. Davison, formerly ruling elder in the Second Church, was installed in the same office in this church. On the same day, Messrs. Henry C. Worthington and Henry W. Closson were ordained deacons.

In the autumn of 1866, it was found necessary to remove the dome which, the most of you remember, occupied about one-third of the roof of the building, it having become unsafe. This necessitated a change in the form of the ceiling, which, after the alteration, was frescoed as you now see it. At the same time the lecture room was entirely refurnished, and other repairs to the church property effected. The cost of the repairs, together with the outstanding debt upon the church, amounted to some six thousand dollars, which was soon raised, principally through the untiring energy of the late Isaac S. Hutchinson. Two years ago the congregation deemed it advisable to exchange the parsonage for the more commodious residence on the north side of the church, which accordingly was done at an expense of some two thousand dollars, which was cheerfully paid by the congregation. About the time the present pastor was called several of the younger gentlemen connected with the church banded together and established a young people's prayer meeting; their object being to afford an opportunity for the young men of the church to exercise their gifts without the embarrassment and constraint which the presence of older and more experienced persons sometimes causes, and to awaken a greater religious interest among the young people of the church. This meeting has been kept up ever since, and blessed results have attended it. Our young men are being trained therein for greater usefulness in the church, and to take the places of those who are growing old in the work, and who in a few years must pass away. Two years ago a society auxiliary to the Women's Foreign Missionary Society of the Presbyterian Church, was formed among the ladies of the congregation; a society to co-operate with the Board of Home Missions having been formed three years previous. About a year since, a Mission Band, auxiliary to the Foreign Missionary Society was formed among the young ladies of the Sabbath Schools. They took the name of "The Beatty Mission Band," in honor of that noble woman, Miss

Catharine L. Beatty, who went from this church to Dehra, India, and devoted years of earnest labor there in the cause of Christ. During the year 1868 the present pastor was laid aside from his pulpit duties by a disease which disabled him for preaching. Though he tendered to the session his resignation when he found that it was probable that it would be some weeks before he could resume his pulpit ministrations, they declined to accept it; and the congregation kindly continued him his salary and supplied the pulpit for him; the Rev. Theodore L. Byington, late a missionary among the Bulgarians of Turkey, preaching for six months of the time. At every communion season save the first after the installation of the present pastor, we have received some to our membership on profession of their faith in Christ. The contributions for the various objects of christian beneficence have increased very largely of late years, so that this church stands among the very first in the Synod in this respect. This is, it is true, owing very largely to the generous contributions of one of our members; but aside from his gifts, the congregation in general have greatly improved in this regard. At the annual meeting of the congregation, held January 26th, 1870, the treasurer of the board of trustees, Joseph G. Brearley, who has held that office almost from the beginning of the organization, was able to report that, for the first time in the history of the church, he himself was a debtor to the church. It was during that same year that this church contributed more than two thousand dollars, above the ordinary contributions to the boards of the church, as their contribution to the "Memorial Fund," to which the various churches of our denomination were that year asked to contribute.

There are many other matters that might be brought to your attention at this time, such as the items of interest connected with our Sunday schools. I might speak of the honored members who have been removed from us by death; of such men as McClurg and Maynard and the two Hutch-

insons, father and son, both of them ruling elders ; of Amos Hutchinson, and DeHart, and Davison, and Gaston, and Mark Fisher, and of those earnest christian women, Catharine L. Beatty and Caroline Tate, all of whom so faithfully labored in their respective spheres to promote the welfare of this church, and of many others to whom this church was very dear, and who labored for its prosperity, but who now have joined the company of the ransomed in heaven.

This church, throughout the whole of its history, has been favored with a goodly number of just such efficient workers as those we have named, men and women who have not shrunk from active labors to promote the cause of the Master among us.

The whole number of those who have been received to the communion of this church since its organization is seven hundred and forty ; of this number, nearly three hundred are still connected with it, and are attendants upon its ordinances. There are more than three hundred names still upon the roll of the church, but many of them have removed from the city without taking their letters of dismission, and their residence is unknown.

During the whole of this quarter of a century God has been very mindful of us as a church. It has been a matter of great interest to me as I have examined the church records, to mark the steady growth of the church. For, although it has suffered as all churches, more or less, suffer in cities of this size, by members changing their residence, and removing from the bounds of the congregation, still there has been a gradual yet marked increase year by year. We have not at any time in our history experienced such wonderful outpourings of the Spirit, and received such large additions to the communion as some churches have been blessed with, yet the Spirit of God has been with us, blessing our efforts and adding yearly many to the church from the ranks of the world.

There is another thing which I cannot forbear to mention,

and that is the aid and sympathy which this church has received from the parent church—the First Church, of this city, and especially the efficient help which their beloved pastor, the Rev. John Hall, D. D., has so often rendered. His thorough unselfishness, and his earnest, wise devotion to the interests of Christ's cause in this city are worthy of all commendation. May God continue him with us for many years to come, and bless him more abundantly in the future than he has in the past.

Another thing which I cannot fail to note is the kindness and co-operation which this people have always given to their pastor. I am sure that if the two former pastors who are now living, and the one who has gone to the better world, could be with us to-day, they would heartily join me in this testimony. The kindness which this congregation have shown to me and mine I certainly never can forget, and deeply grateful am I for it.

And now, my hearers, as we consider these facts in our history as a church, and review all God's dealings with us, I am sure we have reason to adopt the language of the Psalmist and say, "The Lord has been mindful of us; He will bless us." Ah, yes; He will bless us. All these mercies of the past, which he has so richly bestowed, are to us the earnest of richer blessings in store for us, if we seek them diligently at the Lord's hands. Oh! let us this hour consecrate ourselves anew to the Master, and resolve that by God's grace we will henceforth live lives of more earnest, thorough devotion to Christ. In the language of the letter from your first pastor, which has been read in your hearing, "Let this be a day of fresh consecration to the Lord Jesus on the part of pastor, elders, deacons and people. Then shall a new glory fill the sanctuary, and your 'Ebenezer' of gratitude will become a 'Penuel' of prevailing prayer and descending blessing."