

CHURCH OF THE FOUNDING FATHERS
OF NEW JERSEY.

A HISTORY

FIRST PRESBYTERIAN CHURCH
ELIZABETH, NEW JERSEY
1664-1964

PREPARED UNDER THE AUTHORITY OF THE SESSION BY
HARRY C. ELLISON, RULING ELDER.
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by

Harry C. Ellison

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1st CHURCH PRIOR TO 1946 FIRE

PREFACE

This book is the result of over eight years of study and collation of historical material by the author. The Session of First Presbyterian Church of Elizabeth, in April 1954, designated Elder Harry C. Ellison to be the Church Historian, and requested that he attempt to prepare a history of the congregation and the church for publication during 1964, when the church celebrated its 300th Anniversary.

A study of the church records showed that synoptic histories had been published in 1823 and 1859, for inclusion in Church Manuals published in those years. These were helpful, but were lacking in depth and detail. The Rev. Nicholas Murray, D.D., in 1844 published a volume titled "Notes on Elizabethtown", which consisted of a series of rambling historical incidents which lacked any continuity. Several pastors, including the Rev. Everard Kempshall, D.D., the Rev. William Force Whitaker, D.D., and the Rev. Charles Alexander Ross, prepared historical sermons of great merit for special services held during their tenure as pastors. All of these sources have been utilized in the preparation of this book.

The Rev. Edwin F. Hatfield, D.D. wrote an excellent book "History of Elizabeth", published in 1868, in which much material concerning the church and the congregation was covered. Secular historians have published historical papers covering important incidents and periods of the history of the church, and miscellaneous private correspondence of church members and friends were made available to the author. Each of these sources has been used and the author is grateful for the cooperation of those who made them available.

The records of the church are complete from 1799 to date. These include the records of Session, Deacons, Trustees, Sextons, Baptisms, Marriages and Funerals. These records, supplemented by church calendars, newspaper articles, sermon notes, and correspondence have aided immeasurably in writing the latter portion of the book.

The author is an amateur historian, being educated in the field of Engineering. If there are errors in the history, he asks that the readers be charitable, remembering the proverb: "To err is human; to forgive is divine".

Unit One: THE BEGINNINGS.

The background: The geographical area we now call New Jersey was generally explored and appraised for colonization several decades before the first attempts were made to establish any permanent settlements. Before 1620, Dutch traders and trappers had explored most of the bays, inlets, streams and rivers on both sides of the Hudson River, from its mouth to its source. They built forts and trading posts on Manhattan Island and at Albany about 1614, and by 1618, had established a fortification on the site of Jersey City. From the forts along the Hudson Valley, trappers and traders ventured deep into the surrounding country seeking animal pelts, or any other goods which might be sold for profit in Holland.

The English kings claimed all of the North American coast based on the voyages of John and Sebastian Cabot in 1497. The English made no serious effort, however, to occupy or settle the lands they claimed for many years. It was not until 1584 that Queen Elizabeth gave a patent to Sir Walter Raleigh to explore and settle in America. In 1585 and 1590, two unsuccessful attempts were made to colonize Virginia. In 1606, King James granted the same lands to two different groups who called themselves the Plymouth and the London Companies. The first permanent English settlement in America was established by the Plymouth Company in 1620 in the Massachusetts Bay area.

A series of wars plagued England for many years, and many Englishmen chose to come to America to escape the turmoil of civil and foreign wars at home. As more Englishmen came to America, they sought to move southward from "crowded" Massachusetts Bay Colony, but they were stopped by the Dutch at New Amsterdam. A number of attempts were made to obtain rights to found English towns in the New Amsterdam colony, but the restrictions placed upon the English settlers were not acceptable.

One of the attempts to settle an English colony in Dutch lands was carried on by John Bailey, Daniel Denton, Thomas Benedict, Nathaniel Denton, John Foster, and Luke Watson, all from Connecticut or Long Island.

In the 1661-1663 period, this group negotiated seriously with the Dutch governor of New Netherlands Colony, Peter Stuyvesant. The group was informed that they must comply with Dutch laws, and not establish the New England practice of self-government. Despite their earnest desire to settle a town in the fertile land across the Arthur Kill from Staten Island, the Englishmen were unwilling to give up their independence and accept restrictions and laws from the Dutch government.

In 1660, when the restoration of King Charles II to the throne of England finally ended the Civil War, the English government decided to take action to drive out the Dutch from the American continent. Accordingly, King Charles granted authority to the Duke of York to take possession of the American lands from the Delaware to Maine. The Duke was himself head of a company called the Royal African Company, which intended to take over the trade of the Dutch West India Company. The Duke of York sent out a British fleet of four warships under the command of Colonel Richard Nicolls to drive the Dutch out of New Amsterdam. This was accomplished without firing a shot in September 1664. Governor Stuyvesant surrendered the Dutch colony, and Colonel Nicolls became the first English governor of the area.

The petition to settle: News of the capitulation of the Dutch at New Amsterdam spread rapidly throughout the English colonies, and small groups began planning for the day when they could move away from crowded New England into the fertile wilderness south and west of the Hudson River. The first group ready to move into the new land was the group which had negotiated with the Dutch in 1661-1663. Within weeks of the surrender, the Associates sent the following petition to the new English governor:

"To the Right honorable Col. Richard Nicolls, Esq.,
Governor of New York:

The Humble peticon of us subscribed sheweth:

That several of us Yor Peticoners being Intended formerly to have purchased and settled a plantation upon ye River called after-cull River before yor arival into these parts:

our Intentions, notwithstanding our making some way with the Indians & Charges & Expenses about the premisses, was obstructed by the then Ruling Dutch. And some of us by Reason of not having any Accommodations here were put upon thoughts of Removing into some other of his Majesties Dominions: but now upon this Y or Happy arival and the Decrease of the Duch Interest, we would Gladly proceed in the Design Afforesd. In order whereunto, we make bold wth all humility to petition to Yor Honor that you would Grant us liberty to purchas and settle a parcel of land to Improve our labour upon the River before mentioned, and some of us being Destitute of habitations where we are, we crave Your Answer with as much Expedition as may be, we humbly take our leaves at Present and subscribe Yor Honors to command.

from Jemaico commonly
so called Septr 26, 1664

John Bailies
Daniel Denton
Thomas Benydiek
Nathaniel Denton
John Foster 1
Luke Watson

Governor Nicolls acted very promptly after receiving the petition, and returned the following answer:

"Upon Perusal of this Peticon, I do Consent unto the proposals and Shall Give the undertakers all Due Encouragement in so Good a work.

Given under my hand in Fort James, this 30th
of Septem^r 1664

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Richard Nicholls

The way was now cleared for the Associates to purchase and settle in the lands beyond the Hudson River.

-
1. Hatfield, History of Elizabeth, Carlton and Lanahan, 1868, pg. 30
 2. Hatfield, pg. 30

Purchase of the site of Elizabeth Colony: The petitioners moved promptly to enter into the new land. A delegation of the Associates met with Indian sagamores on Staten Island where a tract of land was agreed upon and purchase was made. The following indenture was signed by the parties and submitted to Governor Nicolls for approval.

"This Indenture made the 28th Day of October In the Sixteenth Year of the Reign of our Sovereign Lord Charles by The Grace of God of England, Scotland, France and Ireland, King Defender of the faith, &c. Between Mattano Manamowaouc and Cowescomen of Staten Island of the one part and John Bayly, Daniel Denton, and Luke Watson of Jamaica in Long Island Husband Men on the other part Witnesseth that the said Mattano Manamowaouc and Cowescomen hath clearly Bargained and Sold to the said John Bayly, Daniel Denton and Luke Watson, Their Associates their heirs and Execu^{rs} One parcel of Land bounded on the South By a River commonly called The Raritans River And on the East by the River w^{ch} Parts Staten Island and the Main, and To Run Northward up after cull Bay. Till we come att the first River w^{ch} setts westward out of the said Bay aforesaid and To Run west Into the Countery Twice the Length as it Is Broad from the North to The South of the aforementioned Bounds, Together with the Lands, Meadows, woods, waters, feilds, fenns, fishings, fowlings, wth all and Singular the Appurtenances, wth All Gaines, Profitts and advantages arising upon the said Lands and all other the premisses and appurtenances To the Said John Bayly, Daniel Denton, and Luke Watson wth Their Associates, wth their and Every of their Heirs Executors Admin^{rs} or Assignes for Ever To have and To hold The said Lands with the Appurtenances To the said John Bayly, Daniel Denton, and Luke Watson with their Associates their Execu^{rs} Assignes, And The said Mattanno Manomowaouc covenant promise Grant and Agree To and wth the said John Bayly, Daniel Denton, and Luke Watson and their Associates their Heirs and Execu^{rs} To Keep them Safe in the Enjoyment of the Said Lands from all Expulsion and

Incumbrances whatsoever may arise of the Said Land By Any person or persons By Reason of Any Title had or Growing before the Date of these presents, for which Bargain, Sale, Covenants, Grants & Agreements on the behalf of the sd Matteno manamowouc and Conescomen to be performed, Observed and Done the fores^d parties Are at their Enttery upon Said Land To pay To the S^d Matteno Manamowouc and Couescoman; Twenty fathom of Trading cloath, Two made Coats, Two Guns Two Kettles Ten Bars of Lead Twenty Handfuls of powder, And further the s^d John Bayly Daniel Denton and Luke Watson Do Covenant Promise Grant and Agree to and with the s^d Mattano Manamowoauc and Couescoman the fores^d Indians four hundred fathom of white wampom after a Years Expiration from the Day of the said John Bayly Daniel Denton and Luke Watson Entery upon y^e said Lands. In witness whereof we have hereunto put our hands and seals, the Day and Year aforesaid.

The Mark of Mattano
The Mark of Sewak herones
The Mark of Warinanco

Signed Sealed and Delivered in the p^rsence of
us witnesses

Charles Horsley

The Mark of

Randal R. Hewett.

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Governor Nicolls acknowleged and confirmed the indenture and issued the following grant:

" To all To whom These p^rsents shall come, I Richard Nicolls Esq^r Governour under his Royal Highness y^e Duke of York of all his Territories In america send Greeting. Whereas there is a parcel of Land wth in my Government which hath Been purchased of Mattano Manamowaouc and Conesccoman of Staten Island by John Bayly Daniel Denton & Luke Watson of

Jemaico In Long Island for a Consideration
Express'd In a Certain Deed of Indenture
Bearing Date the 28th Day of October last,
wherein the said parcel of Land was made over
unto the said John Bayly Daniel Denton and Luke
Watson and their Associates, their and Every
of their heirs Execu^{rs} admin^{rs} or Assigns for
Ever as In the said Deed, Relacon being there-
unto had more fully and at Large Doth and may
appear, Now To the End the said Lands may the
sooner be planted Inhabited and manured I
have thought fit to Give Confirme and Grant
and by these P^rsents Do Give Confirme and
Grant unto Cap^t John Baker of New Yorke,
John Ogden of North-hampton, John Bayly and
Luke watson of Jemaico on Long Island and their
Associates their heirs Execu^{rs} admin^{rs} and
assigns the said parcell of Land Bounded on the
South By a River commonly called the Raritans
River -- On the East by y^e sea w^{ch} partes
Staten Island and the main, to Run Northwards
up after cull Bay Till you come to the first
River w^{ch} sets westwards out of the s^d bay.
And To Run west Into the Countery Twice the
Length of the Breadth thereof from the North
To the South of the aforementioned Bounds
Together with all Lands, Meadows Pastures Woods
waters feilds fenns fishings fowling with all
and singular the appurtenances, with all Gaines
Profits and advantages arising or that shall
arise upon the s^d Lands and premises To have
and To hold the s^d Lands and appurtenances To
The s^d Cap^t John Baker, John Ogden John Bayly
and Luke watson and their Associates their
Heirs Execu^{rs} admin^{rs} and assigns forever,
Rendering and paying Yearly unto his Royal
Highness The Duke of Yorke or his assigns a
certain Rent according To the customary Rate
of y^e Countery for New Plantations and Doing
and p^rforming such Acts & Things as shall be
appointed by his said Royal highness or his
Deputy, and The s^d Cap^t John Baker John Ogden
John Bayly & Luke watson and their Associates
their heirs Execu^{rs} admin^{rs} and assigns are
To Take Care and Charge of y^e s^d Lands and
p^r misses That People be carried thither with

all convenient speed for the setting of
plantacons thereon and that none have Libertie
so To Do without the Consent and Approbation
of ye s^d Capt John Baker John Ogden John
Bayly and Luke watson and their Associates
Except they shall neglect their Planting thereof
according To The true Intent and meaning of
These p^rsents. and I Do Likewise promise and
Grant that the persons so Inhabiting and planting
the Lands and premises afores^d shall have Equal
freedom Immunities and privileges with any of
his Maties subjects In any of his Colonys of
America. And the s^d Capt John Baker John Ogden
John Bayly and Luke watson and Their Associates
have Libertie to purchase of the Natives (or
Others who have the propriete thereof) as
farre as Snake hill to the End and purposes
afores^d -- In witness whereof I have hereunto
set my hand and seal this first Day of December
In the sixteenth Year of the Reign of our
Soveraign Lord Charles The Second By the Grace
of God King of England Scotland France and
Irreland Defender of the faith &c. at fort James
in New York on the Island of manhatans.

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Richard Nicolls

The entire transaction, from the request for permission to purchase and settle the new land through to the final registry of the deed of purchase with the royal governor, is in keeping with proposals published by Governor Nicolls early in 1665.

"The Conditions for New Planters, in the Territories of his Royal Highness the Duke of York.

The Purchases are to be made from the Indian Sachems, and to be Recorded before the Governour.

The Purchasers are not to pay for their Liberty of Purchasing to the Governour.

The Purchasers are to Set out a Town and Inhabit together.

No purchaser shall at any Time Contract for himself with any Sachem, without Consent of his Associates: or Special warrent from the Governour.

The Purchasers are free from all manner of Assessments or Rates five Years after their Town Platt is Set out, and when the five years are Expired they shall only be Liable to the Publick Rates and payments, according to the Custome of other Inhabitants both English and Dutch.

All Lands thus Purchased and Posses'd, shall Remain to the Purchasers and their Heirs as free-lands to Dispose of as they Please.

In all Territories of his Royal Highness, liberty of conscience is allowed; Provided such liberty is not Converted to licentiousness or the Disturbance of Others in the exercise of the Protestant Religion.

The several Town-ships have liberty to make their Particular Laws, and deciding all Small Causes within themselves.

The Lands which I intend shall be first Planted, are those upon the west side of Hudsons River, at or adjoining to the Sopes, but if any Number of men sufficient for Two or Three or more Towns, shall desire to Plant upon any other Lands, they shall have all Due Encouragement Proportionable to their Quality and undertakings.

Every Town-ship is Obliged to pay their Minister, according to such Agreement as they shall make with them and No man to refuse his Proportion, the minister being Elected by the Major Part of the house-hold^{ers}, Inhabitants of the Town.

Every Town-ship hath the free Choice of all their Officers both Civill and military, and all men who shall take the oath of allegiance to his majestie and are not Servants or Day-Labourers, but are admitted to enjoy a Town-lott, are Esteemed free-men of the Jurisdiction, and cannot forfeit the same without Due Process in Law."

Historic Incident,- May 20, 1668.

The Bailey, Denton, Watson indenture, signed by indians Mattan, Sewak, herones and Warinanco, dated October 28, 1664, gave to the white men and their associates, all the lands between the Raritan River and the Passaic River. Late in 1665, Robert Treat, of Milford, Conn., came to the northern end of this land, along the Passaic River, and asked for permission to start another settlement. Treat knew many of the men who settled Elizabethtown, and had no difficulty in obtaining their permission to start a new settlement.

Robert Treat returned to Connecticut, where he enlisted about 30 families to migrate to the lands along the Passaic River. These people arrived by boat from Connecticut on May 21, 1666, and proceeded to build their homes. It was soon evident, however, that some sort of a boundary line would have to be agreed upon in order to prevent disputes over property.

On May 20, 1668, a committee of commissioners from Elizabethtown met with commissioners representing the new town to the north, to make a final dividing line between the towns. John Ogden, Sr., Luke Watson, Robert Bond and Jeffry Jones were the Elizabethtown Commissioners. The meeting between the commissioners is described in an affidavit given by Joseph Woodruff some 75 years later. Mr. Woodruff had been with Governor Robert Treat in Milford, Connecticut and had heard him make comment upon the setting of the Newark-Elizabethtown boundaries. According to Mr. Woodruff, he heard Governor Treat say, --

" That the inhabitants of Newark did first settle under the Elizabethtown Purchase; and did allow the Newark river to be the bounds of the said purchase; and said, that the Elizabethtown people were so kind to the Newark people, that they could never reward them enough. And further this deponent saith, That he, at that time, heard the said Governor (Treat) tell after what manner the Line was settled between the two towns; and that it was done in so loving and solemn a manner that he thought it ought never to be removed; for he (the said governor) himself being

among them at the time, prayed with them on Dividend-Hill, (so called) that there might be a good agreement between them; and that it was agreed upon, by the settlers of each town, that the Line between them should stand and remain from Dividend-Hill, to run a north-west course; and the Governor said, that, after the agreement, Mr. John Ogden (being one of the first purchasers) prayed among the people, and returned thanks for their loving agreement." *

Historians have never been able to establish the exact location of Dividend Hill. A marble structure erected atop a small knoll in Weequahic Park in Newark, marks a possible spot where this historic meeting to settle the boundary line took place. A plaque set in the wall of the marble structure commemorates the event.

* Hatfield, History of Elizabeth, Page 123

The earliest settlers: Thus, in late October of 1664 the Associates negotiated the required purchase of land from the Indian Sachems and submitted the deed to the royal governor for recording. Some of the Associates moved into the newly purchased tract of land at once, and tradition states that four rude huts were the habitation of the very earliest settlers during the first winter. The official seal of the City of Elizabeth depicts the four huts in the background of the seal.

Word of the land purchase was sent back to the prospective settlers in Long Island and Connecticut, and they moved to the site quite promptly. Two documents contain lists of the names of the earliest arrivals:

" The Oath of A Leagance and Fidelity taken by the inhabitants of Elizabeth Town and the Jurisdiction thereof beginning the 19th February 1665.

You doe sware upon the Holy Evangelist contained in this book to bare true faith and Alegiance to our Soveraign Lord King Charles the Second and his Successors and to be true and faithfull to the Lords propyretors their Successors and the Government of this Province of New Jersey as long as you shall Continue an Inhabitant under the same without any Equivocation or Mentall Reseration whatsoever and so help you God.

Mr. John Ogden, Sen ^r	Thomas Leonards
Capt. Thomas Young	Jonas Wood
Michael Simpkin	Jacob Claiss
Abraham Shotwell	Rodrick Powell
Thomas Skillman	Luke Watson
John Woodrofe	Stephen Crane
Thomas Pope	Humphry Spinage
William Cramer	Joseph Phrasie
Barnabas Wines	Zackery Graues
Thomas Tomson	Peter Wooluerson
Nathaniel Tuttle	Charles Tucker
Robert Mosse	Benjamin Homan
Peter Mosse	Jeffry Joanes
William Trotter	Christopher Young
Euan Salsbury	Jerremy Osbourne
George Packe	John Dickenson

Thomas More	Dennis Denis White
Samuel Marsh	John Ogden Jun ^r
Moses Peterson	David Ogdden
John Haynes	Robert Vauquellin
Caleb Carwithy	Benjamin Price
William Oliuer	Benj. Concklin
Joakim Andris	John Waynes Waynes
Jacob Moullains	William Johnson
John Gray	Nicolas Carter
Robert Bond	Joseph Bond
Moses Thomson	Joseph Osburne
John Brackett Sen ^r	William Meaker
Isaack Whitehead	Nathaniel Bunnell
Mathias Heathfield	Jonathan Ogden
Leonard Headley	John Parker
Daniel Harris	Richard Paynter
Francis Barber	

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The total number of signatures to the Oath of Allegiance was sixty-five, and several of those who signed were not land-owning Associates. It is possible that these men were "servants or day-labourers" who by the terms of the proposals of Governor Nicolls were not permitted to "enjoy a Town-lott". A more accurate listing of the eighty Associates is contained in the Elizabeth Town Book B, dated 1713. The following is an extract from the Town Book B:

"Richard Nicolls, by virtue of the Power and Authority vested in him by James (then) Duke of York &c Did thereby Grant Bargain Sell and Confirm unto Cap^t John Baker (then) of New York, John Ogden (then) of North-Hampton, and John Bayly and Luke Watson, and their Associates the Premises afores^d -- In ffeesimple, which same Associates (together with them the s^d Baker, Ogden, Baily, and Watson (equally seised each to a Third Lot-Right in the Pmisses) were, the said John Baker, John Ogden, Jn^o Baily, and Luke Watson, and with them Thomas Young, Benjamin Price, John Woodruff, Philip Carteret, Two Third lotts, Robert Bond, Sealy Champlain (Transfer'd to Benjamin Parkhurst,) William Meeker, Thomas Thompson,

Samuel Marsh, Town Lott for the Minister, Will^m Piles; Peter Couenhoven, John Brocket (Transfer'd to Sam^{el} Hopkins) James Bollen, Jacob Melyen, Nicholas Carter, and Jeremiah Peck. And, To each a Second Lot-Right in the same Premisses, Isaac Whitehead, Joseph Meeker, Humphry Spinning, Jeoffry Jones, George Ross, Joseph Bond, Matthias Hetfield, Barnabas Winds, Robert White, Peter Morss, John Winans, Joseph Sayre, Richard Beach, Moses Thompson, John Gray, William Johnson, John Brocket Ju^r, Simon Rouse, William Trotter, John Ogden Ju^r, Jonas Wood, Robert Morss, Mr Leprary, Caleb Carwithe, William pardon and Stephen Osbourne, ---And to each a first lot Right in the same Premises, Jonathan Ogden, Abraham Shotwell, David Ogden, Nathanael Tuttell, Benjamin Price Ju^r, Robert Lambert, Abraham Lawrence, John Hindes, Thomas Moor, Joseph ffrazey, Yokam Andross, Denis White, Nathanael Norton (since transfer'd to Henry Norris,) Great John Willson, Hur Thompson, Benjamin Oman, Evan Salsburry, Little John Willson, Stephen Crane, Henry Lyon, John Parker, John Ogden for John Dickinson, Leonard Headley, Nathanael Bonnell, George Morris, Joseph Osborn, Pardey, (Transfer'd to Henry Norris) George Pack, John Pope, ffrancis Barber, William Oliver, Richard Painter, and Charles Tooker." 7

The document above lists the names of eighty men who were land-owning Associates in the new Elizabeth Town Settlement. The twenty-one men with third lot-rights were owners of quite large tracts of land. The twenty-six men with second lot-rights owned medium tracts, and the thirty-three who owned first lot-rights were the smaller land holders. However, the records of surveys show that even the small land-holdings of the first lot-rights ran from 75 to 150 acres, dependent on location.

The first church of Elizabeth-Town: What sort of men were the founders of the town? Research by several nineteenth century historians has developed a great deal of information about them. We know that almost all of them were married men who brought their wives and children to the town with them.

The greatest proportion of them came from the eastern end of Long Island, from such towns as North Hampton, South Hampton, East Hampton, Riverhead and Southold. A smaller number of them came from New Haven, Branford, Stamford, Fairfield, Milford, Guilford and Saybrook in Connecticut. There were a few Associates from Massachusetts and a few from Jamaica and Huntington in western Long Island.

Almost all of the men were of Puritan background and heritage. Some of them were active in civil government and in religious circles in their towns of origin. Daniel Denton was the son of the Rev. Richard Denton, who served as minister of the Church at Stamford in Connecticut and later moved to become minister of the church of Hempstead, Long Island. Jeffry Jones was the son of Rev. Jones, the minister of the church of Fairfield, Connecticut. Thomas Young, and his brother Christopher, were sons of the Rev. John Young, the Founding Minister of the first church in Southold, Long Island.

Among the miscellaneous correspondance collected and published by the Massachusetts Historical Society under the title The Governor Winthrop Papers, is a letter of particular value in sustaining the claim that the First Presbyterian Church of Elizabeth is the oldest English-speaking church in New Jersey. The letter, Dated November 25, 1667, was written by the Reverend Thomas James, minister of the church of East Hampton, Long Island To Governor John Winthrop:

"I can say lesse then formerly, in respect of my vnsetlednesse: for I was intended to haue remoued, with severall of my brethren who are gone, as Mr. Bond and others, who are remoued beyond N. Yorke; who were exceeding desirous to haue me gone with them, and settled a plantation in those parts; and my resolution was once so to haue done, but God, who hath the hearts and ways of all in his own hands, hath ordered it otherwise, so that I am still here. When it came too, the people here by no meanes could be perswaded to be willing to part with me vpon that account, so that I am here still, but by reason thereof, lesse hath beene done then otherwise might haue been."8

The Rev. James' letter is evidence that the people who migrated to Elizabeth Town were God-fearing, religious men who wanted their minister to come to the town with them. They were already a congregation of worshippers to whom the Church and the Holy Bible were indispensable adjuncts to their new venture. The following settlers of Elizabeth Town were found to have been Puritan in their belief:

<u>Name</u>	<u>Former Residence</u>
Yokum Andris (Andross)	Conn.
John Bailey (Bayly)	Jamaica, L.I.
Robert Bond	Eastern L.I.
Joseph Bond	"
Nathaniel Bonnell (Bunnell)	Conn.
John Brackett (Brockett) Sen.	"
John Brackett " Jun.	"
Nicholas Carter	Newtown, L.I.
Caleb Carwithy (Carwithe)	Southhold, L.I.
Stephen Crane	Conn.
William Cramer	Southhold, L.I.
John Dickinson	" "
Matthias Heathfield (Hetfield)	Conn.
John Haynes (Hinds)	Eastern L.I.
William Johnson	Conn.
Jeoffry Jones (joanes)	Southhold, L.I.
Roger Lambert	Conn.
Abraham Lawrence	Newton, L.I.
Henry Lyon	Conn.
Daniel Harris	Eastern, L.I.
Samuel Marsh	Conn.
William Meacker (Meeker)	"
Joseph Meacker "	"
Thomas More (Moor)	Southhold, L.I.
Robert Mosse (Morss, Morse)-	Mass.
Peter Mosse " "	"
John Ogden, Sen	Eastern L.I.
John Ogden, Ju.	"
David Ogden	"
Jonathan Ogden	"
William Oliver	Mass.
Benjamin Homan (Oman)	Eastern L.I.
Joseph Osborne (Ozburn)	"
Stephen Osborne "	"
Jeremy Osborne "	"
John Parker	"

Thomas Pope	Hempstead, L.I.
Benjamin Price, Sen.	Eastern L.I.
Benjamin Price, Ju.	"
Richard Painter (Paynter)	"
George Ross	Conn.
Simon Rouse	Conn.
Evan Salsberry (Euan Salsburry)	Eastern L.I.
Joseph Sayre	Jamaica, L.I.
Humphry Spinning (Spinage)	Conn.
Thomas Thompson (tomson)	Eastern, L.I.
Moses Thompson	"
Hur Thompson	"
Charles Tucker (Tooker)	Mass.
William Trotter	"
Nathanael Tuttle (Tuttle)	Southold, L.I.
Luke Watson	Jamaica, L.I.
Denis White & Robert White	Eastern L.I.
John Winans (Wines)	"
Jonas Wood	"
Barnabas Winds	"
John Woodruff (Woodrooffe)	"
Thomas Young	"
Christopher Young	"

Note: The men mentioned from eastern L.I. were from the North Hampton, South Hampton, Hampton Bays and River-head areas of Long Island. A large proportion of these men were from the church of Rev. Thomas James. The persons mentioned from Southold, L.I. origin were members of the church of Rev. John Young in Southold. Those shown as originating in Connecticut were from the New Haven, Branford, Guilford, Saybrook and Fairfield areas.

The above list can be considered to be the names of the adult male members of the first congregation of the first church of Elizabeth Town. There is no listing of the names of the women or children who undoubtedly accompanied the men to the town.

UNIT TWO: THE FIRST CENTURY

Building the meeting house: A substantial majority of the Associates, with their families, constituted the first congregation of Christians in Elizabethtown. They had neither a church building to worship in nor a minister to lead them. It was necessary by the terms of Governor Nicolls' proposals to rectify this situation quickly.

John Ogden was an experienced church builder, having constructed a stone church in the fort at New Amsterdam in 1642. Records of the New Amsterdam Colony show that Governor William Keift and the church wardens hired Ogden for a fee of 2500 guilders to build a stone church measuring 72 by 50 feet. The work was so successfully performed that John Ogden was given a bonus of 100 guilders.

While no records of the first church building in Elizabethtown have ever been found, it is certain that John Ogden and his sons built it. The first evidence of such a building is found in the call of Governor Philip Carteret to have "the freeholders in each of the several towns of the province to make choice of two of their number to meet in a General Assembly, at Elizabeth Town, May 25, 1668." This assembly was the first legislature for the New Jersey Colony. The legislature met for five days, and passed a series of laws which were later called "The Elizabeth Town Code of Laws". The same body of burgesses met again in the meeting court on Tuesday, November 3, 1668. The use of a building as a public meeting house on week days and as a church on the Sabbath was in keeping with common New England practices.

Obtaining the first minister: The Associates obtained a minister in this manner:

On May 21, 1666, a company of about thirty families from New Haven, Branford, Milford and Wethersfield in Connecticut, under the leadership of Robert Treat, arrived and settled at the present site of Newark. All of Robert Treat's group were of the congregation of Rev. Abraham Pierson, but the beloved Mr. Pierson was unable to migrate with them. However, among the group

was a schoolmaster named Jeremiah Peck who had been educated at Harvard College. Mr. Peck had served as a minister in Saybrook, Connecticut in addition to teaching. When the Robert Treat party learned that Rev. Pierson would be unable to accompany them, Mr. Peck was invited to join the party as schoolmaster and Interim Pastor. In the Newark settlement, Jeremiah Peck was given a grant of land near to the present intersection of Market and Mulberry Streets.

Reverend Peck served the congregation at Newark as Interim Pastor for about a year. Upon the arrival of Rev. Pierson on October 1, 1667, Mr. Peck left Newark and came to Elizabethtown. His name appears on the various Elizabethtown documents in the year 1668. We know little about Mr. Peck except that he arrived in the town in 1668 and left the town in 1678 to accept an invitation to be minister of a new church in Greenwich, Connecticut. He continued as minister in Greenwich until 1690 when he left to become minister of a church at Waterbury, Connecticut. We may safely surmise that Mr. Peck was an adequate minister, because the records show that while he was in Elizabethtown he was called on two different occasions to become minister of the Woodbridge Church. Mr. Peck declined the Woodbridge invitations.

After Rev. Peck left Elizabethtown in the latter months of 1678, the pulpit of the church was vacant for over a year. However, it was usual for itinerant preachers to visit the churches throughout the colonies, so the church continued to function.

Events of the first pastorate: The ten year tenure of Rev. Peck was a very exciting and challenging period. The Elizabethtown settlement was growing at an amazing rate. There were dissensions between the royal governor and some of the more ruggedly independent New England settlers. The first New Jersey legislature met in the town to formulate the laws for the province; there were boundary disputes between various Associates; the Dutch government overthrew the British, and exercised sovereignty over the territory over a period of almost six months.

We are indebted to the Dutch authorities for one vital record which otherwise might never have been available. When the Dutch overthrew the British government in New York and reasserted their control on September 2, 1673, the Dutch demanded a census of the towns. As a consequence, we have the following listing of the inhabitants of Elizabethtown as of September 11, 1673:

The oath of allegiance was administered by the Dutch to 76 of the 80 male citizens of Elizabethtown.

"John Ogden senior	Joseph Ozburn
Samuell Hopkins	Thos Willson
Jacob Moleyn	Truax (Dutch)
John Baacker	Tompson
Mathyas hettffield	Henry Moris
Jonathan Ogdon	William Meecker
John Woodrooff	Joseph Meecker
Lennard hendly	Benjamin Meecker
Benjamin Price senior	Henry homes
Benjamin Price junior	Garret Egberts (Dutch)
Thomas price	John --ttle
Nathaniel buniell	Hendr Jans (Dutch)
Isacq Whithead sen ^r	Simonson (Item)
Isacq Whithead jun ^r	Simpkins
James Bullin	Johnson
John Ogdon jun ^r	Humphry Spinidge
Joseph Ogdon	William oliver
David Ogdon	David Oliver
Benjamin Ogdon	Charles Tucker
Benjamin Parkis	George Ross
Richard skinner	Nickles Carter
George Moris	John Carter
Steven Ozburn	Samuell Mash senior
Benjamin homes	uell Mash jun ^r
Joseph Seers	Joseph ffrasey
Joseph bond	George Packer
Moses Tomson	
Thomas tomson	
henry Thomson	
Nathaniell Tuttle	
John Pope	
Robbert Moss	
Pieter Moss	

William Hall
Samuel Trotter
Stephen Crane
William Cramer
Francis barber
Henry Lyon
Thomas Lyon
Dirck Teunisen (Dutch)
Jacob Cornelis (Item)
Tyss Servaes (Item)
William Pills
Jonas Wood
Simon Rows
Thomas Jonge
Jeffry Jones out of the government
Roger Lambath
Stevens Salsberry
Luke Wattson
Ephraim Price 10

A comparison of the Dutch census of 1673 with the English census of 1665 shows that surprizingly few changes in personnel had taken place in the first eight years of existence of Elizabethtown. Some had died, and some had sold out, but the majority of the original list was still listed, plus some young men who had come of age. Most, if not all of those listed were "Founding Members" of the Elizabethtown Church. With their wives and children, they constituted the initial congregation of the "Old First Church".

Early records of Connecticut show that Rev. Peck continued as minister of the Greenwich, Connecticut, church until 1690, and then became minister of the church at Waterbury, Connecticut, where he continued until his death on June 7, 1699.

The second minister: Reverend Seth Fletcher:
The records do not indicate that there was any settled minister for a period of two years lasting from the fall of 1678 until the summer of 1680. Rev. Seth Fletcher, a New Englander, studied for the ministry under Rev. Timothy Dalton at Hampton, N.H., and served a pastorate at Wells, Maine, and Saco, Maine, then moved to Salem, Mass., and thence to Southampton, L.I.. The Reverend Fletcher came to Elizabethtown about midyear in 1680

Historic Incident: July, 1673 to November, 1674

The earliest settlers of Elizabeth-Town, who purchased the land from the Indians were from Long Island and Connecticut. They were completely independent in spirit, being accustomed to self government, as practiced in the southern New England colonies of the day. A year after they had settled in this area, they were joined by a number of Englishmen who claimed authority over them by virtue of decisions by English noblemen. Lords Berkeley and Carteret were given authority over the new province by King Charles II and his brother, the Duke of York.

Lords Berkeley and Carteret sent Philip Carteret to act as the Royal Governor, with authority to make laws and levy taxes. He, and some of the proprietors who succeeded him, all of whom were appointments from across the sea, soon antagonized the settlers by their high-handed actions, and a serious controversy developed.

War was raging in Europe in the 1670s in which England and Holland were on opposite sides. The Dutch decided to take back the New Amsterdam colony which the English had seized in 1664. A fleet of Dutch warships sailed into New York harbor, late in July of 1673, and demanded the surrender of the English governor. The English governor and the Proprietors surrendered New York on July 30, 1673, and fled from the city.

The independent settlers of Elizabeth-Town, who had been discontent with the English rule, were not at all unhappy to see the governor and his councilors flee. They promptly sent a number of men to New York to consult with the Dutch authorities about government of the New Jersey territory. Among those who met with the Dutch were John Ogden, Sr., John Baker and Jacob Melyn from Elizabeth-Town. The result of the meeting of the New Jersey deputies with the Dutch authorities is recorded thus:

" The Deputies from the Towns of Elizabets Towne, Neu Uorke, Woodbridge, Piscattaway, Middeltowne and Schrousbury appearing, are ordered to call together the inhabitants of their respective Towns, and to have them nominate by plurality of

votes, a double number for Schepens or Magistrates of said Towns; also from each Town to elect two Deputies, who shall meet together as one Board, and then nominate, by the greater number of votes, three persons for Schout and three for Secretary, over the six Towns." *

John Ogden, Sr., Samuel Hopkins and Jacob Melyn were nominated and elected to be Schepens of Elizabeth-town. After the towns elected their Deputies, John Ogden, Sr. was nominated and elected Schout, or local Governor over Elizabeth-Town and Newark.

In his capacity as Schout, John Ogden sat in judgement upon some of the English officials who had formerly ruled the area. They were accused of theft, sedition and other crimes against the people. Some of the former officials were fined and some were banished from the area. Also, in his capacity as Schout, Mr. Ogden had a census taken, and administered an Oath of Allegiance to the Dutch Governor, Antony Colve, and the government he represented.

An instruction to Schout Ogden and the Schepens of the town, from Governor Colve, states:

" The Sheriff and Magistrates shall, each in his quality, take care that the Reformed Christian Religion be maintained in conformity to the Synod of Dordrecht without permitting any other sects attempting any thing contrary thereto"....also, "laying out highways, setting off lands and gardens and in like manner what appertains to agriculture, observance of the Sabbath, erecting churches, school houses, or similar public works." **

It may be seen from the foregoing, that John Ogden, Sr. was given substantial powers along with the title of Schout over the towns of Elizabeth and Newark. Since his position was obtained by election by his fellow citizens, it put him in a position much superior to that of the English Royal Governor and the Proprietors who had preceded him in the position of authority.

Governor Colve issued a Proclamation on Nov. 15, 1673, of interest:

"Trusty & Welbeloved, Concidering the Manifold Blessings & favours w^{ch} the Boutifull & Merciful god hath bene pleased to Bestow uppon this Province and the Inhabitants thereof amongst w^{ch} is to be Esteemed beyond all others the free & pure worshipp of god w^{ch} Blessing together w^{ch} all others ought Not only to drawe & oblige us to dutifull thanckfulnesse but also to meeknesse & Rependance because of our Manifold sins & transgressions to the End th s^d Blessings * favours of our god may be Continued towards us & this People & Country be free from this weldeserved Wroth and Indignation, Know Yee therefore that wee have thought it Necessary & do by these Presents order & Proclaime an universall day of fast humiliation & thancksgiveing w^{ch} shall be held wthin this Province on the first wednesday of the next ensuing month of Decemb^r being Second day p^d the S^d Month, & soo alsoo Every first wednesday of y^e month thereunto Ensuing; And to the End the s^d day of humiliation thanksgiving all manner of Labour & exercizings of hunting ffishing gaming Excesse in drincking and the Lyke & all Inkeepers and ordinaris not to Retayle any Licquors or Drinke uppon Penalty of Corporall Punishment, To the true P^rformance of w^{ch} wee do hereby stricktly order & Comand all Magistrates officers & Justices of this Province & prolecute against the Transgressions according to the Tenn^r: thereof and to Cause this Proclamation to bee published in due time and place, Soo we Recommand you tp the protextion of the Almighty godt;

Antony Colve." ***

The Dutch rule over this territory was beneficent and kindly in all respects. The residents of Elizabeth-Town and Newark were particularly fortunate in having such a fine man as John Ogden to be their leader. Unfortunately, the happy times terminated. Peace between Holland and England was restored by the Treaty of Westminster, on February 9, 1674. On October 31 of the same year, Governor Philip Carteret returned from England and reestablished his government over the Elizabeth-Town area.

The attitude of the English government was actually harsher than it was prior to the short Dutch rule.

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- * Hatfield: History of Elizabeth Page 157
 - ** Hatfield: History of Elizabeth Page 174
 - *** Hatfield: History of Elizabeth Page 175

as minister. A letter from Rev. Fletcher to Mr. Increase Mather of Boston is interesting:

"Rev. Sir: You may please to call to mind that since I saw you in March (or Aprell) the year past, I wrott a Letter to you bearing date May 28, 1680, and another before that, May 10, 1680. That upon May 10 (expecially) being about Mr. Gershom Hobarts l6s. 6d. which he is indebted to mee, and Mr. Trapp's Exposition from Romans to the end of the Bible (in quarto). I never heard from you since what hath been done with it. I am now more remote and so the more to secke of cash. New York not being such a place for the production of money as Boston is. Be pleased therefore to acquaint Mr. Bateman at the draw bridge foote what you have done, or like to doe, or are inclined to doe about it. I have been much molested with Quakers here since I came. New ones comeing in one after another. Upon February last past upon the motion of two of the sect, one of which two is a schoolemrto some children in the towne (by nation a Scott, by name John Usquehart,) by former profession (as fame makes known to mee) a Popish Priest. A scholler he doth professe himselfe to be, and I find that he hath the Latine tongue. The businesse of that day was for mee to maintain an Assertion viz. That a Quaker living and dyeing as a Quaker (without repentance) must find out a new gospell, which might aford them hope of salvation, for what God hath revealed in his holy word there was no salvation for them in their impenitent condition. I opened the terms Explicated by way of distinction of sedusers and seduced and so their sinnes, and likewise what God expected from the one and the other sort, which being done (although there were four or five more Quakers in the throng, yet none appearing in the cause but the scholler aforesaid and a Chirurgeon) I demanded of them what they had to say against my Explanation. Instead of speaking pertinently the scholler (whom I understand had been at the University four or five years) begins to tell the people a story of Moses, Ezra, Habaccuk their being Quakers. Whereupon having the people on account of the business of the day I proceeded to six severall

Arguments by which to make good my Assertion, viz. That a Quaker living and dyeing as a Quaker (without repentance) according to what God hath revealed in his word, he couldnot be saved. I in every argument demanded what part of the Arguments they would deny but instead of answer there was railing and threatening mee that my destruction was nigh at hand. To prove the Minor I continually produced their owne authors and several things out of their Rabbie's books, which so exceedingly gauled them that then they set themselves to Humming, singing, reeling their heads and bodies (Antique like) whereby both to disturb mee and to take off the people from attending to what I had to say for the maintaining the Assertion. Since that (I heare) I must ere long be proved to be no minister of Christ, and they have attempted to raise as great a party at Road Island and Delleway Bay against mee as they can. Nay more they say England and their friends there shall heare of it and in speciall Will. Penn, whom I mentioned once and but once and then but in my 4th argument, Namely his denyall of Christ being a distinct person without us from his book entitled Counterfeit Christian p. 77. As for news about Commonwealth affairs I saw a Proclamation of the old Governor forbideing upon Perill the graunting any obedience to those in present power, promiseing open courts shortly. The proclamation was put up here at our meeting house upon Sabbath morn March 1680-1, but before morning exercise taken down, and the day after sent to York. What the issue will be God (in time) will discover. Sir no further to inlarge I take leave committing you, to the keeper of Israel, remaineing yours to serve you in the Lord. I saw Mr. Abraham Person in health upon Thursday morning March 9 at his own house and the next day Mr. Allen (in health also) at my house.

Elizabeth Towne
March 25, 1681

Seth Fletcher." 11

As might be judged from his letter to Increase Mather, Rev. Fletcher was a scholarly man, widely read and zealous in attacking beliefs which were opposed to his interpretation of the Christian doctrine. Such men become controversial figures in any generation, stirring up a strong following of people who support their principles, and an equally strong opposition.

A marriage contract: From the final paragraph of Reverend Fletcher's letter we can assume that he kept in contact with his fellow pastor, Rev. Abraham Pierson, of the neighboring town of Newark. Indeed, Mr. Fletcher married Mary, the widow of Mr. Henry Pierson of Southampton, Long Island, in May of 1681. The marriage contract covering their union is an unusual document.

"This writing witnesseth A Covenant Contract and Agreement by and between M^r Seth Fletcher of Elizabeth Town in the Province of New Jersey of the one part and M^{rs} Mary Pearson of Southampton in the East riding of Yorkshire on Long Island of the other part and is as followeth

Imp^s the said M^r Seth Fletcher by and upon the said M^{rs} Pearson's and his solum Contract of Marriage doth hereby bind himself his heirs Executors and Administrators firmly by these presents, that he will not at any time vase or dispose or in the Least ever Concern himself or desire any of the Estate of her the said M^{rs} Pearson notwithstanding their Marriage togeath. Onely one hundred pounds which the said M^{rs} Pearson doth Engage to Deliver into his hands for the Mutual Comfort of each other and doth Engage himself that if it should please God to call him out of this Life before the said M^{rs} Pearson to Leave unto her the said hundred pounds more again and also to give unto her one hundred pounds more of his own proper Estate and to take three of her children with her as Long as she shall see cause to have them so to be with her and she the said m^{rs} Mary Pearson doth hereby Engage herself and her Executors that if she shall depart this her Natural Life before him the said

M^r Seth Fletcher that then he the said M^r Seth Fletcher shall Quietly have and forever as his own proper and free Estate Enjoy the aforesaid One Hundred Pounds, without the Least demand of any by from or under her the said M^{rs} Peirson Clayming or Laying any manner of title or Claime to any part or parcell thereof and this our mutual sollomn Covenant and agreement, wee Joyntly and Severally before the sollomn Tye of Matrimony have hereunto for the Conformation of this our Covenant both of us setour hands and seales in Southampton this thirtieth day of May in the thirty-third yeare of the Reigne of our Sovereign Lord Charles the Second By the Grace of God King of England France and Ireland Annoq, Dom 1681.

In the presence of us	Seth Fletcher
Josuah Barnes Henry Peirson	Mary Peirson
Thomas Harris	

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Marriage contracts of the nature of the one quoted were not uncommon for marriages of widows and widowers, where children of the first marriages were surviving. Such marriages were usually entered into in the old age of the parties, and the estates of the contracting parties were kept separated for the benefit of the offspring of the original marriages. In this instance, Mrs. Mary Pierson protected the estate of 1256 Lbs. left to her by Henry Pierson, and the estate of Rev. Fletcher, which amounted to 556 lbs. was preserved for his children. Seth Fletcher died in August, 1682, and was buried at Southampton, L.I.

A changing community: For five difficult years there was no settled minister of the gospel in Elizabeth Town. The years were made most troublesome to the independent settlers by a change in government from royal governors appointed by the absentee owners who were living in England, to resident proprietors who were Quakers. Governor Gawen Lawrie, a close associate of William Penn and a proprietor of West Jersey, took over the rule of East Jersey in 1683. The original founders of the town had little love or trust for their new governor. One of the first things Lawrie did was

Historic Description of Elizabeth-Town Conditions: 1683.

Thomas Rudyard, a Proprietor of New Jersey and Deputy Governor to Royal Governor Robert Barclay, wrote the following letter in May 1683.

"...Fresh and salt meadows, which now are very valuable, and no man here will take up a Tract of Land without them, being the support of their flocks in Winter, which other parts must supplie by sotre, and taking more care for English grass. But know, where salt marshes are not there is no musketts and that manner of Land the more health.

We have one thing more,- which is vast Oyster banks, which is Constant fresh victuals during the winter, to English, as well as Indians; so we are supplied with salt fish at our doors, or within half a type's passage, and fresh Fish in abundance in every little brook, as Pearch, Trout, Eels, &c. which we catch at our doors. Provisions here are very plentiful, and people generally well stockt with cattle. New York and Burlington have hitherto been their market; Few or no Trading Men being here in this Province. I believe it hath been very unhappy heretofore under an ill managed Government, and most of the people who are such, have been invited from the adjacent Colonies by the goodness of its soil, and convenient Scituation.

There is 5 or 6 Saw mills going up here this Spring, two at work already, which abates the price of boards half in half, and all other timber for building: for although timber cost nothing, yet workmanship by hand was London price, or near upon, or sometimes more, which these mills abate.

My habitation with Samuel Groome is at Elizabeth Town, and here we came first; it lyes on a fresh small river, with the tyde, ship or 30 or 40 Tuns, come before our doors, throughout this town is good English grass, and very good burthen, we cannot call our habitation solitarie for what with

the public employ I have little less company at my house dayly, than I had in George Yard, although not so many pass by my doors. The people are generally a sober professing people, Wise in their Generation, Courteous in their Behavior, and Respectful to us in office among them.

As for Temperature of the Air, it is wonderfully scituated to the Humours of Mankind, the wind and weather rarely holding in one point or kind for ten dayes together. It is a rare thing for a vessel to be wind bound for a week together, the wind seldom holding in a point more than 48 hours; and in a short time we have wet and dry, warm and cold weather. Yet this variation creates not cold, nore have we the tenth part of the cold as we have in England; for generally I go with the same Cloaths I use in Summer with you; but warm cloaths hurt not. I bless the Lord, I never had better health, nor my family, my Daughters are well improved in that respectm and tell me they would not change their place for George Yard, nor would I. People here are generally settled, where the tyde reaches; and although this is a good land, and well timbered, and plentifully supplied with salt marsh, yet there is much better Land up higher on the River, where they may go up with small boats, where many are now settling. There's extraordinary Land, fresh Meadows overflowed in the Winter time, that produces multitudes of Winter Corns: and it is believed will endure 20, 30, or 50 years overflowing without intermission, and not decay. William Penn took a view of the Land, this last month when here and said he had never seen such before in his life: All the English Merchants, and many of the Dutch have taken, and are desirous to take up Plantations with us. At a town called Newark, 7 or 8 miles hence, is made great quantities of Syder, exceeding any we can have from New England or Rhod Island or Long Island. I hope to make 20 or 30 Barrels out of our Orchard next year, as they have done who had it before me, for that, it must be as Providence orders.

We have store of Clams esteemed much better than Oysters; on Festivals the Indians feast with them; there are shallops but in no great plentie. Fish we have in great store, as our relation sets forth, but they are very good when catcht (as the proverb is). I have several barrels by me now, which are good for our Table and for Sale. In probability, there is not an industrious man, but by God's blessing may not only have a comfortable, but plentiful supplie of all things necessary for this life."

Scot's Model of East Jersey, pages 134-135.

Quoted from

Hatfield: History of Elizabeth, pages 215-216.

to encourage immigration from England and Scotland -- a decision not well received by the original Associates.

Substantial numbers of new settlers, mostly Scotch Presbyterians, came to the Elizabeth Town area to escape the persecution then being carried out in their native land. They settled from Perth Amboy to Newark and westward into the wilderness, starting towns, like Scotch Plains and New Providence. A number of them settled in Elizabeth Town, by buying or leasing land from the founding Associates. The Scotch settlers were industrious people with an independent spirit similar to that of the original Puritan founders of the town. They were certainly preferred over the Quakers and the Episcopalians, but they were still resented because by their very number they could outvote the original Associates in matters of self-government.

A letter, sent on August 20, 1684, was written by Peter Watson, one of the new settlers. In the letter, Watson, a servant of David Barclay, brother of Governor Lawrie, tells many things about East Jersey and its people:

" There are here very good Religious People, they go under the name of Independants but are most like to the Presbyterians, only they will not receive every to their Society; we have great need of good and Faithful Ministers; we have none within all the Province, of East-Jersey, except one who is Preacher in Newark; there were one or two Preachers more in the Province, but they are dead, and now the people they meet together every Sabbath day and Read and Pray, and sing Psalms in their Meeting houses. This Countrey is very well settled with People, most part of the first settlers came out of New England, very kind and loving people, kinder than in Scotland or England; And for the Indian Natives, they are not troublesome any way to any of us, if we do them no harm, but are a very kind and loving people; the men do nothing but hunt, and the women they plant corn, and work at home; they come and trade among the Christians with skins or Venison, or Corn, or Pork. And in the summer time, they and their Wives come down the Rivers in their Canoes, which they make themselves of a great tree, like a little Boat, and there they Fish and Take Oysters." 13

13. Hatfield, pg. 225

A letter sent from Elizabeth, dated March 29, 1684, from Governor Lawrie, his brother David Barclay, and an associate of the governor, Arthur Forbes, is also interesting in describing the town and its people.

"Many of those who have settled here upwards of sixteen years, have lived upon the product of the Land They cleared the first two years after they came, (and cleared none since), which produced not only Corn to maintain their own Families, but to sell every year, and the increase of their Bestial, whereof they have good store of several sorts, Cows, Oxen, Horses, Sheep and Swine, yields them other provisions and to sell besides; yet there be some more Industrious among them who have continued clearing and Improving Land, and these have got Estates, and would not sell their Plantations for several hundred pounds.

They build not only of Wood, but also of Stone and Brick, yet most of Countrey Houses are built of Wood, only Trees split and set up an end on the ground, and coverings to their Houses are mostly shingles made of Oak, Chesnut and Cedar wood, which makes a very neat Covering, yet there are some houses covered after the Dutch manner with pantikles. The Towns are all settled upon Rivers, where Vessles of 30 or 40 Tuns may come up to their doors, and the out plantations generally upon some Brooks or Rivulets which are as plenty here as in our own Countrey, and curious clear water, and in many places are good spring wells; but in the Towns every man for the most part has a well digged by his own hand.

There be People of several sorts of Religion, but few very Zealous. The People being mostly New England men, doe mostly incline to their way, and in every Town there is a meeting house where they worship publickly every Week. They have no publick Law in the Countrey for maintaining public Teachers, but the Towns that have them make way within themselves to maintain them. We know none that hath a settled Preacher that follows no other Employment, save one Town Newark.

The richest Planters have not above 8 or 10 Servants; they will have some of them, 1 Dozen of Cows, yea some 20 or 30; 8 or 10 Oxen, horses more

than they know themselves, for they keep breeding Mares, and keep no more horses at home than they have occasion to work; The rest they let run in the wood both Winter and Summer, and take them as they have occasion to use them. Swine they have in great flocks in the wood, and Sheep in flocks also but they let them not run in the woods for fear of being destroyed by wolves. Their profit arises from the Improvement of their Land, and Increase of their Bestial.

Every house in the Town hath a Lott of 4 Acres lying to it: so that every one building upon his own Lott makes the town Irregular and scattering Their streets are laid out too large, and the Sheep in the Towns are mostly maintained in them: They are so large that they need not trouble to pave them.

There is no Ships belonging to this Province particularly, or built here, save one which Samuel Groome built here the last summer, which stands yet in the Stocks (a stop being put to it by his death). There is conveniency enough to build ships. The ships in this part trade mostly to the West Indian Islands, and some to Newfound Land, where the Provisions of this Countrey vends.

There are but few Indian Natives in this countrey. Their strength is inconsiderable, they live in the Woods, and have small towns in some places far up in the Countrey. They plant a little Indian Corn, shoot Deer, and other wild Beasts and Fowls for their food." 14

The third minister: Reverend Harriman: John Harriman was called to the ministry of the Elizabeth Town church on or about September 30, 1687. Harriman was born in New Haven, Connecticut near the first of the year in 1647. He was baptized on January 24, 1647, by Rev. John Davenport, pastor of the New Haven church. In his youth, Harriman studied under Jeremiah Peck, the first minister of the Elizabeth Town Church. At age 15, Harriman attended Harvard College, graduating in 1667. Mr. Harriman taught school in New Haven, and supplied vacant pulpits in East Haven and Wallingford for several years. He became pastor of the church of Southampton, Long Island and later, pastor of the church of East Haven Conn. In addition to being schoolmaster and minister

of the gospel, Mr. Harriman was also an expert surveyor, having been appointed by the general court at Hartford to establish the official boundary line between Connecticut and New York in 1684. The surveying of the border was carried out by Robert Vauquellin, an expert frequently employed to settle property lines in the East Jersey region. Vauquellin had come to Elizabeth Town in 1665 with Philip Carteret, and was one of the original Associates, but had little in common with his Puritan brothers. In 1666, he was appointed to be the official surveyor-general of New Jersey by Lords Berkeley and Carteret. Historians have guessed that Vauquellin told his fellow surveyor, Reverend Harriman, about the Elizabeth Town settlement, leading him to consider coming to the town.

The Harriman Account Book: Reverend Harriman was a meticulous man, keeping careful records of all transactions in which he entered. One of his account books is preserved to this day, listing, among other things, an account of the status of each of his parishoner's subscriptions toward his salary as minister of the church. Beneath the listing of the subscribers and the amount of their subscriptions is a listing of the evaluation placed upon meat, fowls, livestock, fish, grains, vegetables, produce, days of work, etc., by which most members paid their "pledge" to his support. The list of subscribing members from 1694 to 1699 is as follows:

Alling, John	Clarke, John
Baker, Abraham	Clarke, Joshua
Baker, Derrick	Clarke, Richard
Baker, Hendrick	Clarke, Richard Jr.
Baker, Capt. John	Clarke, Samuel
Baker, Nicholas	Clarke, Thomas
Baker, Richard	Crane, Jeremiah
Barnes, Shagmar	Crane, Stephen
Boardsman, John	Crichton, James
Bond, Benjamin	Erskin, John
Bond, Mary (widow)	Ffrazee, Joseph
Browne, William	Frazee, Edward
Bunnell, Isaac	Gold, John
Bunnell, Nathaniel	Halsey, Joseph
Bunnell, Nathaniel Jr.	Harriss, Henry
Clarke, Ephraim	Hatfield, Cornelius

Hatfield, Mary (widow)	Parker, John
Herrick, John	Pierson, Benjamin
Hill, William	Pope, John
Hinds, James	Price, Benjamin
Hinds, John	Price, Benjamin Jr.
Hinds, Jonathan	Price, Capt. Daniel
Indes, John	Price, Ephraim
Jewell, George	Price, John
Jones, Jeoffrey	Price, Thomas
Keenee, Alexander	Radley, John
Keenee, Thomas	Richardson, William
Lambert, John	Ross, Daniel
Lambert, Roger	Ross, George (deacon)
Lee Thomas	Ross, George Jr.
Little, Samuel	Ross, John
Looker, John	Sales, Obediah
Looker, William	Sayer, Francis
Lyon, Benjamin	Sayer, Joseph
Lyon, Ebenezer	Sayer, Samuel
Lyon, Hannah (widow)	Sayer, Thomas
Lyon, Henry	Smith, Robert
Lyone, Joseph	Spinning, Ebenezer
Lyon, Nathaniel	Strahern, William
Magie, John	Thompson, Aaron
Meaker, John	Thompson, John
Meaker, Joseph	Thompson, Mary (widow)
Meeker, Benjamin	Thompson, Moses
Miles, John	Thompson, Thomas
Millar, Samuel	Thorp, George
Millar william	Tooker, Charles Jr.
Moore, Thomas	Trotter, Benjamin
Moss, Robert	Trotter, Samuel
Norris, Henry	Tuttle, Nathaniel
Nuee, John	Walvin, Henry
Ogden, Benjamin	Whitehead, Isaac
Ogden, John	Whitehead, Joseph
Ogden, Jonathan (deacon)	Whitehead, Nathaniel
Ogden, Joseph	Whitehead, Samuel
Oliver, Samuel	Wilson, Joseph
Oliver, William	Winans, John
Oliver, William Jr.	Wood, Jonas
Osborn, Jeremiah	Wood, Samuel
Osborne, John	Woodruff, Benjamin
Osborne, Joseph	Woodruff, David
Pack, George	Woodruff, John
Parent, William	Woodruff, Joseph 15

It is interesting to note that all but three of the 124 names on the list of subscribers to church support are men. The three exceptions are widows. Since almost all of the men listed were married, and since minor children, bound servants, tenant farmers, negro slaves and indigent residents of the area were members of the church, although unable to contribute to its support, it is probable that the membership was at least three times the number shown on the list.

Also of great interest in the Harriman Account Book is a listing of the monetary value of goods and services contributed to the church in place of cash money. True money was a very rare commodity in the seventeenth century, and much trade and commerce was conducted on the barter system. Many people never saw "hard money" from one year to another. Mr. Harriman established this schedule of equivalency.

"Veal-----	1 $\frac{1}{2}$ to 2 pence per pound
Beef-----	1 $\frac{1}{2}$ to 2 " " "
Pork-----	2 $\frac{1}{2}$ to 3 " " "
Venison-----	1 " " "
Turkeys-----	15 " " "
Capens-----	1 shilling, 6 pence each
Ducks-----	13 $\frac{1}{2}$ pence each
Hens-----	9 " "
Oxen-----	4 pounds, 10 shillings each
Colts-----	14 shilling each
Ewe sheep----	10 to 11 shillings each
Heifers-----	3 pounds each
Beef-----	1 pound, 15 shillings per barrel
Salt shad-----	3 pence each
Oysters-----	9 to 14 pence per hundred, or 2 shillings, 9 pence per gallon
Wheat-----	4 to 6 shillings per bushel
Buckwheat-----	2 " " "
Rye-----	3 shillings, 4 $\frac{1}{2}$ pence "
Meslin-----	3 " 9 " "
Indian Corn----	1 shilling, 6 pence to per bushel
Turnips-----	1 " per bushel
Oats-----	22 $\frac{1}{2}$ pence per bushel
Peas-----	4 shillings per "
Apples-----	2 to 3 shillings "
Salt-----	4 shillings, 4 pence to 5 " per bushel

Cider-----	13	shillings	per	barrel		
Butter-----	6	pence	per	pound		
Cheese-----	4½	"	"	"		
Sugar-----	6	"	"	"		
Flax-----	9	"	to	1 shilling,		
		6	pence	per	pound	
Hops-----	1	shilling	per	pound		
Pepper-----	6	"	"	"		
Tobacco-----	4½	to	10	pence	per	pound
Hides-----	2	"	"	"		
Allum-----	9	"	"	"		
Indigo-----	4½	to	8	"	"	"
Eggs-----	3	to	4	"	"	dozen
Hay-----	10	to	20	shillings	per	load
Stones-----	3	"	"	"		
Wool-----	13½	pence	per	pound		
Rum-----	1	shilling,	6	pence	per	qt.
Cider-----	3	pence	per	qt.		
Molasses-----	2	shillings,	9	pence	per	gallon
Whale oil-----	2	"	10	"	"	jar
Racoon skins---	1	"	6	"	each	
Making cidar---	4½	pence	per	barrel		
Killing a cow--	2	shillings,	3	pence		
" a calf--	1	"	6	pence		
" a hog--	1	"				
" a pig-----	8	"				
" a sheep-----	9	"				
Shearing a sheep-----	2	"				
Weaving-----	8	pence	per	yard		
Day's work-----	2	shillings,	3	pence--	man	
" " -----	1	"			Woman	
" " -----	1	"			boy	
" " -----	3	"	--	man and	Oxen	
" " -----	5	"	--	man and	Team	
Pasturing Ox-----	1	shilling	per	week		
Fanning-----	2	pence	per	bushel		
Shingles-----	3	shillings,	6	pence	per	hun.
Rails-----	6	to	14	shillings	per	hund.
Clapboards-----	5	shillings	per	hundred		
Shoes for children----	3	shillings	per	pair		
" " women -----	5	shillings	per	pair		
" " men -----	6	shillings	9	pence		
Barrels-----	3	shillings	each			
Pails-----	2	shillings,	3	pence	each	
Buckets-----	2	"				

Paper-----1 shilling 6 pence to
 1 " 10 " per quire
 Hats for men---22 to 33 shillings each
 Powder-----3 shillings, 6 pence per lb.
 Shot-----4 $\frac{1}{2}$ pence per pound
 Brooms-----4 $\frac{1}{2}$ " each
 Pins-----13 $\frac{1}{2}$ " per paper
 Ozenbriggs--1 shilling, 8 pence per yard
 Kersey-----5 " , 6 " to
 7 " 3 " per Yd.
 Holland-----3 " 6 " to
 4 " 3 " Yd.
 Fustian-----2 " 3 " Yd.
 Linsey wolsey-----4 shillings per yard
 Linen (blue) -----1 " 4 pence to
 2 " Per yard
 Serge-----4 shillings, 6 pence to
 6 " per yard
 Buttons-----4 to 6 pence per dozen
 Stockings---4 shillings, 6 pence a pair
 Gloves-----4 " 6 " " "
 Silk (black)-----4 shillings, 6 pence an Oz. 16

It is small wonder that Reverend Harriman became involved in business. No doubt it became necessary to barter an amazing assortment of food, drink, live-stock, drygoods and services into useable money to support himself and the church. His Account Book records credits toward the church subscription given to Benjamin Peirson, Joseph Woodruff, Alexander Keenee, Joseph Osborn, Daniel Ross and Richard Harriman for carting materials and to Benjamin Meeker and Benjamin Trotter for building his barn. Mr. Harriman conducted a boarding school in his home, and undoubtedly utilized days of labor given in place of money for church support to help with tasks connected with the school. The cost of schooling was listed at 5 shillings per week, and this money also was probably derived from goods and services paid on the same cash equivalency listing.

Harriman was a most versatile and remarkable man. He was not only a minister and a teacher, but also was a successful farmer, business man, real estate dealer, legislator and surveyor. His Account Book shows that he managed a sawmill, a flour mill, a

16. Harriman Account Book: Quoted from Hatfield: History of Elizabeth pgs. 285-286

cider press, distributed glass for windows, built houses, served at least four years in the legislature, and taught navigation. We know little of his theology, and there is no sermon surviving the years to tell of his teachings. We do have a listing of the amount of Sunday collection recorded in his account book each week for several years. The amounts show that Reverend Harriman was holding a loyal and generous congregation.

Latter years of Mr. Harriman's ministry: John Harriman continued as minister of the church of Elizabeth Town for eighteen years. He brought six sons to the town when he settled, and three sons were born after his arrival. Two of his sons died within a six month period, in 1695, in one of the many epidemics of infectious diseases which plagued the cities of the seventeenth and eighteenth centuries. His account book contains entries crediting John Woodruff, a carpenter, toward his church pledge for building coffins for burying Leonard Harriman, aged 13, and Alexander Harriman, aged 7.

The remaining seven sons survived, and lived in Elizabeth Town until after the death of their father in 1705. One, John Harriman, became a surveyor and merchant, residing in town until his death about 1730. John Harriman Jr. had numerous children who continued living in Elizabeth for many years. The Harriman Account Book from which we have gained much valuable information was preserved in the family for more than a century, and was presented by Mr. William Harriman, a grandson, to Dr. Nicholas Murray. This invaluable book is now in the Rare Manuscript Section of the Firestone Library of Princeton University.

The eighteen years of Mr. Harriman's ministry were fraught with many disturbances and civil commotions. The earlier proprietary government was supplanted by royal governors appointed by the King of England, and the rights of the common people were frequently endangered. Mr. Harriman stood behind his people, and supported their positions vigorously. His popularity was very great, and his church was well attended.

Like his predecessor Reverend Fletcher, he was constantly at odds with the Quakers, and attacked their teachings strongly. While no sermons of Mr. Harriman survived the years, he adhered strongly to the basic Puritan theology and morals.

Mr. Harriman had a parish of such size as to astonish the ministers who succeeded him in later years. There are some stories, many of them not documented, about adventurous settlers living in the far reaches of the Elizabeth Town Township who travelled 30 to 50 miles in order to be married or to have their children baptized in the old church. Most of the travel was by canoe or by horseback, for there were no roads except between towns.

The first official definition of the size of the township of Elizabeth Town was one of the acts of an assembly of the towns of East Jersey, held at Perth Amboy in 1693. The assembly, called by Governor Hamilton, defined the township limits as follows:

" The Township of Elizabeth-Town, shall include all the land from the mouth of Raway River West to Woodbridge-Stake, and from thence Westerly along the Line of the County to the Partition Line of the Province, and from the mouth of the said Raway River, up the Sound to the mouth of the Bound-Creek, and from thence to the Bound-Hill, from thence North-West to the Partition Line of the Province." 17

The map tells us that the Elizabeth Town Township included all of Union County, much of Somerset, Hunterdon, Morris, Warren, and Sussex Counties. It would have included Morristown, Netcong, Stanhope, Schooley's Mountain, Chester, and possibly Newton. In all this vast territory there was only one church, that of Elizabeth Town. Undoubtedly there were some hardy settlers living in those bounds, although the greatest number of towns were fairly close to Elizabeth Town.

17. Leaming & Spicer's Grants, etc. Page 329
Hatfield Page 240

The founding of St. John's Church: Toward the end of Reverend Harriman's Ministry, in 1703, the first royal governor, Lord Cornbury, came to East Jersey. He was a strong supporter of the Church of England, and among his instruction from England was this order:

" You shall take especial care, that God Almighty be devoutly and duly served throughout your Government, the Book of Common Prayer as by Law established, read every Sunday, and Holy-day, and the Blessed Sacrament administered according to the Rites of the Church of England." 18

To implement the instructions of Lord Cornbury, missionaries from The Society for the Propagation of the Gospel in Foreign Parts were sent to East Jersey. One of the missionaries, Mr. George Keith, held Episcopalian services in private homes in Elizabeth Town. These services began what was to become St. John's Episcopal Church. Mr. Harriman did not agree with the teachings of the Episcopalians, and he urged his congregation to hold fast to their Independent Church doctrine, but to live at peace with people of Episcopalian persuasion.

Death of Reverend Harriman: Very soon after the Episcopalians had become established in town, Mr. Harriman died, on August 20, 1705. The following notice appeared in the Boston News Letter of September 10, 1705:

" Elizabeth Town in Jersey, Aug. 30. On Monday the 20 Currant, Dyed here in the Afternoon the Reverend Mr. John Harriman, Pastor of the Church in this place, Aged about 60 years: Who the same day at a Church Meeting told his people, that his time of departure drew near, and exhorted them to Peace and Unity one with another, and to stand fast in the Covenant that they had engaged themselves to."19

18. Hatfield: History of Elizabeth, Pg. 289.

19. Hatfield, pg. 291.

Reverend John Harriman was buried within the walls of the church, but the exact location of his grave is no longer known.

The ministry of Reverend Samuel Melyen: Though the records of the old church are missing, we are indebted to St. John's Church's records for considerable information bearing on the old church situation at the time of Harriman's death. Reverend John Brooke, first regular minister of St. John's wrote the following letter on October 11, 1706.

" Col. Townley's house (wherein I preacht at first), in half a year's time grew too little for my congregation, and the best place we could get to meet in was a barn, which, in Harvest, we were obliged to relinquish, whereupon the Dissenters, who, presently after I came, were destitute of their old Teachers (one of them being struck with death, in their meeting-house as he was railing against the Church, and the other being at Boston), would not suffer me upon my request to officiate in their meeting-house unless I would promise not to read any of the prayers of the Church, which I complied with upon condition I might read the Psalms, Lessons, Epistle, and Gospel, appointed for the day, which I did and said all the rest of the service by heart, the doing of which brought a great many to hear me who otherwise, probably, would never have heard the service of the Church, and (through God's blessing) hath taken away their prejudice to such a degree as that they have invited me to preach in their meeting-house till our church be built. Their Teacher begins at eight in the morning, and ends at ten, and then our service begins, and in the afternoon we begin at two. The greatest part of the Dissenters generally stay to hear all our service." 20

The Dissenters to whom Reverend Brooke referred were the members of the old church, and their "Teacher" who died was Mr. Harriman. From the Harriman Account

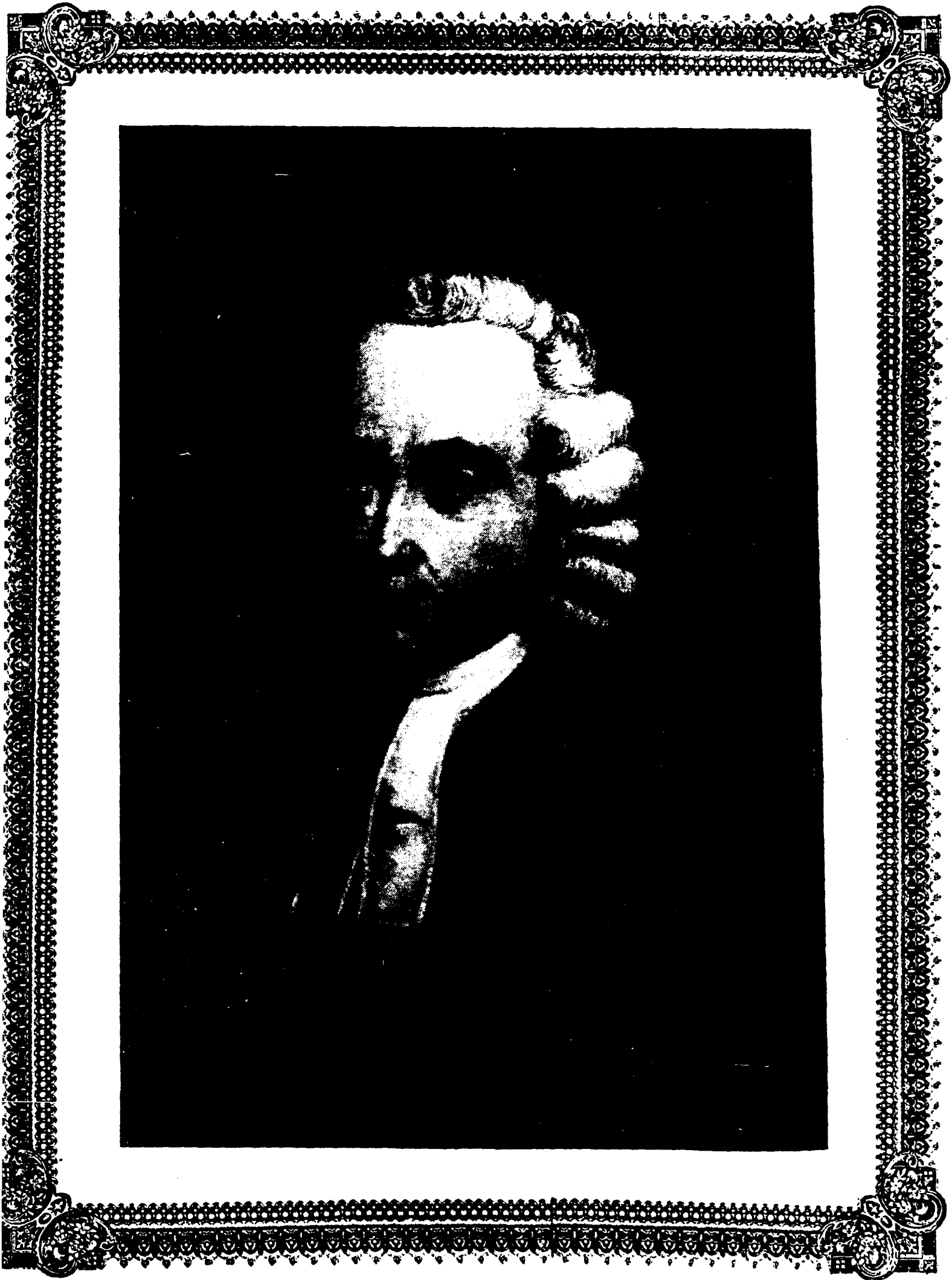
Book we learn that the Reverend Samuel Melyen was installed as pastor of the church about May 20, 1704. Since John Harriman never resigned as minister, it must be inferred that Mr. Melyen was co-pastor with him.

Samuel Melyen was an Elizabeth Town native son. His grandfather was Cornelius Melyen, a patroon of the Dutch New Amsterdam Colony, and his father was Jacob Melyen, one of the original Associates. Samuel was brought up in New York, Boston and Elizabeth Town and was educated at Harvard College. He studied for the Ministry under the guidance of Rev. Dr. Increase Mather, one of the most celebrated theological scholars of the day. Melyen graduated from Harvard in 1696, and taught school for a time in Hadley, Massachusetts, before coming to Elizabeth Town. At the time of installation as minister along with Mr. Harriman, Mr. Melyen was about 29 years of age. He lived with a sister, Miss Joanna Melyen, while residing in Elizabeth Town.

Upon Reverend Harriman's death, Mr. Melyen served as minister for a period of perhaps two years. Then, inexplicably, he retired from the pulpit, although he continued to reside in town until his death in 1711. Very little is known about Mr. Melyen or his ministry in the old church. Historians are puzzled by his short ministry and some have advanced the theory that he had a personal vice that was offensive to his congregation. There is, however, nothing in the records to support this theory.

The pulpit of the church was vacant for most of the year 1708 and many itinerant preachers conducted services on the Sabbath. By coincidence, the pulpit of St. John's Church was also vacant during the same period due to the loss of Reverend John Brooke. Mr. Brooke was called back to England late in 1707 for the purpose of conferring with his church superiors, and embarked on a sailing ship from Marblehead, Massachusetts in November. The ship disappeared somewhere in the Atlantic during a storm.

A new young minister: Jonathan Dickinson: A new educational institute was started in Connecticut in 1701, called the Collegiate Insitute. Later, in 1713



REV. JONATHAN DICKINSON A.M.
(Minister from 1708-1747)

Historical Background: Colonial Law, 1704

The following is quoted from Acts of the General Assembly of the Province of New Jersey, a compilation prepared by Samuel Allinson at Burlington, and printed by Isaac Collins, Printer to the King, for the Province of New Jersey in the year 1776.

"At a General Assembly presided over by Edward Cornbury, Governor, held at Burlington from the Thirteenth Day of November to the Twelfth Day of December 1704, in the Third Year of the Reign of Queen Anne, being the Second Assembly of New-Jersèy, the following Laws were passed.

SESSION the FIRST.

Chapter II

An ACT for suppressing of Immorality.

Passed Dec. 12, 1704

Preamble. WHEREAS Profaneness and Immorality have too much abounded in this Province, to the Shame of Christianity, and the Great Grief of all good and sober Men; for the Suppressing whereof for the future,

Sect. 1. BE IT ENACTED by the Governor, Council, and Assembly, now met and assembled, and by the Authority of the same, That all and every Person and Persons whatsoever within this Province who shall be convicted of Drunkenness, Cursing, Swearing, or Breaking the Lord's Day, by doing any ordinary Work or Labour thereon (excepting Works of Necessity or Mercy) by the Information of every Constable within their respective Precincts, or of any other Person whatsoever, before any one of Her Majesty's Justices of the Peace of the County where such Fact is committed, by the Confession of the Offender, or the Oath or Attestation of one Witness (which every Justice of the Peace is hereby authorized to administer)

every Person so convicted shall be fined by the said Justice of the Peace, for Drunkenness or Breaking the Lord's Day, in the Sum of Six Shillings, Money of the said Province for each Offence, besides Costs, And for Cursing or Swearing, in the Sum of Three Shillings, Money aforesaid, besides Costs, for each Offence: All which Fines to be immediately levied upon the Offender's Goods and Chattles by the Constables aforesaid, by Warrent from the said Justice of the Peace; and for Want of Effects to make such distress, the said Constable, by Warrant from the said Justice of the Peace, shall commit the Offender to the Stocks, for the Space of four Hours, for Drunkenness, or for Breaking the Lord's Day; and two Hours for Cursing or Swearing; and each Distress so made, as abovesaid, to be by the said Constables sold at a publick Outcry (unless redeemed by paying the said Fine and Costs within three Days) and after full Payment of the said Fine and Costs, the Overplus, if any be, shall be returned to the Owner. And all such Fines to be by the Constables aforesaid immediately paid to the Overseers of the Poor of the Town where such Fact is committed, for the Use of the Poor of that Town: For all which Fines the Overseers of the Poor shall be accountable yearly to the Justices in their General Quarter Sessions of the Peace.

Section 2. And be it Further Enacted by the Authority aforesaid, That no Publick Housekeeper within this Province shall suffer any Person or Persons to tipple and drink in his House on the Lord's Day, especially in the Time of Divine Worship (Excepting for necessary Refreshment) under the Penalty of Six Shillings, Money aforesaid, for every such Offence, to be prosecuted, sued, recovered, levied and disposed of, as aforesaid. Provided, That all or any of the abovesaid Offences be prosecuted within one Month after the same were committed.

Section 3. And be it Further Enacted by the Authority aforesaid, That all and every Person or Persons within this Province, who shall be lawfully

convicted of Fornication or Adultery, upon presentment, Indictment, or Information, in the Supreme Court, or the Court of General Quarter Sessions of the Peace of the County where such Fact shall be committed, every such Offense shall be by the said Court punished in Manner following, videlicet; Every Woman convict of Fornification, as aforesaid, shall be fined by the said Court, for every such Fact, in the sum of Five Pounds, Money aforesaid, besides costs; and if unable or unwilling to pay same, shall receive Thirty Lashes or Stripes on the bare Back: And every Man thatt shall by the said Court be adjudged the reputed Father of every such Bastard, shall also be fined in the Sum of Five Pounds, Money aforesaid, besides Costs, and give Security to save the Town or Precinct harmless from the Charge of such Bastard Child. And every Man convicted of Adultery, as aforesaid, shall be whipped at three several Courts, and each Time shall receive Thirty Lashes or Stripes on the bare Back, or pay the Sum of Thirty Pounds, Money aforesaid. And every Woman so convicted of Adultery, as aforesaid, shall be whipped at three several Courts, and each Time shall receive Thirty Lashes or Stripes on the bare back, or pay the Sum of Thirty Pounds, Money aforesaid, The said Sums and Penalties to be disposed of in the like Manner as is directed for the other Penalties herein before mentioned."

a wealthy merchant named Elihu Yale made substantial gifts toward its support, and then the institution was renamed Yale College. One of the very first students at the Collegiate Institute was a Connecticut youth named Jonathan Dickinson. Dickinson graduated from the Institute in 1706, having prepared for the ministry. While pursuing his studies, Dickinson lived with the president of the Institute, Reverend Abraham Pierson. Mr. Pierson had lived for over twenty years in Newark, where he was the minister of the church. Another of his instructors was the Reverend John DeHart a minister of great fame who was pastor of the church of East Guilford, Conn.

Late in 1708, when he was only 21 years old, Mr. Dickinson came to Elizabeth Town for the purpose of courting Miss Joanna Melyen, the young sister of Reverend Samuel Melyen, whom he had met and liked while she was visiting in Connecticut. Jonathan and Joanna were married within a year of his arrival in town.

The youthful minister preached in the vacant pulpit numerous times late in 1708 and early in 1709 before being formally invited to become a regular minister. He was ordained and installed as minister at a service held September 29, 1709. The service was attended by almost every minister in East Jersey, and the installation sermon was preached by the Reverend Joseph Morgan of Freehold, East Jersey. A copy of the installation sermon is preserved in the library of the Connecticut Historical Society in Hartford.

The bounds of the parish confronting Mr. Dickinson were indeed imposing. Included in his parish were Woodruff's Farms, (now Hillside), Lyon's Farms, (now part of Neward and Irvington), Spankton, (now Rahway), Linden, Cranford, Westfield, Scotch Plains, Plainfield, Springfield, and Berkeley Heights. While the great bulk of the parishoners were close by, there were members in each of the areas named who worshiped in the old church when they were able to travel to it, and to whom Mr. Dickinson felt obliged to offer all the services of the church. In the period of Dickinson's establishment as minister, there were but four ministers in the general area. The pastor of the

Newark Church had a parish extending up to the Watchung Mountain west of the Oranges, and north along the Passaic River to the Rutherford vicinity, The pastor of the Woodbridge church had a parish extending from Rahway to Perth Amboy to New Brunswick. The fourth minister had a struggling new Episcopal Church in Perth Amboy, which had as yet few members.

With the vigor and enthusiasm of youth, Mr. Dickinson traveled widely throughout his parish, christening children, marrying couples, burying the dead; consoling the bereaved and comforting the sick. He became a familiar figure riding down the trails to outlying settlements to attend to his pastoral duties. He traveled by horse-back and by canoe to the distant points where duty called him.

Affiliation with Presbyterianism: Mr. Dickinson took an early interest in the Presbyterian Church, which was then taking form in America. Through his sermons and discussions, he gradually led his congregation in the direction of affiliation with the first Presbytery, which had been formed in Philadelphia only a decade earlier. By October, of 1715, Mr. Dickinson was considered to be a corresponding member of the Presbytery of Philadelphia, although the church in Elizabeth Town was not in any way affiliated. Dickinson participated in the ordination of Reverend Robert Orr to be minister of the Presbyterian Church of Lawrenceville in 1715. The next year, Mr. Dickinson joined with four other ministers at the ordination of Reverend John Pierson to the ministry at Woodbridge. Dickinson had known a number of Presbyterian ministers during his student days at the Collegiate Insitute, and undoubtedly was encouraged by them to lead his Independent congregation toward Presbyterianism.

It is apparent that the old church did not readily give up its unaffiliated status, for Mr. Dickinson was considered a full member of the Presbytery and Synod of Philadelphia for at least three years before the church placed itself under the care of the Presbytery. The first evidence of this step is found in the church records of 1718, where it is recorded

that the church had made a contribution to the Synod Fund for "pious uses".

Mr. Dickinson became very active and influential in the Presbyterian Church at large. He served on numerous standing committees, became Stated Clerk of the Presbytery, and ultimately, Moderator of the entire church body. There were many controversies among the clergymen on matters of theology and personal behavior of members. Some of these controversies were of extreme gravity and threatened to develop into schisms in the Presbyterian Church. It is a matter of Record that Jonathan Dickinson took a most prominent part in the controversies in the role of a moderate. It was Dickinson who, time after time came up with a compromise which healed over the vexing points of difference, and preserved the unity of the church. A church historian, writing in the late nineteenth century refers to him as "the cement that held together the early Presbyterian Church in America." 21 A greater tribute to the man is hard to imagine.

With all his activity in the Presbyterian Church at large, Mr. Dickinson by no means neglected his own charge. He was a preacher who fearlessly attacked the sin and evil of his day. Through his pastoral calling and personal magnitude, he soon had a tremendous congregation which taxed the seating capacity of the old meeting house to the limit. It was evident that a larger church was required, so the congregation set aside funds to build a new church home. In three years, from 1720 to 1723, enough money was accumulated to start the new building.

The new church building: In 1723 the congregation appointed John Thompson, Robert Ogden, Nathaniel Bonnell, Sr., Joseph Woodruff, Sr., Benjamin Meeker, and James Hindes to be a committee to see to the construction of a new church building. The committee entered into an agreement with two carpenters to erect the structure. It is the good fortune of the church to have the original document, signed on February 24, 1723, in the church museum.

21. Dr. Henry Clay Cameron: "Dickinson and Princeton College." Sermon preached Jan. 25, 1880 in First Church, and published by Princeton College Press in February, 1880.

Historical Incident: Disappearance of the Town Records,
1718-1719

It was customary, in early colonial days, for accurate records of all civil transactions to be recorded in a book maintained by the town clerk or recorder. Such items as the statement of the Oath of Allegiance, with the names of those who swore to the Oath, the agreements on distributions of land, Deeds for transfers of land, listings of the town officials and their responsibilities and limitations, all agreements and laws made by the constituted authorities and all tax measures were always entered in the town record books. The town records were invaluable in settling property lines, questions of claims and civil actions and in listing temporary rulings made by the constituted authorities.

The town of Elizabeth had such a record book, which was faithfully maintained from 1665 until 1718. In the town book was recorded the full statement of the purchase of the town lands from the Indians, the submission of the Deed to Governor Nicoll for his approval, the full statement of the governor's approval, the agreements made with the 80 Associates regarding their claims, the surveys of the claims, all subsequent sales and transfers of property, and all agreements concerning taxes.

From the outset, the independent Long Islanders and New England men who founded the town, were in constant controversy with the Royal Governors sent from England, and with the Proprietors, who held claims by virtue of favor with the English Kings. There were numerous occasions when the Royal Governors and the Proprietors attempted to disown and disallow the earliest agreements made between the founding settlers and the earliest English government. By stubbornness and delaying tactics, the descendants of the founding settlers managed to withstand a number of attempts to have their lands seized and taken over by the governors of the colony, or by the Proprietors. On a few occasions, there were riots and virtual insurrections in the town over these efforts to upset the grants made by Governor Nicoll to the founding settlers.

The settlers and their descendents obstinantly maintained the legality of their holdings, and with the support of the entries in the town record book, were able to maintain their position.

In 1718, while the Town Book or Books, were in the care of the Town Clerk, Samuel Whitehead, they mysteriously disappeared. The following entry in the front of a new Town book, started in 1720 tells the story of the disappearance:

" WHEREAS, The Books of Record, Belonging To The said Elizabeth Town, wherein The Important affairs of The Same Towne were Recorded from the Beginning Thereof; have Been privately Taken Away from him unto whose Care and Custody They were Committed; And Are not Likely To be Again Obtained: It is now Therefore, By A free And unanimous Agreement of the freehold^{rs} Concluded and Resolved; That This present Book Now Is and Shall Be Improved To be, A book of Records, for the use and behoof of the freeholders of Elizabeth Town Afores^d, and for no Other use whatsoever." (a)

In the second Town Book, dated November 18, 1729, and signed by 111 Associates, is this more detailed account of the disappearance of the first Town Book:

" But it so happened, that the s^d Books wherein the s^d Surveys or the greater Number of them were Entered by Some One or more Designing Person or persons were Craftily and Maliciously Stole and (as there is no Small reason to believe) were Burnt or otherwise destroy'd, So that the benefit thereby intended to the parties afores^d and their Assigns became Wholly frustrated and Void; Yet not so but the like Good Effect may be hoped for, from something of a like Nature since the Original Surveys affores^d are as Yet Existing as appears Not Only by the Oath of the Officer who was Surveyor, but by divers Other concurring Circumstances to the Satisfaction of the Parties affores^d." (b)

Also in the second Town Book is this further entry bearing upon the disappearance of the original Town Book.

" Samuel Whitehead Being Duly Sworn and of full age Saith that according to y^e Beest of his memory (he Being for more than Thirty years Clark of Elizth Town) and having the Charge and Care of ye Town Books of Records that the Said Books of Record were priviately Stollin and taken away, Wherein was Contained a Certain Grant and License to purchase etc." (c)

The disappearance of the original Town Book was a serious blow to the townsfolk who could no longer point to the entry showing how and when they came into possession of the land they claimed. It was also a great blow to posterity, who have tried to fill in some facts of the first 60 years of the history of the town with incomplete records.

Who perpetrated the theft and the destruction of the Town Books? Many have argued the issue for centuries without resolving the question to complete satisfaction. Since the founding settlers based all of their claims on the Town Books, it is unlikely that they would destroy their own record books. The Proprietors, who stood to gain by the absence of the records, claimed in the Courts of the town that the townsfolk had destroyed their own records because they were afraid to bring them into Court.

To resolve the problems caused by the loss of the Town Record Book, the townsfolk held a town meeting on August 2, 1720, of which the following is recorded in the second Town Book:

" Item. By a Unanimous Vote of The freeholders afores^d It Is Agreed and Concluded, That a Committee of seven men Be Chosen from Among Them, To Represent Them and Every of Them the s^d freeholders In all affairs, Touching the Settlement of Their, and Every of Their Just Rights & Properities.

And, Accordingly, by a Unanimous Vote of the freeholders afores^d the Day and Year aboves^d there was chosen A Committee of Seven Men, all being of th^e freeholders Afores^d. whose Names are as followeth (viz) M^r John Blanchard, Capt Joseph Bonnel, John Crane, Joseph Williams, Samuel Potter, Nathaniel Potter, And Daniel Sayre; To whom the freeholders

afores^d have Given and Granted, And by these Presents Do Give and Grant, all their Full Power and Authority, to Act and Do for them And in their name and behalf, whatsoever to them (or the Major part of them the said Committee shall (by themselves or their Councill Learned) seem Mete and proper In all things Touching the settlement of all, & Every of the said freeholders, In their Just Rights and Properties, As they and Every of them Claim by force of Grant and Purchase, under Governour Richard Nicholls." (4)

The seven man committee met regularly for about nine years, before completing a new book of Surveys and Conveyances. Each of the associates of the town and area had to reach agreement with his neighbors on boundaries and property lines, and finally sign and seal the tabulation to make it lawful record. The work was completed on November 18, 1729, and gave the associates a record with which to defend their holdings from legal action by the Proprietors.

Quotation	a.	Elizabethtown Book	B.	From Hatfield	pg.	308-309
"	b.	"	"	"	"	309
"	c.	"	"	"	"	309
"	d.	"	"	"	"	310-311

The text of the original contract, which is fifty three years older than the Declaration of Independence, reads as follows:

" Articles of agreement had, made and concluded between Masters John Thompson, Robert Ogden, Nathaniel Bonnot, sen^r., Joseph Woodruff, sen^r., Benjamin Meeker and James Hindes, a committee chosen by the Presbyterian Society of ElizabethTown aforesaid on the one party, and Messrs. David Morehouse and Nathaniel Bonnot Jr. Carpenters on the other Party are as followeth: That is to say That is to say that the said David Morehouse & Nathaniel Bonnot, Jr. do hereby oblige themselves to the said Committee that they will get the timber, of frame, and raise a meeting house of the following dimensions, the committee carting the said timber, and being at the charge of the raising. The sd. meeting house is to be fifty-eight foot long and forty two foot wide and twenty four foot between joists, the rough to be jettied a foot at each end. The sd. carpenters are hereby obliged to procure the lath and put them on, both on the sides and rough fit for shingling, the committee finding Nails to nail on the lath and finding four men to assist sd. Carpenters in putting the lath on. The rough of the sd. House to be lathed at ten inches runs, and the sides to be lathed at thirteen inches runs. The sd. Carpenters are also hereby obliged to frame four sleepers into the sills and to make joists for the galleries, two of them to go across the house and be formed into the posts, and the other to reach from one of the sd. joists, so framed, into the posts unto the other, and also erect and frame in six pillars under the sd. gallery girts. The sd. Carpenters are also obliged to frame eight white oak Beams into or upon the heads of the posts and twelve and fifteen inches in bigness at the ends and something larger in the middle, and also seven Whitewood beams between the sd. White Oak beams. The

sd. Carpenters are also hereby obliged to do ye whole of sd. frame workmanlike and according to the rules of Art. And the Masters John Thompson, Nathaniel Bonnel Sen. and Joseph Woodruff Senr. abovenamed, do hereby and severally oblige themselves to pay unto the sd. Carpenters, One Hundred Pounds in money at eight shillings the ounce, or in other species equivalent thereunto, as soon as the sd. Carpenters shall well and faithfully have finished the work above expressed, there being subducted out of ye said Sum of One Hundred Pounds, whatsoever is paid by labour or otherwise to ye sd. Carpenters for ye performance of sd. work. In witness whereof the two sd. Parties do mutually set their hands in Elizabethtown (the words "or in other species equivalent thereunto" being first interlined between twenty ninth & thirtieth lines) this twenty fourth day of February, Anno Domini 1723/4 and in the tenth year of our sovereign Lord King George &. "

John Thompson Senr.	David Morehouse
Nath ^{el} Bonnel	Nath ^{el} Bonnel Junr.

Joseph Woodruff

The new structure was completed and dedicated in August of 1724. Despite the larger church, the congregation continued to fill it to capacity, and three services were held on every Sabbath, each one usually being a capacity audience. During this period, there were substantial numbers of members travelling into town from the West Fields, the Spring Fields, Cranes Ford, Spanktown, Wade's Farms and Spanktown. These towns and geographic areas became known as Westfield, Springfield, Cranford, Rahway and Union. There were some passable roads for carriages, but the majority no doubt travelled on foot or on horseback.

Not long after the new church building was occupied, the residents of the West Fields who made the long trip to Elizabethtown for services decided they they could support their own church. The Presbyterian Church of

Westfield was officially constituted in the fall of 1727, with the Reverend Nathaniel Hubbell as the first minister.

Ten years later, members living in Turkey (New Providence) made a similar decision, forming the Presbyterian Church of Turkey. Still later, the Presbyterian Church of Springfield was founded in 1745. Each of these new churches can be considered to be descendents of the parent church, Old First of Elizabeth.

Dickinson, the theologian: Jonathan Dickinson was a theological scholar of great renown. His books, his sermons and his tracts were widely read and attracted a large following of both laymen and theological scholars. The removal of the substantial numbers of members to constitute the new churches scarcely seemed to diminish the great numbers of people who came to hear him preach.

One of the greatest theological controversies of the eighteenth century took place during the time when Dickinson was at the height of his ministerial career. A philosophy called Deism, which was promulgated during the seventeenth century, was rapidly gaining in strength due to the efforts of such celebrated philosophers as Voltaire. The Deist tenet was that a Creator had designed and built the universe, setting the celestial stars and planets in their orbits, setting the terrestrial life in a self-sustaining system, and creating all living things. From this point on, the Creator had retired from his creation, leaving all things to run their natural course. The theory was widely popular, particularly among scientists and educated men. Deism was not atheistic, since it recognized a God, the Creator, but it did not recognize Christianity. It taught that God was unapproachable and that the life, death, and resurrection of Christ was a myth.

Two men in America, and two in England were the primary opponents of this philosophy. Jonathan Dickinson and Jonathan Edwards from America, and John Wesley and George Whitefield from England proclaimed Deism to be false. These four men preached and wrote to defend their faith in Christianity. Jonathan Dick-

inson's book, "Discourses on the Reasonableness of Christianity", was read widely in both Europe and America.

Dickinson in public affairs: Reverend Dickinson was first and foremost a minister, but he was also a citizen who was deeply concerned with the affairs of Elizabethtown. The proprietors of East Jersey constantly harassed the older settlers of the town with law suits, claiming they did not have clear title to the land. Dickinson stood firmly behind his people in fighting these actions through the courts, and won the admiration of all the citizens.

A New Presbytery: In 1733, the Presbytery of East Jersey was set apart from the Presbytery of Philadelphia. Mr. Dickinson was promptly elected to be its first moderator. Five years later, the East Jersey Presbytery joined with the Presbytery of Long Island, and once again Dickinson was elected to a high office, that of Stated Clerk.

The growth of the Presbyterian Church, as shown by the formation of new presbyteries, was but one aspect of a much larger movement. Late in the 1730's there was a great religious revival throughout America. From Georgia to Maine, a marvelous resurgence of religious activity took place in all denominations. Thousands of unchurched or inactive people became very active in the churches of the land. It is reported that many stood in the aisles and doorways to hear Mr. Dickinson preach at Sunday services.

Visits from a great minister: The English evangelist, George Whitefield, came to America in the 1730s and traveled from Georgia to New England preaching to large audiences. Mr. Whitefield first visited Elizabeth-Town on November 19, 1739. In his diary, Mr. Whitefield described his visit to the town as follows:

"Monday, Nov. 19. Took Boat about Five in the Morning, and reached Elizabeth-Town Point at Seven -- Dined with Mr. Dickinson, a worthy Dissenting Minister, who had sent a Letter of Invitation to New York, and offered me the use

of his Meeting House.-- About Twelve I preached in it, according to Appointment, to upwards of 700 people, many of whom seemed much affected, and God was pleased to open my Mouth against Ministers and People among all denominations, who imprison the Truth in Unrighteousness." 22

Again the following year, on April 28, 1740, Mr. Whitefield preached in the old church of Elizabethtown. His diary reads as follows:

" April 28,- After preaching in Woodbridge, I and my Friends dined at the Dissenting Minister's (Rev. John Pierson's) House, who invited me to preach and then we hasted to Elizabethtown, where the People had been waiting for me some Hours.-- I preached in the Meeting House, as when I was there last. It was full, and was supposed to contain 2000 people. Near ten dissenting and two Church Ministers were present. I used much Freedom of Speech. No doubt some were offended: But Events belong to God.-- After Sermon I intended to ride six miles: But being over-ruled by the advice of Friends, I stopped, and lay at an Inn all Night, near the Waterside, where People take Boat to go to New York." 23

Mr. Whitefield was not the only outstanding minister to preach in Elizabethtown. Whenever Mr. Dickinson had to be away from the church on a Sunday, which occasionally was necessary because of his work as head of the Presbytery, he arranged for the finest preachers to take his place. The records show that Gilbert Tenney, Jonathan Edwards, David Brainerd, Aaron Burr, Simon Horton, John Pierson, and Timothy Johnes preached from the pulpit of Old First Church. It is recorded that David Brainerd, a very young minister who chose the difficult task of being missionary to the Indians of northern Pennsylvania and southern New York, was a great favorite of the congregation. Brainerd would

22. Hatfield, pg. 340.

23. Hatfield, pg. 341.

come to Elizabeth-Town to consult with Dickinson and stay to preach a sermon. Since Brainerd actually lived with the Indians, he was able to tell fascinating stories to illustrate his sermons, and his audiences were delighted and greatly moved.

Dickinson and higher education: Dickinson prepared many young men for the ministry, some of whom became unusually successful pastors. These men lived with Mr. and Mrs. Dickinson at the parsonage during their period of instruction. Among Dickinson's students who served in the vicinity were Reverend Jacob Green of Hanover, and Reverend Caleb Smith of Orange.

Because there was no college in East Jersey of New York to prepare men for the ministry, the various ministers of this area sought to obtain a charter to establish such an institution. Jonathan Dickinson was a leader in the movement, and urged the Synod of New York to seek a charter from the governor. An attempt made in 1739 was unsuccessful because war with Spain was impending. Mr. Dickinson and his colleague, Reverend Aaron Burr of Newark, persisted in their efforts, and finally John Hamilton, President of His Majesties Council, awarded a charter, dated October 22, 1746. The New York Weekly Post Boy, a prominent newspaper, published this notice on February 2, 1747.

" Whereas a Charter with full and ample privileges, has been granted by his Majesty, under the Seal of the Province of New Jersey, bearing date the 22d October, 1746, for erecting a College within the said Province, to Jonathan Dickinson, John Peirson, Ebenezer Pemberton and Aaron Burr, Ministers of the Gospel and some other Gentlemen, as Trustees of said College, by which Charter equal liberties and Privileges are secured to every denomination of Christians, any different religious Sentiments notwithstanding.

The said trustees have therefore thought proper to inform the Public that they design to open said College the next Spring; and to

notify to any person or Persons who are qualified by preparatory Learning for Admission, that some time in May next at latest they may be there admitted to an Academic Education." 24

On April 20, 1747, the following notice was published in the New York Weekly Post Boy:

" This is to inform the Publick, That the Trustees of the College of New Jersey, have appointed the Rev. Jonathan Dickinson, President of the said College: which will be opened the fourth Week in May next, at Elizabeth-Town; At which Time and Place, all Persons suitably qualified, may be admitted to an Academic Education." 25

The College of New Jersey, which ultimately became Princeton University, was convened as scheduled at Mr. Dickinson's house on Rahway Road, southwest of Cherry Street. Mr. Caleb Smith, a graduate of Yale College, was the first tutor of the college, working with Mr. Dickinson. The first students were Enos Ayers, Benjamin Chesnut, Hugh Henry, Isreal Reed, Richard Stockton, and Daniel Thane. All but Stockton became ministers.

Death of a great minister: Reverend Dickinson did not survive long after his college opened its doors. On October 7, 1747, Mr. Dickinson died in his sixtieth year of age, a victim of pleurisy. A man of great ability, he had distinguished both himself and his church, and was deeply mourned by his congregation and his community. The New York Weekly Post Boy published this notice of his death on October 12, 1747.

"On Wednesday Morning last, about 4 o'clock, died here of a pleuritic illness, that eminently learned, faithful and pious Minister of the Gospel, and President of the College of New Jersey, the Rev. Mr. Jonathan Dickinson, in the 60th year of his Age, who had been Pastor of the First Presbyterian Church in this Town

24. Hatfield, pg. 349-350.

for nearly forty Years, and was the Glory and Joy of it. In him conspicuously appeared those natural and acquired moral and spiritual endowments which constitute a truly excellent and valuable Man, a good Scholar, an eminent Divine, and a serious devout Christian. He was greatly adorned with the Gifts and Graces of his Heavenly Master, in the Light whereof he appeared as a Star of superior Brightness and Influence in the Orb of the Church, which has sustained a great and unspeakable Loss in his Death. He was of uncommon and very extensive usefulness. He boldly appeared in the Defence of the great and important Truths of our most Holy Religion and the Gospel. Doctrines of the free and sovereign Grace of God. He was a zealous Promoter of godly Practice and godly Living and a bright Ornament to his Profession. In Times and Cases of Difficulty he was a ready, wise and able Counselor. By his Death our infant College is deprived of the Benefit and Advantage of his superior Accomplishments, which afforded a favorable Prospect of its future Flourishing and Prosperity under his Inspection. His Remains were decently interred here Yesterday, when the Rev. Mr. Peirson, of Woodbridge, preached his funeral Sermon, and as he lived desired of all so never any Person in these Parts died more lamented. Our Fathers where are they and the Prophets, do they live forever?" 26

Jonathan Dickinson was interred in the graveyard of Old First Church. The inscription on his gravestone reads:

" Here lyes y^e body of y^e Rev^d Mr.
Jonathan Dickinson, Pastor of the
First Presbyterian Church in Eliza-
beth Town, who Died Oct^r y^e 7th 1747.
Aetatis Suae 60.

Historic Persons: Rev. Dickinson and Rev. Vaughn

For 40 years after the settling of Elizabethtown, there was but one church to serve an area which comprised all of present day Union County and the immediately adjacent areas of Essex, Morris, Somerset and Middlesex Counties. The Meeting House of Old First Church was the only place where the earliest settlers could come to attend a service of worship in a sanctuary. No other church, short of Newark, Woodbridge or Perth Amboy was available for marriages, christenings, burials or sacraments of the Christian Religion. The people, most of whom were of devout Puritan background, came to services whenever they could, but it was a long hard journey from the outlying villages, and it was not uncommon for the minister to visit the distant farms and villages where he would conduct services in private homes. The records show, however, that whenever possible, families would travel by wagon, horseback or canoe for over 20 miles to attend divine worship in the old church.

In 1703, another church was established in Elizabethtown. A Missionary of the Church of England, The Rev. George Keith, visited the town in November, and conducted Episcopal Services in a private home for a number of communicants. Approximately two years later, another Church of England Missionary, the Rev. John Brooke, came to East Jersey and ministered to the entire area from Perth Amboy to Elizabethtown. It was decided that there were enough people of Church of England denomination to establish a church in the town, so on St. John's Day, June 24, 1706, Mr. Brooke laid the foundation of a church which we know as St. John's Episcopal Church. Unfortunately, Rev. Brooke never lived to preach in the church because he sailed for England on a ship early in 1707, and the ship disappeared without a trace.

Another Church of England missionary, the Rev. Thomas Halliday, writing to the Secretary of the Society for the Propagation of the Gospel in 1716, had this to say about the religious condition of the East Jersey Colony:

" In this part of East-Jersey there are three large Townships, Newark, Elizabeth-Town and Woodbridge which consist of upwards of a thousand families the chief settlers of which were New England Independents, who are now old and confirmed in their erroneous way. In each of those towns there is a large Independent Congregation who support their preachers with the allowance of 80 per annun besides House, Globe, and perquisites of Marriages." (Note a.)

In the Fall of 1709, the Rev. Edward Vaughn came to East Jersey from England to become minister of the Episcopal Churches of Elizabethtown and Perth Amboy. At about the same time, the Rev. Jonathan Dickinson settled in Elizabethtown to become minister of Old First Church. The men were both young, and were faced with conducting the ministerial services of their denomination to a widely scattered congregation. They served for 38 years in the same general area, and both died during the same week in 1747.

In contrast to the strong, well established church of Rev. Dickinson, Rev. Vaughn took charge of a pitifully poor, small congregation which was meeting in an unfinished building. In recounting the achievements of the two ministers, it would be difficult to say which man accomplished the most. Both men left memorials of their service to the town, which will never be forgotten.

Jonathan Dickinson is remembered for his great contributions to Presbyterianism in America, for his sermons, tracts and books, which were printed and widely read on both sides of the Atlantic, for the Presbyterian Churches of Westfield, Connecticut Farms, Rahway and New Providence, which were formed from his Elizabethtown congregation, and for his establishment and first presidency of the College of New Jersey.

Edward Vaughn, so far as the records show, was not a great leader of the Church of England, wrote no books, or tracts which were set down in books for future generations, and never established any new congregations in outlying communities. His greatest memorial is St.

John's Episcopal Church. Against obstacles and handicaps which might dismay and overwhelm a lesser man, he slowly but steadily built up St. John's Church. By faithful ministry and great personal effort, he increased his congregation to respectable size, raised enough money to finish the uncompleted building and left behind a church with strength and vigor which has endured for over 250 years.

The two clergymen lived and worked in the same small town for over 38 years. They were personally friendly toward one another, and each respected the work of the other man. Due to the circumstances of the times, there were several occasions when they were on opposite sides of civil and religious controversies which beset the populace. Since Vaughn was a Rector of a Church of England congregation, he was always on the side of the Lord's Proprietors in their disputes with the independent settlers over land ownership and rents. Dickinson, whose congregation was almost entirely comprised of the independent group, was one of their most vigorous supporters. Indeed, Rev. Vaughn, in 1714, brought civil suit against Elder Joseph Woodruff of Old First Church, and tried to have him evicted from land claimed by both parties. In this case, Mr. Dickinson supported Mr. Woodruff. The Church of England took the position that there was no ordination of ministers which was legal unless it was by the "mother church." Mr. Dickinson wrote a very strong tract which was published and widely read throughout the colonies entitled "Defence of Presbyterian Ordination."

By means of letters and reports sent by Rev. Vaughn to the Secretary of the Society for the Propagation of the Gospel, In London, later generations have access to information about the town and the two churches which might otherwise have been lost. About a year after his arrival in Elizabethtown, Rev. Vaughn wrote:

" The people have not contributed any thing towards my subsistence since I came amongst them, and, indeed, to desire it from them, or to show an inclination for it, would very much tend to the dis-service of the Church, in causing our proselytee to start from us rather than bear the weight of such burthens,

which to their weak shoulders and poverty, would seem intolerable. I frequently visit the Dissenters of all sorts in their houses, and I experimentally find that an affable even temper with the force of arguments is very prevalent to engage their affections and conformity to holy mother, the Church, which I do assure you is considerably increased by late converts from Quakerism and Anabaptism." (Note b.)

A year later, in 1711, Rev. Vaughn wrote this:

" I preach to them in the fore and afternoon of every Lord's day and administer the blessed Sacrament monthly to twenty-eight or thirty communicants. I have baptized since my arrival to this government seventy-two children, besides eleven adult persons, unfortunately brought up in dark Quakerism and Anabaptism, and are now so happy as to be members of the Church of Christ, whose worship they constantly frequent with great devotion and seeming delight." (Note c.)

In 1717, he wrote:

" Elizabethtown itself is a considerable village and equals if not exceeds any in the Province as well in bigness as in number of Inhabitants, custom and education has engaged them for the most part in the Congregational way, but notwithstanding they are not so very rigid in that persuasion as altogether to deny their attendance on my ministry." (Note d.)

In 1731, he wrote:

" My congregation encreaseth not only in this town, but in the neighbouring Towns of Newark, Whippany and the Mountains where I visit and preach to a numerous assembly occasionally and in the wilderness and dispense the Sacrament to them. I have Baptized here and elsewhere

within the compass of two years last past
 556 children besides 64 adults, and find in
 the people a general disposition to receive
 the Gospel according to the way and manner
 taught and established in the Church of England.
 (Note e.)

It was recorded in Dr. Murray's book: "Notes on
 Elizabethtown", that Jonathan Dickinson died only a few
 days prior to Edward Vaughn. When Vaughn was told of
 the death of his fellow minister, he exclaimed: "Oh
 that I had hold of the skirts of Brother Jonathan!"
 (Note f.)

The loss of the two spiritual leaders in so short
 a time must have been a great shock to the townsfolk.
 Both men were great credits to their profession, and
 deserve much praise for their accomplishments in the
 town.

Note a.	Hatfield's History of Elizabeth,	page 329
" b.	" " "	page 356
" c.	" " "	page 357
" d.	" " "	page 359
" e.	" " "	page 360
" f.	" " "	page 361

Deep was the Wound, O Death! and Vastly wide,
When he resign'd his Useful breath and dy'd:
Ye Sacred Tribe with pious Sorrows mourn,
and drop a tear at your Patron's Urn!
Conceal'd a moment, from our longing Eyes,
Beneath this Stone his mortal Body lies:
Happy the Spirit lives, and will, we trust,
In Bliss associate with his precious Dust.

The ministry of Reverend Elihu Spencer: Visiting ministers supplied the pulpit of the old church for almost two years after the death of Mr. Dickinson. It is likely that Reverend James Davenport, minister of the Presbyterian Church at Connecticut Farms conducted some ministerial services during the period, but there was no stated supply named to fill the vacancy. It is not until the spring of 1749 that any stated supply is mentioned in Presbytery or Synod records.

The Reverend Elihu Spencer born February 12, 1721, educated at Yale College, was ordained to the ministry at Boston in 1748. He served as a missionary to the Indians in New Jersey and Pennsylvania prior to coming to Elizabeth-Town. After serving for eight months as stated supply, Mr. Spencer was installed as minister on February 7, 1750. Little is known about his pastorate. The royal governor of New Jersey at the time was Jonathan Belcher, and he made his home in Elizabeth-Town and was a member of Old First Church. Through his offices a royal charter for the church was sought and obtained in 1753.

Mr. Spencer served Old First Church as pastor for seven years. Absence of his name from documents and petitions of the period indicate that he did not enter into civil matters to any great extent. After leaving Elizabeth-Town, Mr. Spencer preached at Jamaica Long Island, St. Georges, Delaware, Trenton and Maidenhead, New Jersey. Mr. Spencer was honored by receiving the degree of Doctor of Divinity from the University of Pennsylvania in 1782. In 1784 he died in Trenton, and was interred in the graveyard of the First Presbyterian Church there. His gravestone inscription reads:

" Beneath this stone lies the body of the Rev. Elihu Spencer, D.D., Pastor of the Presbyterian Church in Trenton, and one of the Trustees of the College of New Jersey, who departed this life on the twenty-seventh of December, 1784, in the sixty-fourth year of his age.

Possessed of fine genius, of great vivacity, of eminent and active piety, his merits as a minister and as a man stand above the reach of flattery.

Having long edified the Church by his talents and example, and finished his course with joy, he fell asleep full of faith, and waiting for the hope of all saints." 27

The ministry of Reverend Abraham Keteltas: After the summer of 1756, when Reverend Spencer left Old First Church, only a short period of time elapsed before a successor was found. By February of 1757, a young minister named Abraham Keteltas was preaching regularly. Mr. Keteltas was of French Huguenot extraction, and was familiar with the French language. He had graduated from Yale College in 1752, and was only twenty-four years old when he first preached in Elizabeth-Town. After a six month "trial period" as a candidate for the pulpit, Mr. Keteltas was ordained pastor of the congregation on September 14, 1757. Once again the church records give little clue to the nature of his ministry. It is known that both Mr. Keteltas and his wife were of high social position in New York City, and frequently associated with the prominent families both in New York and New Jersey.

During Mr. Keteltas' pastorate, the church belfry was provided with a clock for the first time. It was the town clock for almost two hundred years. Since the Trustee's Account Book does not show any expenditure for purchasing the clock it is possible that it was installed and paid for by the public. We know that the first clock had only one face, which was installed toward the east.

The Trustee's Account Book also describes the repair work done on the church during the pastorate of Mr. Keteltas. Expenditures are noted for "Paint for the window frames and doors", and for "Workmen to pry up

the sleepers". Another very interesting entry is for rum. When the clock was installed, there was an entry for "1 quart of rum, 1/4." When the windows and doors were painted, there was an entry for another quart of rum. The job of prying up the sleepers must have been a more difficult task, because the entry includes "2/8 for 2 quarts of rum."

Another entry in the Account Book shows that "June 18, 1759, paid David Meeker Riding to collect m^r. Spencer arrerejes , 5/." The arrearage of Mr. Spencer was marked paid about a year after Mr. Meeker called on him. Similarly, other entries show that someone was sent out to call on those members who fell behind on their subscriptions. The debts were usually paid.

In 1760, about July, a situation of considerable gravity developed between Mr. Keteltas and his session. Without the Session Records, it is impossible to determine the exact nature of the situation, but it resulted in dissolution of pastoral relationships between Mr. Keteltas and Old First Church. The Session and Diaconate met early in September of 1760 and drafted a letter to Presbytery requesting them to dissolve pastoral relationships. This step was taken by Presbytery in late September of the same year. Immediately, Mr. Keteltas filed an appeal to the Synod, which met in May of 1761. Synod upheld the vote of Presbytery, and gave a mild admonition to Mr. Keteltas for the offense. The offense, whatever it may have been, was not of major consequence, since both Presbytery and Synod simply voted an admonition to Mr. Keteltas, rather than a vote of censure. The Trustee's book has two entries bearing on the situation.

"Sept. 10, 1760. To Cash for highering a man
Calling the Deakens and Elders
a Bout m^r Keteltass, 0.2.0."

"Sept. 17, 1760. Paid Thomas Woodruff for him-
self & Expences to Prince Town
& shewing a hors for to carry
Letter to y^e pressbetiry, 1.0.8."

THE ROYAL CHARTER OF THE FIRST PRESBYTERIAN CHURCH

ELIZABETH-TOWN, NEW JERSEY

" George the Second, by the grace of God of Great Britain, France and Ireland King, Defender of the Faith: To all to whom these presents shall come, greeting. Whereas the advancement of true religion and virtue is absolutely necessary for the promotion of peace, order and prosperity of the state; and whereas it is the duty of all Christian Princes and Governors by the law of God, to do all they can for the encouragement thereof; and whereas sundry of our loving subjects of the Presbyterian persuasion, inhabitants of and about the Borough of Elizabeth, within our Colony of New-Jersey, by their humble petition presented to our trusty and well beloved Jonathan Belcher, Esq., our Captain General and Commander-in-Chief of our Province of New-Jersey, and Vice-Admiral in the same, Shewing that the petitioners and others of the same persuasion, inhabitants in and about the Borough of Elizabeth aforesaid, do make up a very large and considerable congregation: That the most advantageous support of religion among them necessarily requires that some persons should be incorporated as Trustees for the community, that they may take grants of lands and chattles, thereby to enable the petitioners to erect and repair public buildings for the worship of God and the use of the ministry, and school-houses and alms-houses, and suitably support the ministry and the poor of their church, and to do and perform other acts of piety and charity; and that the same Trustees may have power to let and grant the same under a public seal, for the uses aforesaid; and that the same Trustees may plead and be impleaded in any suit touching the premises, and have perpetual succession: That also, the known loyalty of the petitioners, and the Presbyterians in general to us, their firm affection to our person and government, and Protestant succession in our royal house, gave the petitioners hopes of all reasonable indulgence and favor, within the same colony where religious rights of mankind are so happily preserved, and where our equal grace and bounty to all our protestant faithful subjects, however differing in opinion about lesser matters, has hitherto been so sensibly felt and enjoyed. The said petitioners, therefore, most humbly prayed our grant of an incorporation to the petitioners, by the name of the Trustees of the First Presbyterian Church in Elizabeth-Town, with all such powers, capacities

and privileges as might be effectual in law, for the purposes aforesaid; and that Stephen Crane, Cornelius Hetfield, Jonathan Dayton, Isaac Woodruff, Matthias Baldwin, Moses Ogden and Benjamin Winans, might be the first Trustees, (which petition, signed with the names of a great number of our faithful and loving subjects, inhabitants in and about the said town,) we being willing to grant: KNOW YE, that we, of our especial grace, certain knowledge and mere motion, have willed and ordained, constituted, given and granted, and for us, our heirs and successors, by these presents, DO WILL, ORDAIN, CONSTITUTE, GIVE and GRANT that Stephen Crane, Cornelius Hetfield, Jonathan Dayton, Isaac Woodruff, Matthias Baldwin, Moses Ogden and Benjamin Winans, from henceforth, and their successors forever hereafter, shall be and remain one body politic and corporate, in deed, fact and name, by the name of the Trustees of the First Presbyterian Church of Elizabeth-Town; and them and their successors, by the name of the Trustees of the First Presbyterian Church in Elizabeth-Town, one body corporate and politic in deed, fact and name, really and fully, we do for us, our heirs and successors, erect, make, ordain, constitute, declare and create, by these presents, and by that name they shall and may have perpetual succession; and also, that they and their successors by the name of the Trustees of the First Presbyterian Church in Elizabeth-Town, be, and for-ever hereafter shall be, persons able in law to purchase, take, hold, receive, and enjoy any messuages, houses, building, lands, tenements, rents, possessions, and other hereditaments and real estate, in fee simple or otherwise, so as the yearly clear value of the same does not exceed the sum of five hundred pounds sterling, the statute of Mortmain or any other law to the contrary notwithstanding; and also, goods, chattles and all other things of what kind or quality soever. And also, that they and their successors, by the name of the Trustees of the First Presbyterian Church in Elizabeth-Town, shall give, grant and devise, assign, sell, or otherwise dispose of, all or any of their messuages, houses, lands, tenements, rents, possessions and other hereditaments and real estate, and all their goods, chattles and other things aforesaid, as to them shall seem meet. And also, that they and their successors, by the name of the Trustees of the First Presbyterian Church in Elizabeth-Town, be and for-ever hereafter shall be, persons able in law and capable to

sue and be sued, implead and be impleaded, answer or be answered, defend or be defended, in all courts of judicature whatsoever. And also, that the said Trustees of the First Presbyterian Church in Elizabeth-Town for the time being, and their successors, shall and may for ever hereafter, have and use a common seal, with such devices as they shall think proper, for sealing all and singular deeds, grants, conveyances, contracts, bonds, articles of agreement, assignments, powers, authorities, and all and singular their affairs and things touching or concerning the said corporation; and also, that the said Trustees and their successors for ever may, as oft as they see fit, break, change and new make the same or any other their common seal. And further, we do of our especial grace, certain knowlege and mere motion, for us, our heirs and successors, by these presents, Will, Ordain, Constitute, Give and Grant, that upon any vacancy among the Trustees of the said First Presbyterian Church in Elizabeth-Town, by death, removal or other incapacity whatsoever, that the Minister or Ministers, Elders and Deacons for the time being, of the said First Presbyterian Church in Elizabeth-Town shall and may meet together at Elizabeth-Town aforesaid, and then and there elect and choose such person or persons out of the congregation of the said Church as they think proper, to supply the vacancy of such Trustee or Trustees, caused by death, removal or other incapacity as aforesaid, And also, that at any and all times whatsoever, when the Minister or Ministers, Elders, and Deacons of the Church aforesaid, or the majority of them for the time being, shall and do judge it proper and for the benefit of the said corporation, that any Trustee or Trustees be removed or displaced from his or their office of Trustee, that then and in such cases the said Minister or Ministers, Elders and Deacons of the said Church, or the majority of them for the time being, shall and may meet together at Elizabeth-Town aforesaid, and are hereby sufficiently authorized then and there to displace and remove from the office of Trustee, any such Trustee or Trustees, and in their room and stead to elect and choose out of the congregation of said Church, any person or persons, to supply the place or places of such Trustee or Trustees so displaced and removed; PROVIDED, ALWAYS, that the number of said Trustees exceed not seven, and every Trustee so elected and appointed aforesaid, shall by virtue of

these presents, and of such election and appointment, be vested with all the powers and privileges which any of the other Trustees has or had.

And we do further will and ordain, give and grant, that the Trustees of the said First Presbyterian Church in Elizabeth-Town, and their successors for the time being, shall from time to time have power to choose their President out of the Trustees for the time being, who shall have the custody of the public seal of the said corporation, and all the books, charters, deeds, and writings any ways relating to the said corporation; and at all times hereafter, as occasion shall require, to a meeting of the said Trustees at Elizabeth-Town aforesaid, for the execution of all or of any of the powers hereby given and granted. And in case of sickness, absence or death of the President, all the powers by these presents granted to the President, shall be and remain in the eldest Trustee upon record, until the recovery or return of the President, or until a new President be chosen as aforesaid. And we do further will and ordain, give and grant, that all and every act and order of five of the said Trustees, but not of any lesser number, consented and agreed to at such meeting of the Trustees aforesaid, shall be good, valid and effectual to all intents and purposes, as if the whole number of the Trustees had consented and agreed thereto. And we do further will and ordain, that all the acts of the said Trustees, shall from time to time be fairly entered in a book or books, to be kept for that purpose, by the President of the Trustees for the time being, which book or books, together with the seal of the said corporation, and all the charters, deeds, and writing whatsoever, belonging any ways to the said corporation, shall be delivered over by the former President, to the President of the said Trustees newly elected, for the time being, as such President shall hereafter from time to time successively be chose. And lastly, we do of our especial grace, certain knowlege and mere motion, for us, our heirs and successors, by these presents, give and grant unto the said Trustees of the First Presbyterian Church in Elizabeth-Town, and their successors for ever, that these our Letters Patent, or the enrolment thereof, shall be good and effectual in the law, to all intents and purposes, against us, our heirs and successors, without any other license, grant or confirmation from us, our heirs and successors hereafter, by the said Trustees of

the First Presbyterian Church in Elizabeth-Town, to be had or obtained, notwithstanding the not reciting or mis-reciting, or no naming or mis-naming, of the aforesaid offices, franchises, privileges, immunities, or other the premises, or any of them notwithstanding a writ of ad quod damnum hath not issued forth to enquire of the premises, or any of them, before the ensealing hereof, any statute, act, ordinance, or provision, or any other matter or thing, to the contrary notwithstanding: To have, hold and enjoy all and singular the privileges, advantages, liberties, and all other the premises herein and hereby granted and given, or which are meant, mentioned or intended to be herein given and granted, unto them the said Trustees of the First Presbyterian Church in Elizabeth-Town, and to their successors for ever.

In testimony whereof, we have caused these our Letters to be made Patent, and the Great Seal of our said Province of New-Jersey to be hereunto affixed.

Witness our trusty and well beloved Jonathan Belcher, Esq., Governor and Commander-in-Chief of our said Province in New-Jersey, this twenty-fifth day of August, in the twenty-seventh year of our reign, and in the year of our Lord one thousand seven hundred fifty and three."

"I have perused and examined the within Letters Patent, and find nothing therein contained but what is consistent with the honor and interest of the Crown.

Aug. 18, 1753. Jo. Warrell, Att. Gen.'

"August 22d, 1753, The within Charter of Incorporation being read in Council, the same was approved of, and his Excellency the Governor was advised to grant the same.

Cha. Read, Sec'y"

After leaving Elizabeth-Town, Mr. Keteltas retired to Jamaica, Long Island, where he supplied churches for many years. Due to his knowledge of both French and Dutch, he was frequently guest speaker in the foreign language churches of New York. Keteltas was very active against the British in the Revolutionary War, and after the Battle of Flatbush, he was forced to flee to New England for safety. After the end of the war, Keteltas returned to Jamaica, where he died in 1798. His remains are interred in the cemetery of the First Presbyterian Church of Jamaica. The inscription on his gravestone reads:

" Sacred to the memory of the Rev. Abraham Kettletas, Obt. 30th Sept. 1798, A. B. 65 Years, 9 mos. and 4 days. He possessed unusual talents, that were improved by profound erudition, and a heart firmly attached to the interests of his country. His mind was early impressed with a sense of religion, which fully manifested itself in the choice of the sacred office, in which he shone as the able and faithful divine. It may not perhaps be unworthy of record in this inscription, that he frequently officiated in three different languages, having preached in the Dutch and French Churches in his native city of New York.

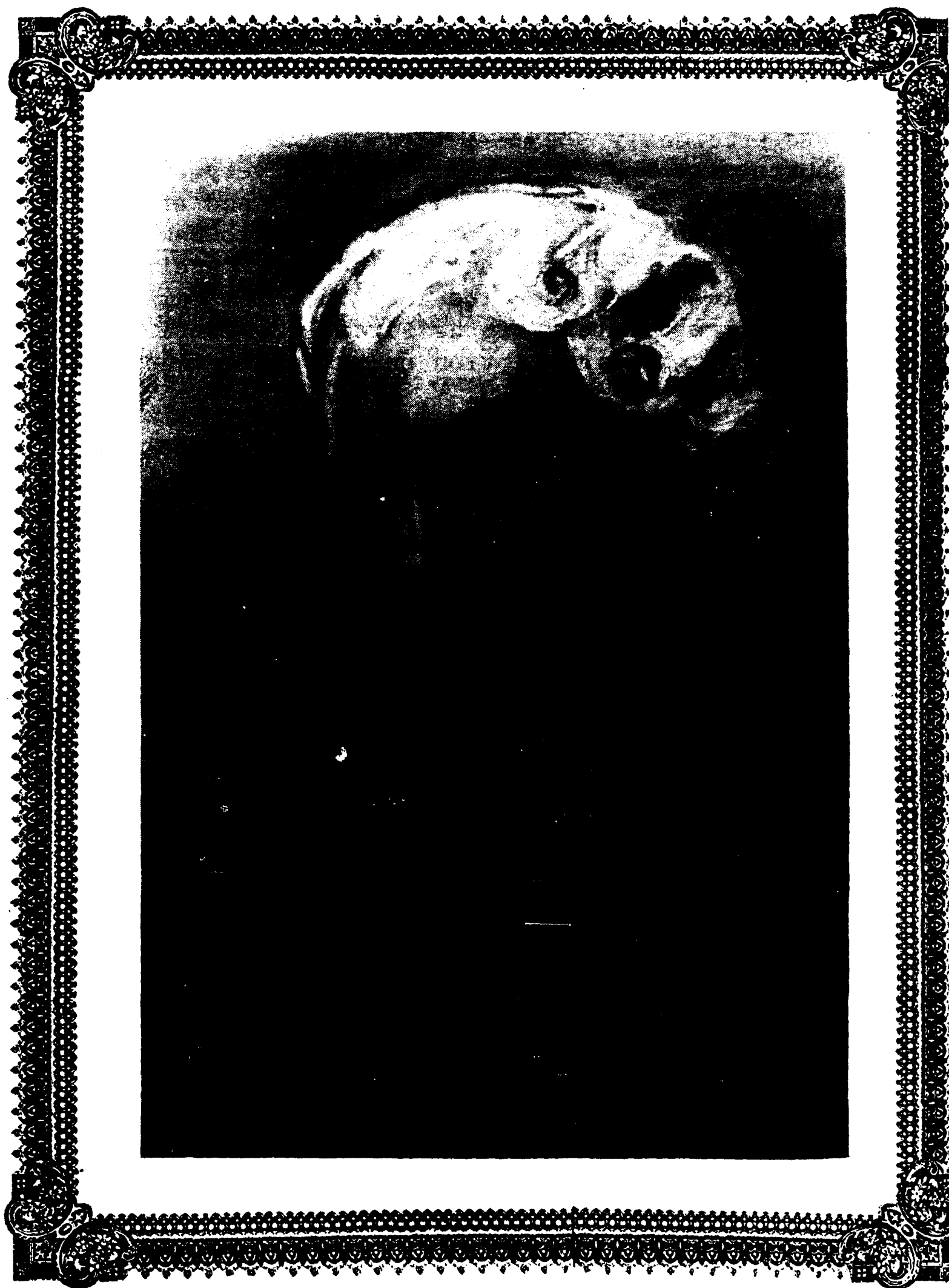
Rest from thy labors now thy work is o'er:

Since Death is vanquished, now free grace adore;
A crown of glory sure awaits the just,

Who served their God, and in their Savior trust." 28

Early ministry of James Caldwell: The Trustee's Account Book shows there were about twenty different ministers who occupied the pulpit following the removal of Reverend Keteltas. Mr. Joseph Treat, Mr. William Kirkpatrick, and Mrs. James Caldwell were frequent ministers, although none of them was an official stated supply recognized by Presbytery. After the pulpit had been vacant for one and one half years, the congregation finally called Reverend James Caldwell in November, 1762.

James Caldwell was a Virginian by birth. He grad-



REV. JAMES CALDWELL
(Minister from 1762-1781)

uated in 1759 from the College of New Jersey, which was then located at Newark, New Jersey. He was ordained in the Presbytery of New Brunswick on September 17, 1760, and was formally installed as minister of First Presbyterian Church of Elizabeth-Town in March of 1762. He was twenty six years old at the time, and is described as possessing a fine voice and appearance. Although Mr. Caldwell was single when he became minister, he soon married Hannah Ogden, of Newark, a direct descendent of "Old John" Ogden, one of the founders of Elizabeth-Town. James and Hannah Caldwell settled in Elizabeth-Town shortly after their marriage on March 14, 1763, and began a pastorate which was fraught with more excitement, danger, and tragedy than the pastorate of any other minister who ever occupied the pulpit of Old First Church. Certainly no clergyman in this section of the country was as active in stirring the citizens of his community to action in the American Revolutionary War. Mrs. Caldwell, by her tragic death, did much to stiffen the resistance of a discouraged populace.

Shortly after Mr. Caldwell was installed as minister, the Trustees took action to refurbish the church buildings and grounds, as described in this excerpt from the Trustee's Book.

"April 21, 1762.

The Board of Trustees approved the following actions:

That the Burial Ground be inclosed with a close Board Fence wth red Cedar Posts and that a sufficient Number of Posts be set up before the s^d Fence for the Convenience of fastening Horses &c.

Also Agreed that a Neat Pale Fence be built to inclose a Court Yard in the Front and South End of the Church with a double Rail on the outside with convenient Turnpikes to defend the same from any injuries by Horses &c and the s^d Fences with well painted.

Also it is agreed that the Church be painted within with some light Color- and that any other necessary repairs be done.

Mr. Samuel Woodruff is intrusted to oversee the work and make every effort to see to its completion

with all possible expedition."

The congregation was not as large at the beginning of Reverend Caldwell's pastorate as it had been some fifteen years earlier, at the time of Dickinson's death. Caldwell began an active campaign which included frequent church services, in addition to door to door visitation throughout his parish. His efforts were aided by two brief visits from the celebrated evangelist, George Whitefield, in November, 1763. Judging by the collections taken up and recorded in the Trustee's Book, Whitefield's appearances attracted large audiences.

We are afforded another glimpse of the early work of Reverend Caldwell by this mention in a report by the Rector of St. John's Church, Reverend Dr. Thomas Chandler, of Mr. Caldwell. The report, made to the Society for the Propagation of the Gospel in England, is dated July 5, 1764. Mr. Caldwell had then been minister for barely two years.

"The Dissenting Teacher of this place is a man of some parts and of a popular address and has y^e appearance of great Zeal and Piety. He preaches frequently thrice on Sundays gives and Evening Lecture every Thursday in the Meeting-house besides praying and exhorting from house to house, many of my people of course fall in with his Evening lectures, and it is natural to suppose that some of them are captivated with y^e appearance of so much Zeal and Piety. At y^e same time y^e Dissenters almost to a man are watching every opportunity to promote y^e cause and not so much as a negro can fall in their way but some of them will try to proselyte him and they are now provided with a very strong argument for that purpose taken from those sudden and instantaneous conversions which within 6 months have frequently happened in this and y^e adjacent Towns amongst y^e Dissenters whereas there have been none in y^e Church." 29

It is evident from Dr. Chandler's report that there was a degree of animosity between the Church of England cleric and the Presbyterian minister. Indeed, this hostility steadily increased over the years until, as elderly citizens testified in the early nineteenth century, Dr. Chandler and Rev. Caldwell would not even walk on the same side of the street. The congregations of the two churches also developed an antipathy, one toward the other. The seeds of the Tory-Patriot struggle which made the Revolutionary War so terribly bitter were deeply rooted in the Elizabeth-Town area well before the war erupted.

Church Officers who served in the First Century:

Elders: Robert Ogden, Matthias Hetfield, Joseph Woodruff, William Miller, David Whitehead, John Ogden, Ephriam Price, Joseph Lyon, Samuel Woodruff, Joseph Ogden, Robert Ogden, Jr. and Thomas Tobin.

Deacons: Jonathan Ogden, Matthias Hetfield (also Elder), Robert Ogden (also Elder), David Whitehead (also Elder), John Woodruff and Oliver Spencer.

Trustees: Stephen Crane, Cornelius Hetfield (President), Jonathan Dayton, Isaac Woodruff, Matthias Baldwin, Moses Ogden, Benjamin Winnas, Samuel Woodruff (President) and William Peartree Smith.

Note: The Session Records are missing for the years prior to the War. It is likely they were destroyed when the church was burned. The records of Elders and Deacons are probably incomplete. The listing of Trustees is correct, for their records are complete.

UNIT THREE: THE SECOND CENTURY

The church prospered financially and grew in membership toward the middle of the 18th century. In 1766, it was deemed necessary to enlarge the structure, so a committee consisting of Messrs. Samuel Woodruff, Jonathan Williams, Samuel Wood, Benjamin Spinning, William Peartree Smith and Elias Dayton was authorized to raise enough money by subscription to add 16 feet to the length of the building by an addition to the rear. The roof of the whole church was to be covered with new cedar shingles. About four months later, the Trustee's Book shows that Samuel Woodruff was commissioned to repair the roof of the spire, mend the ball and cock wind vane, make a ceiling over the bell and to paint the rails and mouldings of the belfry white.

Not long after the enlarging and refurbishing was completed, the Trustees decided upon a different manner of financing the operation of the church. Instead of depending upon collections taken up at each service, it was decided to rent the pews to the members of the congregation for a fixed annual rental which was to be paid quarterly. A committee set a value on each of the pews, and published the schedule of rates. Families signed up for specific pews and were given indentures which virtually gave them ownership of the pew concerned. For a number of years, the system worked very well, but it was so rigid, that when periods of inflation came, and the operating costs of the church increased, there was no easy way to increase the pew rents to compensate. The system continued for about 110 years before it was abandoned, and there were some embarrassing difficulties on a number of occasions because of it.

One of the most serious of the embarrassing disputes over pew rents came in 1856, when a civil suit was brought by a member over an effort by the Trustees to increase his pew rent. This particular dispute finally led to the Trustees appealing to the Assembly of the State of New Jersey for a change in

the laws of the State. The law is contained in Chapter LXXVIII, Page 240, of the New Jersey Laws of 1857. It is entitled: "An Act supplemental to the charter of the First Presbyterian Church of Elizabethtown." The law permitted the Trustees, in case of anyone falling in arrears in paying pew rents by over one full year, to have the pew taken away and sold or rented to other parties.

The Academy: In August of 1767, a number of the prominent men of the community subscribed to a fund to erect and finance a school for the town. The site selected was at the north-west corner of the burial ground of Old First Church property. The Messrs. Tapping Reeve and Ebenezer Pemberton were hired to be the first schoolmasters, and the committee to have oversight of the school were the Rev. James Caldwell, the Rev. Thomas B. Chandler, D.D., Timothy Edwards, William Peartree Smith, John Chetwood and Elias Boudinot.

In 1769, Joseph Periam took over the duties of schoolmaster, and after serving for two years, his place was taken by Francis Barber. The Academy continued under the instruction of Mr. Barber until it was forced to suspend activity during the Revolutionary War. The British soldiers set fire to the Academy on February 25, 1779, and seriously damaged, but did not totally destroy it. Francis Barber joined with the American forces, and served with distinction in the New Jersey Brigade, reaching the rank of colonel.

From the time of its founding in 1767, until it suspended operations in 1777, many of the prominent citizens of the area sent their sons to the Academy. Aaron Burr and Alexander Hamilton were students during this period, but were not there at the same time.

The Spiritual and Financial Condition of the Church: In 1769, Rev. Caldwell was appointed by the Synod to accompany the Rev. John Witherspoon, D.D. on a trip to Virginia in order to raise money for the College of New Jersey. This was a wonderful opportunity for the comparatively young Mr. Caldwell to learn from one of the most famous educators and clergymen of

the age, by associating with him for an extended period of time. Upon his return from this preaching mission, Mr. Caldwell began a program of preaching and lectures in the church which excited great interest among the unchurched of the community. It is reported that well over 100 new members were taken into the membership on Profession of Faith, and Mr. Caldwell greatly enhanced his reputation and fame. Upon returning from the Virginia preaching mission, Mr. Caldwell was chosen to be a Trustee of College of New Jersey, -- a very great honor for so young a man.

Attendance at services in the old church was very good, and the congregation raised Mr. Caldwell's salary on two occasions in the next five years. Mr. Caldwell, about this time, began to take an increasingly strong position in the matter of independence for the American Colonies. He was an active champion of the rights of the colonists to have part in their government, and spoke strongly in opposition to the acts of the British King and his ministers.

In the congregation, just prior to the outbreak of the Revolutionary War were Governor William Livingston, Abraham Clark, Elias Boudinot, Robert Ogden, Sr. and his sons Robert, Matthias and Aaron, Stephen Crane, Elias Dayton and his son Jonathan, William Peartree Smith, Oliver Spencer and Francis Barber. All of these men went on to fame in the war which soon followed.

The records show that Mr. Caldwell preached two services on the Sundays he was in Elizabethtown. His first service lasted from 10 A.M. until Noon, and the second ran from 2 P.M. until 4 P.M. One Sunday each month, Mr. Caldwell preached at the Presbyterian Church at Springfield.

From Church records, it would appear that there was some type of disturbance which annoyed the officers at worship services. In the Trustee's Book for 1771 is a notation that Messrs. Isaac Arnett, James Carmichael, Joseph Hains, David Ogden, Joseph Meeker, Daniel Price, Jonathan Price, Daniel Sayres, Benjamin Spinning, Nehemiah Wade, Abraham Woodruff, Nathan Woodruff, Samuel Williams, Jonathan Williams, David Woodruff, and Benajmin Winans were to remain in the church in pairs between the two services, in order to Keep Silence and Christian Discipline."

Historic Incident: Duties of 1766 Sextion.

On March 24, 1766, the Trustees of Old First Church appointed Mr. William Woodruff to be the sexton of the church, and set down the following list of his duties and responsibilities:

"The Sexton is to attend to these duties:

- 1st. He must attend the Ringing of the Bell at all proper Seasons when Divine Service is to be performed, and to open the Doors and Windows when necessary.
- 2nd. He is once every fortnight, at least, to take Care that the Church be thoroughly swept out, Seats & Isles: and that the Benches and Tops of the Seats be afterwards well & neatly dusted off.
- 3rd. Once every three months the Alleys below the Pulpit Stairs must be Washed out and well sanded, and this is to be done the Beginning of the Week in order to be thoroughly Dry the Sunday following.
- 4th. For Evening Lectures You are to get the Candles, Such as the Trustees shall direct, & Illuminate the Church in Every Part where places are or Shall be Provided to receive Candles. And at the Conclusion of the Prayer before Sermon, you are immediately to go up and Snuff the Pulpit Candles & the rest of the Candles in the Church. When you judge the Sermon to be about half finished you are once more to Snuff the Candles in the Pulpit and at the Clerk's Desk. Now and at all other times, when there is Occasions, for your going about in time of Service to walk as Softly and lightly as Possible.
- 5thly. You are to be very Careful of the Silk Hangings & Cushions that they receive no Injury by Dust Spots or otherwise, and to fold them Smoothly to prevent Wrinkling.

These are to be Used only in the Day time. You are to put them up just before you Ring the first Bell, on the Sunday Morning & to take them Down after Service in the Afternoon and to Lock them up in the Place Provided. Then you are to put up the Brass Arms & Velvet Cushion which with the Bible you must cover from the Dust, whenever the Church is to be Swept. You are also to observe not to put up the Hangings for the Clerk's Desk on the Morning of Communion Days.

- 6th. You are to See that the Pulpit Door is always Opened ready for the Minister's Entrance & the Bible opened on the Cushion. That the Doors of the Church be kept Shut in Cold & bad Weather after Prayer is begun; and Near the Conclusion of the last Psalm that you throw open all the Doors that the Congregation may readily pass out.
- 7th. When Strangers come in, Men or Women, who appear to be at any Loss for a Seat, you are Immediately to direct them to the Stranger's Seat and if that should be full you are to Show them any other Seat in the Church where you Judge there will be most Room, whither among the new or Old Seats.
- 8th. All Notes that shall be delivered to you for the Minister Requesting prayers, you are to carry up to him while the first Psalm is Singing.
- 9th. When you Observe any one or more of the Collectors of the Contribution to be absent, you are to take one or more of the Boxes, while the last Psalm is Singing, and Carry the same to other of the Elders or Deacons present to Collect in the Room of Such Absentee, telling them in whose Room that such Person may know where to Collect.

- 10th. You are to prevent as much as in you lies all Undue Noises and Disorders, and Suffer no White Boys or Girls to be Standing or Setting on the Gallery or Pulpit Stairs, or any to play or Continue out of doors during divine Service. And to stop their running out untill the blessing is given. And if at any time you cannot prevent unruly behavior during Service you are Immediately to Step to one of the Magistrates or Elders present & inform them of the same.
- 11th. You are Always to take your own Seat in the Pew on the left side of the Front Door as the most convenient for your Observing everything that passes within & without Doors & where anyone of the Congregation who may have Occasion to Speak to you may always readily find you.
- 12th. You are to keep the Church carefully locked up when there is no Service, and all the Windows shut, and to be Answerable for any Damage received through your Neglect.
- 13th. You are Weekly to wind up & Regulate the Church clock and whenever out of order to give Notice to one of the Trustees.
- 14th. You are to Notify Meetings of the Trustees to the several Members whenever required by the President.
- 15th. You are to attend any little Services about the Church or Clock whenever Necessary or required by the President or Trustees, for the Time being, and to Perform every Duty belonging to & usually performed by the Sexton of a Church.
- 16th. You are Carefully to Observe in the burial of the Dead to keep the Bodies of the Respective particular Families of the Congregation together as much as possibly can be done.

17th. You are not to Suffer any person to dig a Grave in the Burying Yard without your Marking out the Spot. Nor are you to Suffer any Person not of the Congregation to be interred in the Yard Without the liberty of one of the Trustees.

18th. You are to receive no higher Fees for your Services than the following:

For Ringing the Bell for a funeral	3.6
For inviting to a Funeral	3.6
For digging a Grave according to size of Body from 0.2.6 to	7.0
For Marking out the Spot for another to dig	1.0
For Diging a Grave in the Church according to Size from 0.5 to	10.0
To receive for the Trustees for a Grave in Church for an Adult	3.
Do For a Youth	2.
Do For an Infant	1.10

The Trustee Records show that Mr. Woodruff accepted the conditions and was paid 39 Shillings per annum, and the usual perquisites. This annual salary is roughly equivalent to \$10.

The Early Revolutionary War Period: As tensions grew throughout the American colonies, few places in the land had such support from the pulpit as the people of Elizabethtown. Mr. Caldwell was an ardent patriot, whose every sermon and prayer contained reference to the acts of the King and his ministers. Mr. Caldwell hammered hard on the point that the common man had a dignity before God, and that oppression from earthly powers was not in accordance with God's Law. Every plea of the minister served to prepare the minds of his congregation for the struggle he could foresee, and much of the patriotism shown by the men of Old First Church was due to the efforts of their beloved pastor.

Equally vigorous was the Rev. Dr. Thomas Chandler of St. John's Church, who espoused the cause of the loyalists. He exhorted his congregation to support the English King, and not to follow the rebellion being urged by his fellow minister across the street. It is said that Mr. Caldwell and Dr. Chandler were so violently opposed to each other that they would keep on opposite sides of the street to avoid having to meet and speak with one another. It is understandable therefore, that the populace of Elizabethtown was sharply divided in loyalties and that nobody was neutral.

When the war actually started, Old First Church supplied a large number of officers and men to the American cause. The following list is believed to be correct:

(Governor)			
"General	William Livingston	Captain	David Lyon
"	Elias Boudinot	"	Samuel Harriman
"	Elias Dayton	"	William Britton
"	Jonathan Dayton	"	Benjamin Winant
"	William Crane	"	Shepard Kollock
"	Philemon Dickinson	"	Jonathan Piers
Colonel	Aaron Ogden	"	Baker Hendrick
"	Moses Jaques	"	Obadiah Meeker
"	Matthais Ogden	"	David Woodruff
"	Oliver Spencer	"	Matthais Lyon
Lt. Col.	Brockholst Livingston	"	John Clawson
Major	William Shute	Lieutenant	Ephraim Woodruff
"	Ezekial Woodruff	"	William Ramse

Major	Nehemiah Wade	Lieutenant	Moses Ogden
Captain	Jeremiah Ballard	Adjutant	Luther Halsey
		Quarter-	
		Master	William Woodruff
Private	Ezekiel Baker	Private	Lewis Mulford
"	William Brown	"	Henry Norris
"	Moses Austin	"	Matthias Ogden
"	Ichabod Chandler	"	John N. Oliver
"	James Chandler, Jr.	"	Farrington Price
"	Samuel Chandler	"	George Price
"	James Crane	"	Nathaniel Price
"	Nathaniel Crane	"	Ralph Price
"	Stephen Crane	"	Tenrub Price
"	Daniel Dayton	"	William Ramsden
"	Jacob Foster	"	Ephraim Sayre
"	Samuel Halstead	"	William Smith
"	Stephen Harrison	"	Benjamin Spinning
"	Aaron Hetfield	"	Abraham Tucker
"	Benjamin Lyon	"	Charles Tucker
"	Joseph Lyon	"	Benjamin Williams
"	Moses Lyon	"	David Williams
"	Michael Magie	"	Moses Williams
"	Jonathan Meeker	"	John Winans
"	Joseph Meeker	"	Moses Winans
"	Benjamin Miller	"	Aaron Woodruff
"	Moses Miller	"	Daniel Woodruff
"	Samuel Moorehouse	"	David Woodruff
"	Benjamin Mulford	"	Job Woodruff
"	John Mulford	"	Uzal Woodruff
"	Jonathan Chandler	"	William Williams

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Elizabethtown Chapter, S.A.R. Roster: 1954
 Sesquicentennial Committee 1926: "Revolutionary
 History of Elizabeth"

War arrives at Elizabethtown: The main British supply base during the war was on Staten Island. Elizabethtown, being the nearest mainland city west of the island was literally a "no man's land." Both sides occupied the town on several occasions, and the residents who did not flee from the area were repeatedly forced to give up food, homes, horses, cattle, furniture and clothing either by legitimate military requisition, or by seizure by roaming bands of "irregulars." The conditions were anything but happy for those who remained in the town. Whenever it was safe to do so, Rev. Caldwell came into town to preach and visit with the people. As far as he could, he gave solace, courage and hope to his congregation. It is said that he preached in the church on some Sabbaths with loaded pistols lying next to the Holy Bible, while sentries were on the belfry alertly watching for enemy raiders.

The church, on several occasions, was used as a resting place for the tired soldiers, and sometimes was used as a temporary hospital for the wounded. Many of the homes in the town were used to bivouac troops during the periods of occupation. The Academy building on the north end of the church property was used as a supply depot by both armies during periods of occupation. Early in the 19th century, an old man told the Rev. Dr. McDowell that when he was a boy, he well remembered that the congregation had to brush off the pews to remove spilled food and bandages left behind by previous occupants of the church before starting the services.

Discouraging as conditions were, there is little doubt that divine services were conducted in the church throughout all the periods of occupation.

The Parsonage destroyed: On the night of February 24, 1779, a British raiding party made a surprise attack on the town before dawn, intending to capture Governor Livingston in his residence at Liberty Hall. The governor was not at home, so the soldiers did some looting, and then retreated in order not to become captured by the American troops entering the town from the west. During their retreat, the raiders set fire to the military barracks and Rev. Caldwell's Parsonage, burning both very severely. Another group of raiders entered the Academy

Historic Incident: The Hannah Arnett Story

Elizabethtown was always independent in spirit, having opposed the British authority from the days of Governor Philip Carteret way back in 1666, and continuing a stubborn opposition down through the years. When the cause of American independence took substance in 1775, with open rebellion at Boston, the townsfolk were most active in support of the action. The town furnished a large number of men to the American army, and the citizens were very confident of the ability of the army to defeat the British and establish a new nation, independent of Great Britain.

During the latter half of 1776, the British army abandoned Boston, and moved southward toward New York and Philadelphia. The American forces found the enemy much stronger and more skillfully led than they had supposed, and instead of an easy victory, they learned that they were in a real and desperate struggle, with the outcome very much in question. In August of 1776, the British army inflicted a devastating defeat upon the Americans at Brooklyn. In September, another defeat was incurred at the Battle of White Plains. In October, General Washington had to flee from New York after a battle in Harlem at Fort Washington. The last and bitterest defeat came in November 1776, when the British overwhelmed Fort Lee, in New Jersey, and General Washington had to retreat in disorder resembling panic across the province to Pennsylvania.

Late in November of 1776, the British occupied Elizabethtown, Newark, Jersey City and Perth Amboy, and there was no American Army anywhere in the province capable of contesting their positions. The military commanders of the British were two brothers, General William Howe and Admiral Richard Howe. These men decided to be gracious to the civilian population, and issued a proclamation offering to protect the life and property of any civilians who would declare themselves to be peaceable British subjects, and promise not to bear arms or encourage anyone else to do so, against their sovereign, King George III.

The offer seemed good to many of the people. The events of the past few months did little to encourage any hope of defeating the powerful British army, and the optimism, hope and enthusiasm which had initially attended their thoughts had been replaced by panic and despair. It looked very much as though the disciplined and experienced British army would overwhelm the ill trained, ill equipped American army.

Isaac Arnett, a Trustee of Old First Church, lived on the north side of East Jersey Street, near to the site of the Elizabeth Carteret Hotel. When the British offer of amnesty and protection was known, he called a meeting of some of his friends at his home to discuss the matter. The men were all property owners and settled business men, who had much to lose if they did not accept the British offer. Having witnessed the disorderly flight of the American army, and heard of the easy victory of the British army at Brooklyn, White Plains and Fort Lee, it seemed foolish to entertain any further thoughts of American independence, and they were about to enter into a pact to accept the British offer.

At this critical juncture, Hannah White Arnett, wife of the host, who had been listening from the adjacent room, entered the meeting and made an impassioned plea for them not to give up so easily. She spoke so strongly in support of the American cause that she shamed the men into reversing their opinion, and they decided not to support the protection of the British army. No witness ever set down the exact wording of her statements, but they were effective, and the men left Mr. Arnett's house determined to fight to the end for the cause they believed in. After the war was over, the town acknowledged that Hannah Arnett was responsible for rekindling hope among the men of the town that the American cause would ultimately prevail.

Hannah Arnett and her husband are buried just inside the stone wall in front of the graveyard of Old First Church. Set in the stone wall, near her grave, is a white tablet with this inscription:

" Near here rests Hannah White Arnett, died 1823, aged 90 years. Her patriotic words, uttered in the dark days of 1776, summoned discouraged men to keep Elizabethtown loyal to the cause of American Independence. Erected by Boudinot Chapter, Daughters of the American Revolution, 1909.

Note: In an account of this incident written up over 100 years ago in "Dr. Tuttle's Revolutionary Forefathers of Morris County", Hannah Arnett is credited with using these words in her plea to her husband and his friends:

'What greater cause could there be than that of country? I married a good man and true, a faithful friend and loyal Christian gentleman, but it needs no divorce to sever me from a traitor and a coward. If you take the infamous British protection which a treacherous enemy of your country offers, you - you lose your wife and I - I lose my husband and my home."

building on the church property and looted all the supplies they could carry and then set fire to the structure. It is reported that after the raiders had beat a hasty retreat, two ladies who lived nearby managed to roll out 26 barrels of flour stored in the Academy before the building was consumed by the flames. The ladies are identified as Mrs. Egbert and Mrs. Hannah Arnett, both members of Old First Church.

The loss of the parsonage was but the first of a series of devastating losses suffered by the congregation of the old church. The Academy, which stood on church land, was not, in the strict sense of the term, a church property. It was owned and operated by a group of local citizens, most of whom were members of the church, but was a private grammar school for the classical education of the youth of the town.

The Church destroyed: The next great loss suffered by the congregation came less than a year later, on January 25, 1780. On this date, a contingent of British troops again raided the town by night, trying to surprise and capture the American troops stationed in the town and at Newark. The raid was but a short one in total time, but before the raiders left town, they set fire to Old First Church and the adjacent Court House, burning both structures to the ground.

The church, which was erected 56 years before during the ministry of Rev. Jonathan Dickinson, was a greatly loved landmark of the town. From its pulpit such famous preachers as George Whitefield, David Brainerd, Gilbert Tennent, Aaron Burr, senior and Jonathan Edwards had proclaimed the Gospel. It was the house of worship for the largest congregation in Eastern Jersey. Its destruction by fire was an irretrievable loss, since in those days, such protection as fire insurance was not available.

A terribly tragic aspect of this infamous deed was the fact that the British raiding party was guided into Elizabethtown by three brothers, Cornelius, Job and Smith Hatfield, - sons of Ruling Elder Cornelius Hatfield, senior. These young men were ardent Tories, with hatred for the Americans who favored independence. The hatred between fathers and sons, between neighbors

and between once close friends, was one of the saddest outgrowths of this terrible struggle.

There are several newspaper accounts of the destruction of Old First Church, which vary in degree of sympathy and emphasis, dependent upon the policies of the editors. The following items are good examples of "slanted journalism."

" A party of the enemy, consisting of about three hundred infantry, under the command of Colonel Van Buskirk, of the new levies, and about sixty dragoons, with several refugees-the whole number nearly four hundred crossed on the ice from Staten Island to Trembly's Point, about three miles from Elizabeth-Town, last Tuesday night. From thence they were conducted by Cornelius Hetfield, Job Hetfield, and Smith Hetfield, their principle guides, the nearest and most retired route to Elizabeth-Town. They entered the town, in two divisions, before the alarm was sounded. As soon as the troops that were in town (consisting of about sixty men) perceived their danger, they retreated; however, they took a major who was commandant of the place, and two or three captains that lodged in town that night, and a few troops. They then set fire to the Presbyterian Meeting and the court-house, which were consumed; plundered, insulted and took off some of the inhabitants, by the way of De Hart's Point, whose house they likewise consumed." 31

" On Tuesday night, the 25th inst., the rebel posts at Elizabeth Town were completely surprised and carried off by different detachments of the King's troops. Lieut. Col. Buskirk's detachment, - consisting of about 120 men from the 1st and 4th battalions of Brig. Gen. Skinner's brigade, with 12 dragoons under the command of Lieut. Stuart, moved from Staten Island early in the night, and got into Elizabeth Town without being discovered, between the hours of 10 and 11. With little resistance, they made prisoners 2 majors, 3 captains, and 47 privates, among whom were 5 dragoons, with their horses, arms, and accoutrements. Few of the

Historical Poem: The Burning of Old First Church

Among the miscellaneous letters, documents and papers in the church archives, the following poem was found in its original manuscript form. The poet who wrote these lines was an important layman in Parson Caldwell's congregation during the Revolutionary War period. David Chandler served on several important committees of the church, although it is not recorded that he served on any of the official boards. Mr. Chandler was elected by the congregation to serve, along with certain Elders, Deacons and Trustees, in finding a new parsonage after the original parsonage was destroyed by incendiary fire set by British raiders on February 24, 1779. The church records also list Mr. Chandler as a member of the committee elected to raise money to rebuild the church, after it was burned down on January 25, 1780.

Careful investigation has failed to disclose any prior publication of this poem within the past 150 years. Dr. Edwin Hatfield, in his excellent book "History of Elizabeth" mentions this poem, but did not quote it. Dr. Hatfield's comments on this poem follow: "One of members regarded himself as a poet. In 1814, was published a tract of 21 pages, entitled 'The Miscellaneous Works of David Chandler, Elizabeth-Town, New Jersey.' It contains 27 stanzas on the burning of the E. Town Meeting House, Jan. 25, 1780; and twelve other pieces in rhyme, all rather of the doggerel sort." 33

Despite the relatively poor recommendation given the poem by Dr. Hatfield, it is quaint and interesting in its language, and will be quoted in full, as follows

" Some Verses composed upon the Enemies burning the presbyterian meeting House in Elizabeth Town in January 25th, A.D. 1780.

Why has the Lord indulg'd a Band
of Ruffians to infest our Land?
Near Midnight they approached the Town,
to burn our House of Worship down.

Their first attempt in vain they try,

The reluctant fire seems to die.
 But soon they try the other End,
 And lo! the kindling flames ascend.

Come Zion's Mourners, view with Tears,
 Our Father angry now appears,
 A wrathful frown his Brows assume,
 Which to dark Midnight add a Gloom.

Alas! the Building all has fell,
 The Pulpit, Pinnacle & Bell,
 And Rows of beautiful Windows round,
 Are melted and lie on the ground.

No Preacher from the Desk we hear,
 No Gospel table does appear,
 No Elements of Wine & Bread,
 No more our feet the Alleys tread.

No Infants there to God are given,
 No mercies asked of bounteous heav'n,
 No more our Youth the Galleries throng,
 Nor raise their Voices with a Song.

No more the Bell invites us near,
 That we the Words of Life may hear,
 No more we hear its solemn toll,
 Speak the Departure of a Soul.

Let Preacher, People, all enquire,
 What has provok'd Jehovah's Ire,
 And if the item can be found,
 We'll purge it out from Isreal's Ground.

Tis for our Sins, that angry heaven,
 Has to our foes such license giv'n.
 We must obey our father God,
 Lest he take down a larger Rod.

Ain't want of Love to God a Sin?
 And Oh! how common that has been!
 And want of Love to one another?
 And yet how many hate their brother!

" Ain't speaking Truth what is enjoin'd
 By God on all the human kind?
 And yet be false, haw many dare,
 When God and Angels witness are.

Justice to do, and Mercy Love,
 Surely are Precepts from above.
 And yet Extortioners abound,
 And Pity's seldom to be found.

When Zaccheus did Salvation find,
 It taught him Justice to Mankind,
 Made him rejoice to help the poor,
 And what he took by fraud restore.

But now alas! how many Men!
 Are proud of their dishonest Gain,
 They over-reach, and live in guile,
 And say they're Christians all the while.

Is this not high Contempt of God?
 Contempt of Jesus' cleansing Blood?
 No Mark of Grace, that Mortal gives,
 Who on his Neighbor's Earning lives.

Be humble, oft the Scriptures tell,
 And yet what Pride our Bosom's swell!
 Too proud to stoop to offer'd Grace,
 Too proud to take the Creature's Place.

Averse to Heaven's righteous Rule,
 Too proud to come to Wisdom's School,
 Too proud to make a decent Show,
 Proud of our shame where'er we go.

How many slight God's holy-Day?
 And Curse and Swear instead of pray.
 These are the crimes for which our God,
 Justly shakes his Dreadful Rod.

Is there no consecrated ground
 For Prince Emmanuel to be found?
 Shall Satan boast his Victory's won,
 As if God's People were undone?

"Must the good Spirit of thy Love,
 Henceforth reside in Worlds above?
 Must we no more his Graces feel,
 Till we ascend on Zion's Hill?

Bless us poor Wand'ers here below,
 Spirit of Life, where'er we go,
 May we thy gracious Presence have,
 Where'er we meet, tho' in a Cave.

Oh! Rally up thy Servants, Lord,
 To go and preach thy glorious Word,
 Proclaiming Truth from field to field,
 While thousands to the Gospel yield.

May those that burnt the Temple down,
 Rejoice that Jesus wears the Crown,
 His matchless Grace may they admire,
 Who kept them from eternal fire.

Most gracious Lord, ride conquering through,
 The stoutest of thy foes subdue,
 May all our Allies learn thy Name,
 And humbled Britain say Amen.

This poem made by David Chandler.

Signed: Moses Chandler. "

rebels were killed, but several were wounded by the dragoons, though afterwards they escaped.

The services were performed without loss. The following are the names of some of the rebel officers brought to town on Thursday last, from Elizabeth Town: Maj. Eccles of the 5th Maryland regiment; Col. Belt, of the 4th regiment, from Prince George Co.; Mr. B. Smith, son of Peartree Smith; Maj. Williamson and his brother." 32

The first press item, from the New Jersey Journal, was written from the bias of the American cause. It paints a picture of a large force of about 400 raiders swooping down on a puny force of 60 defenders, and plays up the elements of plunder, insult and destruction. The second press item, from Rivington's Gazette, a Tory paper from New York, plays up the great success of a small force of British soldiers who successfully raided the town, inflicting great loss on the defenders, while suffering no losses themselves. No word of burning the church or court house, no word of raiding and abducting private citizens is published.

Ruling Elder Cornelius Hatfield (Hetfield) owned a large barn, or store house, located on a road running along the west bank of the Elizabeth River opposite to the church, which he offered to the congregation for a temporary meeting house. The officers accepted his offer, and fitted it with rude seats and a pulpit. For a period of about five years, the "Red Store House" served as a church for the homeless congregation. It is well documented that Parson Caldwell, whenever he came to town, preached from its rude pulpit.

The Slaying of Hannah Caldwell: Less than six months after the old church was burned by the British soldiers, another, - and more devastating tragedy was visited upon the congregation. Hannah Caldwell, the beloved wife of the Rev. James Caldwell, was slain by the enemy. There are numerous versions of her death and its circumstances, but the most reasonable and probable account will be presented here.

31. New Jersey Journal, January 27, 1780

32. Rivington's Gazette, Jan. 29, 1780

During the spring of 1780, the British armies on Staten Island were heavily reinforced, and the commanders felt their forces were sufficiently powerful to attempt a massive attack on the American forces then stationed in the Morristown area. Rumors and reports from spies indicated that the American citizenry were discouraged and weakened in their opposition to British rule, so the commanders decided to mount their attack late in the spring.

On June 6, 1780 a strong British army, under the command of Gen. Knyphausen and Gen. Stirling launched an effort to gain a foothold in the Watchung Mountains back of Springfield, from which to make a final massive attack on the main American army. The attacking force was composed of about 6,000 men, including the crack regiment of the Coldstream Guards. They marched forth at dawn from Elizabethtown Point, in a splendid parade down Water Street (now Elizabeth Avenue) and passed very close to the burned out ruins of Old First Church.

" An eye witness of the passage of the troops through the village, describes it as one of the most beautiful sights ever beheld. In the van, marched a squadron of dragoons, of Simcoe's regiment, known as the 'Queen's Rangers', with drawn swords and glittering helms, mounted upon very large and beautiful horses, - then followed the Infantry, composed of Hessians and English troops, - the whole body amounting to nearly 6,000 men, and every man, horseman and foot, clad in new uniforms, complete in panoply, and gorgeous with burnished brass and polished steel." 33

The British hopes of an undisputed march to their objective was dispelled early, when a handful of American soldiers bravely stood their ground on Water Street and fired into the advancing column of British. In this first fusillade, General Stirling, who was second in command of the British force, was seriously wounded. The British column bravely and stubbornly continued marching in formation through Elizabethtown, and continued along Galloping Hills Road toward Springfield, via Connecticut Farms.

33. Capt. W.C.DeHart: Passages in the History of Elizabethtown (1846)

Word was signaled to General Washington and the other American commanders, and they raced their forces to strategic positions to thrust back the attack. The citizens who were supposedly discouraged and weakened in their opposition to the British cause, suddenly began to appear from all directions, armed with muskets. Not being strong enough to make a frontal attack, the civilians and soldiers poured a withering rain of bullets on the column from every fence, ditch, hedge and wooded area. The British column was slowed, but continued to move on despite serious losses. By the time the column had reached Connecticut Farms, General Maxwell had positioned the New Jersey brigade in such strong positions that it was obvious that further progress would be disastrous.

The British fought valiantly to dislodge the defenders at Connecticut Farms, but it was hopeless. Before retreating, late in the afternoon, the British looted most of the homes of the village, and then set fire to them, burning houses, stores, barns and the Presbyterian Church of the town. The British then retreated very precipitously, -almost in panic, -back to Elizabethtown. They were harassed by the pursuing American forces, and beset by a very severe thunder storm before getting to safety.

What might have been considered a great victory for the American forces, and a cause for great rejoicing, was turned into deep tragedy and woe. Rev. James Caldwell and his wife Hannah, with their nine children, had moved into the parsonage of Connecticut Farms Church when their Elizabethtown parsonage was burned down. During the battle at Connecticut Farms, Mrs. Caldwell and the children were in the parsonage. Mrs. Caldwell had retired to a bedroom in the rear of the parsonage for safety while the battle raged nearby. While she sat there, with her youngest child in her lap, she was shot dead by a British soldier. Some reputable witnesses have gone on record that her slayer knew he was killing the wife of the hated "Fighting Parson". Other equally reputable witnesses state that her death was one of those unfortunate accidents which can happen in warfare. Some kindly British soldiers removed her dead body, and moved the young children to safety before the parsonage was set fire, along with the other houses of the community.

The people of the area were shocked and bereft at such a terrible event. Mr. Caldwell was with the American army, far from the scene at the time of the act. He reached the scene the next day, and read the burial service for his beloved wife. This terrible tragedy did much to stiffen the resistance of the American people, and they could no longer stand aloof and neutral in the battle for independence. It was indeed a sad event in the life of Old First Church.

Rev. Caldwell continued in the ministry after this tragic event. The citizens of the area honored him by electing him a member of the New Jersey State Council in November 1780. However, condolences sent by General Washington, His officers and Lafayette, and honors bestowed upon him by his fellow citizens, were poor comfort for him in this bereavement.

The Slaying of Rev. James Caldwell: The tragic series of events which befell the congregation of the old church terminated in one last crushing blow. Their beloved minister, James Caldwell, was shot dead by a soldier on November 21, 1781. It seems almost inconceivable that one congregation would have to suffer so many grievous events in such a short period. In 1775, The congregation was large and active, numbering among its membership the wealthiest, the most influential and most faithful people in the town. There was no debt on the well kept church building or the parsonage, and the town academy, which stood on the church property was a source of satisfaction and pride to the congregation and the townsfolk. Half a dozen years later, the church building, the parsonage and the town academy were gutted ruins, -burned to the ground by the rapacious British raiders. Many men of the community lay dead, victims of the war, and many of the congregation had moved away into the back country for safety from the depredations of the enemy. Those who stayed behind had been subjected to indignities, to looting and to hunger. A substantial number of the homes of the parishioners were burned out, and people of wealth were reduced to poverty. Last, but not least, their beloved minister and his wife were slain in a senseless and callous manner. It was a cruel and vicious war for Elizabethtown.

For many years a legend persisted that the killer of Rev. James Caldwell was a British soldier. It is not true, for the soldier who shot him down in cold blood was an American sentry who was given a public trial in Westfield and executed by hanging in the outskirts of that town. The story of the killing of Rev. Caldwell is best told in the newspapers of the day, which will be quoted herewith:

" It is with the utmost pain and distress that we inform our readers that the Reverend Mr. Jas. Caldwell, of Elizabeth-Town, was most inhumanly and barbarously murdered on Saturday last by a soldier belonging to the year's men at that place.

This worthy gentleman being informed of the arrival of a young lady in a flag from New York, at the Point, whose family had been peculiarly serviceable to our unhappy fellow-citizens, prisoners with the enemy, proposed waiting on her and conducting her to the town as a grateful acknowledgement of the services offered by her family as above mentioned. He accordingly went to the Point in a chair for that purpose, and after the young lady had got in the chair, the sentinel observing a handkerchief tied up in a bundle in her hand, told Mr. Caldwell he must seize it in the name of the state; on which Mr. Caldwell jumping out of the chair, said if that was the case, he would return it to the commanding officer, who was there present; but as he stepped forward, another impertinently told him to stop, which he immediately did, but notwithstanding, the soldier, without farther provocation, raised his gun and shot him dead on the spot. The villain was immediately seized and secured. He made but a very indifferent excuse for his conduct, and still remains very sullen and obstinate. After his being secured, it appeared by several evidences that though a soldier with us for near twelve months past, he had been seen in New York within a fortnight past; and, from several other circumstances, there are just grounds of suspicion that the wretch had been bribed to commit this abominable deed."

" When he arrived at the Point, the officer then commanding the post at Elizabeth-Town, being on board the flagsloop, asked him whether he would go on board. He then stepped on board of the sloop, and was informed that the young lady had already gone to the town. Being about to return, a person in the sloop asked him whether he would take a small parcel tied up in a handkerchief. Mr. Caldwell consented to take it, went on shore, put the bundle into a chair-box, and was driving off when a soldier stepped up to him and said, "I must search your chair to see whether you have not seizable goods in that bundle." Mr. Caldwell then seeing it would be imprudent to run any risk, asked the soldier whether he would suffer him to return the bundle to the sloop. To this request the soldier readily agreeing, Mr. Caldwell took the bundle out of the chair-box, and was stepping on board the sloop to return it, when the murderer, who was on the quarter-deck, and within two yards of him, said, "Damn you, stop!" Mr. Caldwell instantly stopped, and immediately on his stopping, the soldier presented his musket and shot him. He fell down and instantly expired without a groan." 35

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" Last Saturday, the Reverend Mr. Caldwell, Minister of the Dissenting Congregation at Elizabeth-Town, was shot dead without any provocation at the Point, by a native of Ireland, named Morgan, one of the rebel twelve month's men. The Coroner's Inquest brought a verdict of wilful murder against him. Mr. Caldwell had ever been an active zealot in the cause of Independence, and was much esteemed and confided in by Mr. Washington and the republican leaders. It is said he lately promoted a petition to the New Jersey Assembly, for recalling the regugees to the re-possession of their estate. REQUIESCAT IN PACE." 36

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- 34. New Jersey Journal, Wed. Nov. 28, 1781 Pub. at Chatham.
- 35. New Jersey Gazette, Wed. Dec. '12, 1781, Pub. at Trenton
- 36. Rivington's Gazette, Wed. Nov. 28, 1781, Pub. at New York

Dr. Nicholas Murray, a later minister of Old First Church made a painstaking study of the facts concerned with the death of Mr. Caldwell for his "Notes on Elizabethtown." He stated that never in its history had Elizabethtown so deeply lamented one of its sons. Caldwell's body was drawn in a slow moving wagon from the place of death to the home of Mrs. Noel on Jersey Street, while crowds gathered along the route, weeping openly. His body lay in state at the Noel home for public respects until buried on November 27, 1781. The Rev. Dr. McWhorter, minister of the Presbyterian Church of Newark preached the burial service. His body was interred in the graveyard of the old church, next to that of his late beloved wife.

" The funeral of Mr. Caldwell was one of the most solemn scenes that this town has ever witnessed. He was shot on Saturday afternoon, and many of the people were ignorant of the tragical deed until they came to church on the Sabbath; and instead of sitting with delight under his instructions, there was a loud cry of wailing over his melancholy end. There was a vast concourse assembled to convey him to his tomb on the following Tuesday. After the religious services were ended, the corpse was placed on a large stone before the door of the house of Mrs. Noel, now the residence of Miss Spalding, where all could take a last view of the remains of their murdered pastor. After all had taken their last look, and before the coffin was closed, Dr. Boudinot came forward, leading nine orphan children, and placing them around the bier of their parent, made an address of surpassing pathos to the multitude in their behalf. It was an hour of deep and powerful emotion; and the procession slowly moved to the grave, weeping as they went. And as they lifted their streaming eyes to heaven, they besought the blessing of God upon the orphan group, and His kind interposition to crown their efforts against their oppressors with success.

So vivid are the recollections of many yet amongst us of this devoted patriot and pastor, that we can describe him almost to the life. He was of middling size, and strongly framed. His countenance had a pensive placid cast; but when excited was exceedingly expressive of resolution

"and energy. His voice was sweet and pleasant, but at the same time so strong that he could make himself heard above the notes of the fife and drum. As a preacher he was uncommonly eloquent and pathetic, rarely preaching without weeping himself, and at times would melt his whole audience into tears. He was one of the most active of men, and seemed never wearied by any bodily or mental labor. Feelings of the most fervent piety and of the most glowing patriotism possessed his bosom at the same time, without the one interfering with the other. He was one day preaching to the battalion, the next marching with them to battle, and if defeated assisting to conduct their retreat, and the next administering the consolations of the gospel to some dying parishioner. His people were most ardently attached to him, and the army adored him. His shed blood is mingled with our soil, and his ashes repose in our cemetery. Let his name be had in everlasting remembrance." 37

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The original stone slab which lay over the graves of James and Hannah Caldwell was replaced by a handsome shaft on November 24, 1845, in an elaborate ceremony conducted by the Society of the Cincinnati. The original slab is now set into the wall of the central narthex of the church. Known as the "Stop Passenger" tablet, it is probably the best known historic relic in the old church.

"Sacred to the memory of the Reverend JAMES CALDWELL & HANNAH his wife, who fell victims to their country's cause in the years 1780 & 1781.

He was the zealous & faithful pastor of the Presbyterian Church in this Town, where by his evangelical labours in the gospel vineyard, and his early attachments to the civil liberties of his country, he has left in the hearts of his people a better monument than brass or marble.

STOP, PASSENGER!

Here also lye the remains of a woman, who ex-

37. Rev. Nicholas Murray, "Notes on Elizabeth-Town"

"hibited to the world a bright constellation of the female virtues. On that memorable day, never to be forgotten, when a British foe invaded this fair village, & fired even the temple of the Deity, this peaceful daughter of heaven, retired to her hallowed apartment, imploring heaven for the pardon of her enemies. In that sacred moment, she was by the bloody hand of a British ruffian, dispatched like her divine Redeemer through a path of blood to her long-wished for native skies."

Historical Note: The "STOP PASSENGER!" Tablet.

The "STOP PASSENGER" tablet, which now is set in the wall of the central narthex of Old First Church, has a most interesting story connected with it. The tablet originally was set up over the graves of Rev. James Caldwell and Hannah, his wife. Although the wording was unusual and arresting, there was an error in the inscription which was most unfortunate, and the historians, who are insistent upon accuracy first and sentiment last, were much upset.

The church was burned by the British on January 25, 1780, and Mrs. Caldwell was killed by British soldiers on June 8, 1780. Despite these well-known facts, the latter part of the "STOP PASSENGER!" tablet reads:

"....On that memorable day, never to be forgotten, when a British foe invaded this fair village, & fired even the temple of the Deity, this peaceful daughter....was despatched.."

It was not until November 24, 1845, that correction was made, by replacement of the tablet by a correctly inscribed marble shaft. This was done by the Society of the Cincinatti, in a very impressive ceremony, and the incorrect tablet was given to the Board of Trustees.

The background of the error in the tablet is this:- Mrs. Caldwell was shot dead at Connecticut Farms and buried in that town. Mr. William Peartree Smith, one of her friends and parishioner of the church, wrote a long epitaph which he proposed to be placed on her tombstone. The following year, Rev. Caldwell was killed, and Mrs. Caldwell's body was brought back to Elizabethtown to be buried next to him. A joint epitaph was carved on the tablet. The full proposed epitaph read:

"Sacred to the memory
Of Mrs. HANNAH CALDWELL,
Consort to the Rev. JAMES CALDWELL,
Of Elizabeth Town, in New Jersey,

Who fell a victim to her country,
 On the 8th of June, 1780-
 Aged forty-two years and nine months.

"PASSENGER!

Thou treadest over the remains of a woman
 Whose fair character, and final catastrophe,
 Merit a monument
 More durable than brass and marble;
 And which will remain
 Indelibly engraven on the breasts of her countrymen,
 To the last period of recorded time.
 She was, among her sex uncommonly distinguished;
 Exhibiting to the world,
 Through the whole course of her earthly race,
 A bright constellation
 Of the female virtues.
 With undeviating punctuality,
 She performed every religious, social, and rela-
 ative duty;
 To a numerous offspring,
 The tenderest of mothers:
 To her servants and domestics,
 A kind and indulgent mistress:
 Of conjugal fidelity and affection,
 The most exemplary model.
 But what gave singular lustre
 To an assembly of virtues
 Was - that condescending affability,
 That sweetness of temper
 That heaven-born benevolence,
 Which were her characteristic and distinguishing
 qualities.
 A serene and placid aspect,
 Joined with the softest accents of expression,
 Ever disarmed the resentment of her weapons,
 And repressed the ebullitions of censure and
 malevolence.
 These engaging manners
 Attracted the peculiar love and esteem
 Of her extensive acquaintance,
 Among whom she found not a single enemy.
 But, as her crowning glory,
 Adding divinity to her grace,
 She was a SINCERE CHRISTIAN!

"On that memorable day -
 (An æra never to be forgotten
 In the American annals)
 When the army of the British tyrant
 Entered into this state,
 And, with merciless barbarity desolated these
 fair fields;
 Laid this fair village in ashes;-
 Violated female chastity;-
 And fired even the temple of the Deity.
 This peaceful daughter of heaven,
 Shocked by the tumults of war,
 Retired to her sequestered and hallowed apartments;
 Here seated,
 In calm and pensive contemplation,
 Cherishing too a lovely innocent
 In her own innocent bosom,
 Weeping over the effusions of human blood-
 Deprecating the calamities of her country-
 And imploring heaven for the pardon of its enemies,
 She was (blush ye spirits of their ancestors
 at the horrid tale!)
 Dispatched,
 Like her divine Savior, through a path of blood,
 To her long-wished for NATIVE SKIES!
 Leaving an affectionate companion, and nine children,
 In their tender and unformed years,
 To bewail their unutterable, - their irreparable
 loss.

READER!

If thou art a man
 Thou canst not refrain a sigh
 At her melancholy story.
 If of the softer frame,
 Thou wilt drop a tear at the tomb of one
 Who was the boast of thy sex:
 And who would have shed a thousand for thee,
 Had her's been thine own hapless fate.
 If-a lover of thy country
 Thou wilt depart from this spot
 Consecrated to her dust,
 Filled with eternal heart-felt HORROR
 At the execrated name of
 A BRITON."

When William Peartree Smith wrote his proposed epitaph, Mrs. Caldwell was buried at Connecticut Farms. The fair village referred to was that town, and the temple was the Presbyterian Church at that place. A year later, when Parson Caldwell was murdered, it was decided to inter him at his churchyard at Elizabethtown, and Mrs. Caldwell's remains were brought to the same place.

Revolutionary War Leaders from the Congregation:

Old First Church furnished many leaders, both civil and military, to the cause of American Independence. Space does not permit an exhaustive or complete accounting of the deeds of all the men, so only a few thumbnail sketches will be presented:

Abraham Clark: Mr. Clark was born February 15, 1726, at Elizabethtown, and was a member of the church from his boyhood. He was well educated for the times, and became a surveyor and legal counsellor. After serving in minor posts in local government, Clark was elected Sheriff of Essex County in 1767. Less than a year later, he was selected to become Clerk of the New Jersey Colonial Assembly, where he made a strong impression on the leaders of government.

Clark was an avid advocate of the cause of American independence, and was made a member of the Committee of Safety. When the First Continental Congress was convened in 1774, Abraham Clark was one of the four New Jersey delegates. In 1775, when the Second Continental Congress met, he was again a delegate, and when this body drew up the Declaration of Independence, Abraham Clark was one of the signers. The Second Congress continued throughout the war, and Mr. Clark ably represented his State and Nation. When the Continental Congress appointed a committee to draw up a constitution for the new nation, Abraham Clark was on the committee.

Mr. Clark served for four years on the Board of Trustees of Old First Church from 1786 to 1790. He died on September 15, 1794, and is buried in Rahway.

William Livingston: Mr. Livingston was born at New York City in 1723. He graduated from Yale College in the Class of 1741, and became a distinguished lawyer in New York City. About 1749, Mr. Livingston came to live and practice law in Elizabethtown. He quickly became one of the most prominent citizens of the town, living on an estate about a mile northwest of the main center of the town, on Morris Pike. Mr. Livingston joined the

old church in 1750, and was a faithful attendant at its worship services.

William Livingston was chosen by his fellow citizens to be a delegate to the First Continental Congress in 1774. When Royal Governor William Franklin was deposed, Mr. Livingston was elected the first Governor of independent New Jersey, on August 31, 1776. He continued as governor until his death on July 25, 1790. During the Revolutionary War, the British military leaders showed their hatred for Governor Livingston by making repeated efforts to capture or kill him.

Governor Livingston was sent as a delegate from New Jersey to the convention to draw up the Constitution of the United States. On September 17, 1787, he voted his approval of the document, and took an active role in getting New Jersey to ratify the Constitution, which was finally accomplished in December of the same year. His close friend, and fellow church member from Old First Church, Senator Jonathan Dayton, was also a delegate to the Constitutional Convention, and approved the document the same day.

Mr. Livingston died in the Governors Office on July 25, 1790, and was buried in the graveyard of the old church. About a year later, his son had the body removed to the family plot in New York.

Elias Boudinot: Mr. Boudinot was born at Philadelphia in April 1740. He spent most of his youth and manhood in Elizabethtown. He joined Old First Church as a boy, and was one of its most influential and loyal members. In 1765, when he was but 25 years old, Mr. Boudinot served as President of the Board of Trustees of the church.

He was educated to become a lawyer, studying under the instruction of the Hon. Richard Stockton, one of the most famous lawyers of Independence in 1776. Elias Boudinot never bore arms in the Revolutionary War, but was so well known that he was named to be Commissary General of Prisoners. A fact not well known is that for several years of the war, all prisoners of war were exchanged at Elizabethtown, at the waterfront.

In 1778, Elias Boudinot was elected to the Congress of the new nation, and during the years of 1781 and 1782, he was President of the Congress. When the war drew to a conclusion, Mr. Boudinot served on the delegation which drew up the Treaty of Peace with Great Britain.

After the Constitution of the United States was ratified, Mr. Boudinot was elected to serve in the 1st, 2nd and 3rd Congresses. In 1795, he was appointed Superintendent of the U. S. Mint.

In addition to his great activity in political circles, Elias Boudinot was an author of numerous books and articles, was a Trustee of College of New Jersey, and a well-known philanthropist. His interest in the Presbyterian Church, both nationally and locally, was very great. He served for years on the Foreign Missions Board, and became the first President of the American Bible Society. He presented Old First Church with a pair of lovely chandeliers, of which one still survives, despite the disastrous fire of 1946. Mr. Boudinot died on October 24, 1821, and is buried at Burlington, N.J. His Last Will and Testament, of which the church has a copy, is a model of wise and generous distribution of a wealthy and wise Christian gentleman.

Elias Dayton: Mr. Dayton was born at Elizabethtown in 1737. He was a natural leader among men, and was elected to be an Alderman in the town council while a young man. He joined the militia, and served as a Lieutenant and Captain during the French and Indian Wars in 1759-1764 period. He was one of the most active of the party seeking independence from British rule. He served on the Committee of Correspondence, and was Colonel of the town militia. When the war was actively joined, Col. Dayton was in command of the 3rd Brigade of the New Jersey Militia. Parson Caldwell served as Chaplain to this brigade. He led his brigade in many of the most violent battles of the war. In 1781, the Congress promoted him to the rank of General.

After the war, Mr. Dayton served as Town Recorder, and subsequently was elected to the Congress

of the United States. He was a founder and President of the Society of the Cincinnati. He served several years as Mayor of the town of Elizabethtown. Gen. Dayton served several terms on the Board of Trustees of Old First Church, and was President of that body. He died October 22, 1807 and is interred in the Dayton Family vault in the churchyard.

Jonathan Dayton: Jonathan, the son of Elias Dayton, was born at Elizabethtown on October 16, 1760. He attended the town academy, and went on to College of New Jersey, from which he graduated in 1776. He promptly joined the American army, serving first as Paymaster. In 1779, he was in General Sullivan's army which conducted a campaign in western Pennsylvania and New York against the warring indians. Upon his return, Captain Jonathan Dayton joined his father's regiment in the local area, and fought throughout the campaigns in 1780.

After the war ended, Dayton was elected to the New Jersey Legislature and served for several terms, being elected Speaker of the Legislature in 1790. Mr. Dayton was selected to represent the State at the Convention of 1787, which was charged with the problem of drawing up a Constitution for the United States. In 1791, he was elected to the House of Representatives of the nation, and subsequently served four terms, including four full years (1795-1799) as Speaker of the House. In 1799, Jonathan Dayton was elected U. S. Senator, serving from 1799 to 1805. In 1799, President John Adams appointed Mr. Dayton to be a Brigadier General in the Army of the United States.

After leaving the field of national politics, Jonathan Dayton joined a number of men in purchasing large areas of western military lands, in order to sell them and open up colonization of the mid-west. Dayton, Ohio was named in honor of him. Jonathan Dayton died at Elizabethtown on October 9, 1824, and is interred in the graveyard of St. John's Church in Elizabeth. He served eight years on the Board of Trustees of Old First Church.

Robert Ogden: Robert Ogden was born in 1715, and was the great grandson of "Old John" Ogden, the founding father of Elizabethtown. He was a prominent and important citizen of the town, and one of its wealthiest men. He served actively in the affairs of Old First Church, and was one of its Ruling Elders for over 25 years. In town politics, he was town recorder for a decade.

Mr. Ogden was elected to the colonial legislature in 1751, and was reelected repeatedly thereafter. For the years 1763-1765 Mr. Ogden was speaker of the body. He was one of the earliest men to take a stand on the issue of independence from British rule. When the movement began to gather momentum, Mr. Ogden was elected Chairman of the Committee of Safety, and was one of the most active of the group opposing British rule, and, consequently, one of the men whom the Tories and the British soldiers wanted to capture.

By the time the war reached its crescendo in the New Jersey area, Robert Ogden was over 65 years old, and unable to actively bear arms. His place was admirably taken by two of his sons, Aaron and Matthias Ogden, who served with great distinction, and ultimately achieved the rank of General in the American armies. When the war was at its most critical stage, in 1779 and 1780, Robert Ogden and his wife fled to Sussex County for safety, where he lived until his death in 1787. Though he never fired a shot against the enemies of America, Robert Ogden contributed much to the cause of American Independence.

Matthias Ogden: Matthias was the elder of two of the sons of Robert Ogden. He was born in Elizabethtown in February, 1755. He was a close friend and associate of Aaron Burr, who spent much of his youth in Elizabethtown. He attended the town academy and College of New Jersey, and joined the American army as a militia-man when still in college. He soon was elevated to the rank of colonel, and was in charge of the defense of Elizabethtown for much of the war period.

Matthias Ogden led his troops with great honor and distinction at the battle of Connecticut Farms,

and also at Springfield. His command was constantly harassed by British raiding parties and by roaming bands of Tory irregulars, who on one occasion captured him. He was exchanged for a British officer and returned to lead his command with conspicuous bravery for the balance of the war. In 1781, the Continental Congress elevated Matthias Ogden to the rank of Brigadier General.

After the war ended, General Ogden was the highest ranking officer in the town, and always reviewed the troops on the fourth of July, when the most joyous and exciting celebration of the year was held annually. General Ogden died suddenly on March 31, 1791 at age 36 years. His grave, in the church graveyard, is marked with a horizontal stone with an epitaph which includes these words: "If manly sense and dignity of mind, if social virtues liberal and refined nipped in their bloom deserve compassion's tears, then reader Weep, for Ogden's dust lies here."

Aaron Ogden: Aaron was about two years younger than his brother Matthias, being born December 3, 1756, at Elizabethtown. He attended the town academy, and graduated from College of New Jersey in 1773. He engaged in the practice of law for a few years, but answered the call to arms in 1777, and served with gallantry in the balance of the war, holding the rank of colonel at the conclusion of the hostilities. He then returned to the practice of law.

In 1796, Aaron Ogden was chosen to the Electoral College to elect John Adams president of the United States to fill a vacancy in that body for a two-year term. Later on, Aaron Ogden was chosen to be Governor of New Jersey on October 29, 1812. On February 27, 1813, Aaron Ogden was appointed by President James Madison to be Major General of the U.S. Army.

Mr. Ogden, in addition to his career in Law and politics, was owner and operator of a ferry boat which plied between Elizabeth and New York. He was associated with Livingston and Fulton, who used the first steamboats in North America, and in 1811, Mr. Ogden had a steamboat built which entered

service about 1813 between this town and New York.

Aaron Ogden was never an officer of Old First Church, but was a member and active supporter throughout his lifetime. Mr. Ogden died April 19, 1839, at age 83, and is buried in the graveyard. His grave is marked by a handsome and elaborate monument standing near the north-east corner of the church building.

Stephen Crane: Stephen was born in Elizabethtown in 1709. He took an important place in both the civil and church life of the community. He served as Alderman and Mayor of the town and later served in the Colonial Legislature. In 1771, Mr. Crane was Speaker of the Colonial Legislature. He was most active in the church, and in the Royal Charter presented to the church in 1753, he was one of the Trustees designated in that document.

Mr. Crane was one of the strongest leaders of the movement toward independence, and was selected by his townsmen to serve on the earliest committees to prepare for the conflict. He was Chairman of the Committee of Correspondence for the area. His business activity included ownership of the ferry boat from Elizabethtown Point to Staten Island, and when the war was finally joined, his boat and ferry house were one of the first things burned by the raiding British parties when they invaded the town. While he never bore arms, he was a strong leader in the struggle for independence. He died July 1, 1780, at age 71.

William Crane: William was the son of Stephen Crane, and was born in Elizabethtown in 1748. He was one of the earliest to join the armed forces of rebellion against Great Britain, and served as Lieutenant of an artillery company at the Battle of Quebec in 1775. In the course of that battle, William Crane was wounded by a bomb-shell in an ankle, and was never fully recovered from this wound to the time of his death, 40 years later.

He advanced to the rank of Captain and Major during the war, and led an audacious attack on a

British sloop and a warship very near the Battery at the foot of Manhattan Island in 1783, capturing both ships and their crews. The cargo of the vessels was brought to Elizabethtown Point and was sold at auction. For this, and other action, he was promoted Brigadier General of the army.

After the war, Mr. Crane served as Alderman and Deputy Mayor of the town. He served as Trustee of the old church for 7 years prior to his death on July 9, 1814. His death resulted from the ankle wound incurred in 1775. It never healed properly, and it became necessary to amputate his leg. Apparently the amputation was attempted too late, because he died shortly after the operation was performed.

The foregoing list of biographical sketches were but part of those from Old First Church which deserve mention. There were others who served their country equally well. The cause of national independence was well served by all of these men, who, when not fighting the foes of their nation, were worshipping together in the church built over a century before by their forefathers. No record is available to tell how many parishioners of the old church gave their lives in the struggle, but there were many of them.

Starting Over Again: It is difficult to visualize the conditions existing in Elizabethtown at the close of the Revolutionary War. A very great change had come over the once lovely village. Every fine house had been looted or burned, most of the persons of means had fled the town for safety, and many of them were content with their new locations, and did not choose to return. The British sympathizers, or Tories, had fled the town for fear of reprisals from the adherents of the victorious American cause. Business and industry was at a standstill.

The site of the old church was a burned out ruin, as was the site of the town academy. The parsonage was destroyed, as well as the troop barracks. Many of the old landmarks were simply obliterated. Property was appropriated by persons without any proper legal claim, and the rightful owners found all legal records destroyed along with the Court House.

Many of the older men who had been leaders of the civil government were dead, and the younger men, who had served in the military forces had not had opportunity to prepare themselves for the tasks of governing and leading the people. The most competent civil leaders were elected to State and National legislatures and congresses, leaving men of lesser stature for local government.

The church had no minister and no building except the "Red Barn" in which to worship, which was far from satisfactory. The members proceeded slowly in seeking a minister to replace the fallen Parson Caldwell. The congregation was badly demoralized and upset by his untimely and horrid death by murder. His loss was a catastrophe.

A letter from Abraham Clark, who was serving in the Continental Congress at the time, written to Captain Benjamin Winans in Elizabeth-Town, summarizes the feelings of many members. The letter is dated Jan. 16, 1782.

" I suppose by this time that the murderer of Mr. Caldwell has been tried and received his doom: but that will not restore our loss which will be long felt in Elizabeth-Town. I hope you will not be in a hurry to get another, for few can be found fit to succeed him that is gone. I have one or two in my mind that might answer, but I think that they could not be got till the end of the war, as they are chaplains of the army."38

Starting in June of 1782, Reverend James Francis Armstrong of Maryland acted as supply minister for almost two years. Services were conducted in the Red Store House on Cherry Street, and attendance improved steadily as many of the members who had fled to the interior for safety during the New Jersey Campaigns returned to town. Mr. Armstrong was made director of a new grammar school which was started to replace the old Academy, burned by the British raiders. Unfortunately, Mr. Armstrong was a victim of an epidemic of measles which swept the town in 1783, and was severely incapacitated. He could carry on neither the pastorate

38. Hatfield, pg. 591

nor his school directorate. He left town in the spring of 1784.

For almost two more years the pulpit of Old First Church was vacant, and temporary supply ministers were provided by the Presbytery of New York. The church officers, realizing that the Red Store House was unsuitable as a continuing church building, took steps to build a new and permanent structure. By means of mortgaging the parsonage land, and by subscription from the membership, enough money was raised to start a new church building. The trials and tribulations of financing a new church are traditionally vexing, and this case was no exception. In Notes on Elizabeth-Town, written by Reverend Nicholas Murray in 1844, is this comment on the problems of building a new church:

"After the close of the war, the citizen soldiers who had survived the conflict returned to their homes, and to the pursuits which they had deserted for the camp. and although greatly impoverished, and many of them without houses of their own, they soon resolved to erect a house for the worship of God. In 1784, the first minute (of the Trustees) is made in reference to the new building, and that is a record of a vote of the congregation, that 'the parsonage land against Mrs. Jelf's should be mortgaged to raise money to build a church.' In that year, then, we presume its foundations were laid in fear and trembling; and it was dedicated to the worship of God, by Dr. Alexander McWhorter, about the first of January, 1786. But yet for several years it remained in a very unfinished and uncomfortable state; the Minister preaching from a rough platform of boards, and the people sitting upon rough planks." 39

Even before the building was fully enclosed, one of the most famous and controversial ministers of the eighteenth century preached in it. Bishop Francis Asbury, considered to be the founder of Methodism in America, preached in the church on September 6, 1785. Bishop Asbury was considered to be a Tory during the war, and was forced to go into hiding in Delaware for

several years to escape reprisals by the citizens. By 1785, Asbury resumed his itinerant preaching, and tried to preach in New York City. Feelings still ran high, and he was barred from every church he approached. Mr. Asbury decided to preach in New Jersey, where the congregations were inclined to be more hospitable. In his meticulously kept personal diary is this mention of Old First Church:

"Wednesday, Sept 6, 1785. After preaching, this morning, I left the city (Newark), overstaying the hour, the stage left us, and we found ourselves under the necessity of walking six miles; I dined with Mr. Ogden, and preached in Elizabethtown, in the unfinished church belonging to the Presbyterians." 40

A great revival: During the same period in which the church was rebuilt, it became evident that a revitalization of Christian faith was in progress. The revival was felt in the Newark and Elizabeth vicinity, and during its course, many new members were added to the churches of the area. Although most revivals are started by the work of an evangelistic preacher, this one occurred at a time when the old church had no regular minister. Here is what Dr. John McDowell had to say about the revival of 1785:

" This revival continued about two years; and time has abundantly proved, that it was a genuine and glorious work of God. A number of the subjects are still living (in 1832) and are truly fathers and mothers in Isreal. Nearly all the Session, and almost half the members of the church, when the writer had settled here, were the fruits of this revival; and he has an opportunity of knowing them by their fruits; he had been with many of them about to pass over Jordan, and from their triumphant death, as well as exemplary life, he can testify to the genuineness of the work." 41.

The ministry of Reverend Linn: It was not until 1786 that Old First Church called a minister to fill

40. Hatfield, Pg.593

41. Hatfield, pg. 594

the vacant pulpit. The Rev. William Adolphus Linn, a thirty-four year old Pennsylvanian who had graduated from the College of New Jersey, and a former chaplain of the Pennsylvania Brigade in the war, was installed as minister on June 14, 1786. Mr. Linn was an excellent preacher, and at once attracted large congregations. However, his fame was wide-spread, and he attracted the attention of other churches, and he was offered a much more attractive salary by the Collegiate Dutch Reformed Church of New York City, and resigned his pastorate only four months after his installation.

Despite the fact that Reverend Linn remained as minister only fifteen weeks, an interesting event occurred during his pastorate, although it is doubtful that Mr. Linn was personally responsible for the occurrence. The Board of Trustees had solicited legal permission from the New Jersey Legislature to conduct a lottery to benefit the building fund for the construction of the new church. The Legislature passed the necessary bill in June of 1786, and the enabling act included the First Presbyterian Church of New Brunswick along with Old First Church of Elizabeth-Town. Publicity for the "Elizabeth Town and New Brunswick Church Lottery" was begun at once using handbills, newspaper advertisements, and posters distributed widely throughout New Jersey and New York City.

Each church appointed three managers to look out for its interests. Those from Old First Church were Jonathan Dayton, Aaron Lane, and Isaac Woodruff. The Trustee's Book shows that after deducting two hundred dollars each for the managers, the building fund received a total of \$1,365.00 from the lottery. The use of lotteries was not an unusual way of raising money for a church, for it is known that many schools, court houses, churches, and other public buildings were built from funds raised by lotteries in the decades immediately following the Revolutionary War.

The ministry of Reverend David Austin: For almost a year after the sudden resignation and departure of Mr. Linn, the church was without a settled minister. At length, on May 7, 1788, a committee called the Reverend David Austin, of New Haven, Connecticut.

Mr. Austin was a graduate of Yale College, and was twenty-eight years old when he took the pastorate and was installed on September 9, 1788.

The church was far from completed when Mr. Austin took over the pastoral duties, despite funds raised by subscription and by lottery. One of the minutes in the Trustee's Book gives an idea of how incomplete the building was:

"Feb. 23, 1789

Resolved; That the Church should be Plaistered as soon in the Spring as might be convenient, and that Exekiel Woodruff, Junr. do Immdediately go about procuring wood & shells for the Purpose of Burning Lime for the Use of sd Church, and be allowed a reasonable sum for his Service for Collecting Materials for the Plaistering of sd Church."

Under Mr. Austin's leadership, the work of finishing the church building was carried to completion. His eloquence as a preacher was widely renowned, and his energy was apparent when he took a personal interest in raising the necessary funds to erect the steeple and purchase the bell. Mr. Austin was able to solicit funds to do this work from many townspeople who were not connected with the church. Mr. Austin was also a scholar of ability who wrote articles for publication in magazines of the day, as well as tracts on religious subjects. He published a bi-monthly magazine called "The Christian Scholar's and Farmer's Magazine", which was published by a native of Elizabeth, Shepard Kollock. With such energy, preaching talent, and persuasive ability, along with scholastic attainment, Mr. Austin might have been expected to have become one of the greatest ministers of Old First Church. Unfortunately, the events which followed his installation were quite different from those which might have occurred.

A church led astray: For several years after his installation as pastor of the old church, Mr. Austin was completely normal in all phases of his ministerial calling. He was an extremely colorful and eloquent preacher, given to dramatic presentations of his sermon topics, although in no way odd or erratic in his theology or actions. In his fourth year with

the church, Mr. Austin began to introduce more and more eschatological subjects and drew more and more upon the Old Testament prophecies in his sermon material. This was in no way considered unusual, since ministers and scholars everywhere were following the same general themes. The American Revolution, the French Revolution, and a general period of unrest throughout the world were stirring up the minds of thinking men, leading them to wonder what the world tension and unrest could mean.

Many scholars and clergymen were carefully reading the prophecies of the Old Testament trying to compare the events of the world with obscure passages of Isaiah, Jeremiah, Ezekiel, Daniel, and other of the prophets. With the events of the world moving at an ever increasing pace, and seeming more and more senseless, the scholars and ministers were able to make an apparently logical tie in between the events of the world and the ancient Biblical prophecies. Many sermons and articles in the press maintained that the latter days were upon the world, and the second coming of Christ was imminent.

Mr. Austin joined the long list of ministers and scholars who shared this belief. He preached a remarkable sermon entitled, "The Downfall of Mystical Babylon' or, A Key to the Providence of God, in the Political Operations of 1793-94." The sermon was preached on Sunday, April 7, 1794, and repeated in a New York church. It caused a profound reaction among the congregation. In essence, Mr. Austin assumed that a day in biblical terms was a year in contemporary calculations. Using this theory, and drawing upon selected sections of the Apocalypse, Mr. Austin was able to convince many members of his audiences that the second coming was not far off.

In 1795, Mr. Austin became violently ill with Scarlet Fever, and it is believed that the disease in some way affected his mind. During his convalescence and after his apparent recovery, Mr. Austin studied the prophecies even more deeply and became perfectly convinced of the correctness of his interpretation of them. From the day he returned to the pulpit, his whole

mind was obsessed with the idea that the latter days were come upon the world. His sermons and his private conversations dwelled only on this subject. He delivered a series of sermons based upon the sixtieth chapter of Isaiah, in which he eloquently presented his thesis of the imminence of the Day of Judgement, and soon convinced the majority of his congregation of the accuracy of his prediction. There were some of the congregation who were completely unconvinced, some who doubted but were unsure, but the largest group was fully convinced that their beloved minister was correct. The excitement and concern were almost unbearable.

On May 8, 1796, Mr. Austin stated with no equivocation that according to his calculations, the second coming of Christ would occur the following Sunday, May 15, 1796. One can imagine the excitement this announcement evoked! Mr. Austin made plans to properly receive the Lord, appointing several young ladies to wear special white gowns and be prepared to serve Christ when He appeared. All week long the church buzzed with activity. Members prayed that they might face their Lord free of sin and be worthy of Him. On Saturday night there was a meeting in the local Methodist Church at which Mr. Austin warned his audience of the need of immediate repentance. Fear, remorse and excitement gripped the entire populace.

Sunday, May 15, 1796, was a lovely spring day. The congregation and as many visitors as could crowd into the church filled every seat. They waited expectantly, but nothing happened. After a long wait, Mr. Austin preached a sermon, using as text St. Matthew 24, verse 48: "My Lord delays his coming." For much of the day the audience sat praying and singing, but nothing happened,- nothing at all. Late in the day the people began trickling out of church, disillusioned.

A New York newspaper printed this account of the unfortunate day:

"On Sunday before last, an Enthusiastic Preacher in a neighboring town predicted the millenium would come that day week. Numbers of his weaker parishioners were frightened half to death, and came out of church wringing their hands and wiping their eyes,

uttering the most howling lamentations. The news reached this city, that the world was coming to an end last Sunday, to the great terror of old women. The day however came,- the Sun rose as usual, and all went well, till evening came to the unspeakable joy of the poor frightened dupes of a fanatic Preacher." 42

Mr. Austin explained that there must have been a slight miscalculation in his figuring, but he did not renounce his main theme. Some of the Session and a few of the congregation attempted to argue with him, to no avail. Ministers of other churches in the town and from the Presbytery attempted to reason with him, also unfruitfully. The congregation was divided; some anxious to have him removed from the pastorate, and others were passionately devoted to him,- certain that the affair was as he said,- a miscalculation of dates.

Rather than cease his preaching on the subject of the coming end of the world, Mr. Austin hurled himself even more vigorously into the effort to convince all men of the truth as he saw it. He started to preach in homes and churches, wherever he could find listeners. He said he was the forerunner of the coming New Dispensation, just as was John the Baptist the forerunner of the Old Dispensation. It was obvious to all that Reverend Austin was mentally unsound, and that something would have to be done.

Less than a year after his announcement of the end of the world, a congregational meeting was held and a committee was appointed to visit Mr. Austin and ask him to cease his current behavior and continue as minister of the church. Mr. Austin answered the committee by letter, dated April 7, 1797, in which he stated: "It is my fixed and unalterable determination, "...to institute a new church & to set up a new order of things ecclesiastical, independent of Presbytery, of the Synod, or of the General Assembly." It was evident that attempts to reason with Mr. Austin were useless.

42. Hatfield. Pg. 601. Quoted from "The Minerva & Merchantile Evening Advertizer", issue of May 20, 1796.

On April 19, 1797, a congregational meeting decided to apply to Presbytery to dissolve the pastoral relationship. Messrs. Jeremiah Ballard, Benjamin Cory, and Shepard Kollock presented the plea to the Presbytery on May 3, 1797. A committee from Presbytery called on Mr. Austin, and were informed by him that he renounced the jurisdiction of Presbytery. The pastoral relation was then officially dissolved. and the pulpit declared vacant.

Although Mr. Austin left the church and moved to Connecticut, there were still a substantial number of members who loved and respected Reverend Austin and sought his return. The congregation remained split over the matter, and to make conditions worse, Mr. Austin made returns to the area in 1798 and through 1800, and on one occasion, attempted to take over the pulpit of Old First Church. In May of 1802, Mr. Austin attempted to rejoin the Presbyterian Church by application to General Assembly, but his application was refused. He persisted for several years, and finally, after publicly renouncing his claims to prophetic calling, he was readmitted to the Presbyterian Church in April of 1809. He served several Presbyterian and Congregational Churches in the state of Connecticut until his death in 1831.

A courageous declaration: From May of 1797, until June of 1799, the old church was without a minister. Numerous temporary supply ministers filled the pulpit to preach, but the continuing pastoral supervision and program of a settled minister were missing.

The congregation of the church was split by the controversy over Reverend Austin. The Session and most of the official boards of the church, along with a majority of the congregation, sincerely believed that the action to unseat Mr. Austin had been necessary and good for the peace and unity of the church. A minority of the congregation, many of whom were quite vocal in their stand, believed the action had been unnecessarily severe, and attempted to convince the rest to recall and reinstate Mr. Austin.

Against a background of a divided congregation, a declaration was unanimously adopted at a congregational meeting held August 14, 1798.

" When one of the most powerful nations of the earth, having no fear of God, threatens the destruction of the Christian Religion, and the abolition of its holy Sabbath, - When such principles of Infidelity, and their baneful consequences in society, are already prevailing in our land - When a pestilence in our cities, and approaching war, awfully warn us of the displeasure of Heaven; when judgments like these are abroad in the earth, it is incumbent upon the inhabitants thereof in an especial manner to learn Righteousness.

We, therefore, the Members of the First Presbyterian Church in Elizabeth-Town, do associate and agree,

1. That we will aid civil magistrates, in their endeavors to put into execution the laws against vice and immorality, every species of which we will check and discountenance by every reasonable means in our power.
2. That, unless prevented by particular circumstances, we will regularly attend divine service on the Sabbath, and encourage the doing the same, by our respective families. That we will not unnecessarily travel abroad on that day; and that we will, by all reasonable means, endeavor to prevent every profanation thereof.
3. That we will avoid every irregularity which may tend, in the least, to interrupt and disturb the solemnities of the Lord's Day, and the services thereof."

Two short ministries: On June 20, 1799, the Reverend John Giles, an Englishman by birth, was nominated minister of Old First Church. He had been minister of New Chapel in Exeter, England, and migrated to America in 1798 with his wife and six children.

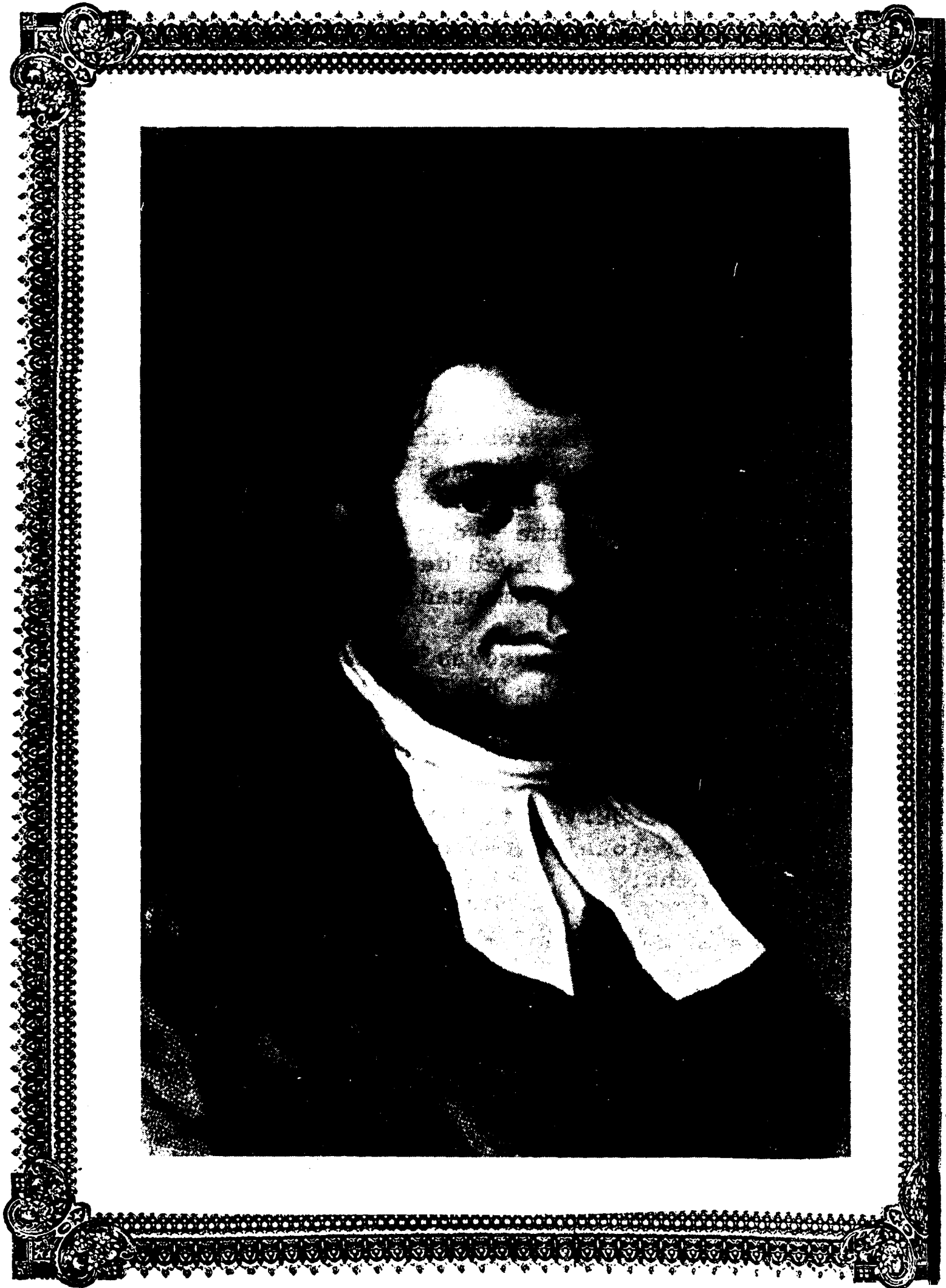
Of his pastorate, little is recorded except that his preaching was satisfactory and he was liked by the congregation. Being from a foreign nation, it was not until June 24, 1800 that he received sanction from Synod and was formally installed by Presbytery. He preached the first year as stated supply, pending acceptance from Synod and Presbytery.

Within a few weeks of arriving in Elizabeth-Town, Mrs. Giles died, and was interred in the churchyard. Her gravestone reads:

" Here lie the remains of Jane, daughter of Benjamin and Elizabeth Peach, of Westbury, Wiltshire, Old England, and wife of the Reverend John Giles, of Elizabeth-Town, New Jersey, who departed this life, on the 5 day of August, 1799, aged 36 years. She lived deservedly beloved, and died sincerely lamented."

Mr. Giles continued as minister for almost a year, carrying on as best he could with the young children, but when they became sick, he found it necessary to request dismissal from his charge. He moved to New England where he had relatives living, ultimately settling in Newburyport, Massachusetts, where he died in 1824. His total service to Old First Church was sixteen months.

Within a month of the departure of Mr. Giles, the congregation called the Reverend Henry Kollock, a native son of Elizabeth-Town. Mr. Kollock was a particularly brilliant young man who graduated from the College of New Jersey before his sixteenth birthday. He was a member of Old First Church, having joined on Confession of Faith in 1796. He became a tutor at the College of New Jersey before his eighteenth birthday, and studied for the ministry at the same time. He was ordained and took over a charge at the Presbyterian Church of Princeton in May of 1800, where he preached with considerable success. He was called to the pulpit of Old First Church and installed on December 10, 1800. He was then only twenty-two years old.



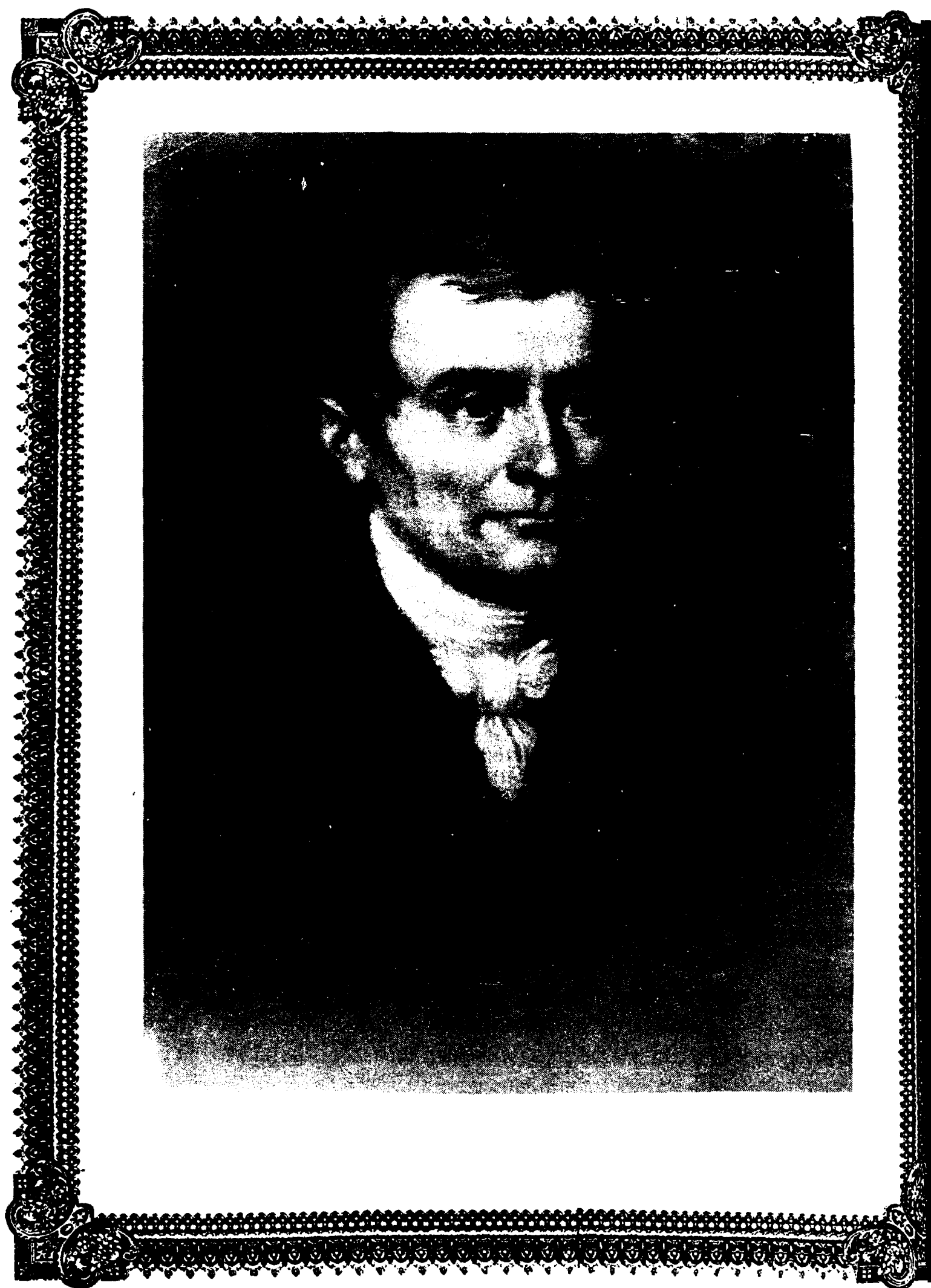
REV. HENRY KOLLOCK, D.D.
(Minister from 1800-1803)

Mr. Kollock was an unusually competent preacher, and was invited to go to New England, where he preached at numerous churches as far away as Boston. He was requested to preach before the General Assembly of the Presbyterian Church before he was twenty-three years old. So successful was his sermon before the Assembly that he was literally swamped with invitations to preach elsewhere, and numerous calls to important churches were extended to him. None of the calls were accepted, but when he was appointed a professor of Theology by the trustees of the College of New Jersey, and recalled to the pastorate of the church in Princeton, Mr. Kollock felt the challenge merited resigning the pastorate of Old First Church.

Mr. Kollock was released from the pastorate on December 21, 1803, after about three years as minister of his hometown church. In 1806, Mr. Kollock was honored with a degree of Doctor of Divinity from both Union College and Harvard College. Later in 1806, Dr. Kollock accepted a call from the Independent Presbyterian Church of Savannah, Georgia, where he served until his death in 1819, at age forty-one.

The Reverend Dr. John McDowell: After Reverend Kollock left the pulpit to assume his duties at Princeton, there was a period of six months spent in seeking out a successor. On July 29, 1804, the congregation extended a call to Reverend John McDowell of Lamington, New Jersey. He had graduated from the college of New Jersey in 1801 and then studied theology and was licensed as a minister of the gospel by New Brunswick Presbytery on April 25, 1804. Mr. McDowell was twenty-four years old when he was called to the ministry of Old First Church.

Mr. McDowell was installed as minister on December 26, 1804. He brought to the church his youthful vigor, a strong and articulate faith, and tremendous fidelity to his calling as a minister. Looking back on his career from the perspective of over a century, he compares favorably with the finest of the men who have been pastors of the old church



Rev. John McDowell, D.D.
(Minister from 1804 - 1833)

A review of the Session minutes and Trustee's minutes discloses how remarkable a man John McDowell was. He made it his business to call on every household represented on the membership rolls at least once each year, and if there was trouble of any sort, Mr. McDowell would call regularly to lend his help, sympathy, comfort, or prayers. He did not confine his calling to those on the membership lists. He was interested in all the people with whom he came in contact, regardless of their church connections.

His sermons were excellent, being occasionally published in newspapers and religious journals. He conducted three services on Sunday, morning, evening, and afternoon, as well as a mid-week prayer service. He taught a Bible class and took an active part in community projects. Mr. McDowell was elected to be a trustee of the College of New Jersey in 1818, and the same year was honored by the University of North Carolina and by Union College with the degree of Doctor of Divinity. He served as moderator of Presbytery and Synod, and became Stated Clerk of the General Assembly for four years, and permanent clerk of the same body for eleven years. From 1819 to 1839, a period of over twenty years Dr. McDowell was secretary of the Presbyterian Board of Missions. Few men have equalled his record of service to the Presbyterian Church.

Dr. McDowell was a prolific writer of tracts and theological articles. Numerous of his books, tracts, and sermons are to be found in the libraries of the theological seminaries, as well as in the historical collection of Old First Church. He was in demand as a speaker and travelled widely through the east. Mr. McDowell was particularly in demand as a commencement speaker at college and seminary graduations. In a letter addressed to the president of Princeton University in 1831, Dr. McDowell humerously referred to himself as "the last ordeal inflicted upon a whole generation of college graduates."

For almost twenty-nine years, Dr. McDowell faithfully carried out the vigorous schedule of service he had established when he first came to Old First

Church. His activity within the church, within the community, in the higher councils of the Presbyterian Church, and in writing and speaking for the public never flagged. In May of 1833, when he was in his fifty-fourth year, Dr. McDowell requested his release to take over the care of the Central Presbyterian Church of Philadelphia. With great sorrow and reluctance, his wish was granted. His final sermon was preached on May 12, 1833, and we are fortunate to have the full text of it in the church archives.

Dr. McDowell continued as minister in the Central Presbyterian Church of Philadelphia for thirteen years, and then, at an age when most men would be considering retirement, left that charge to become the founding minister of a new congregation in Spring Garden, Pennsylvania. There, he continued another sixteen years until his death on February 13, 1863. His total service as a minister of the gospel was more than sixty years.

Old First Church was privileged to have had the leadership of John McDowell at a time when leadership was desperately needed. The disruptive results of the ministry of Reverend Austin had almost destroyed the church, turning the congregation into opposing factions, and driving many members away completely. On coming into this unwholesome situation, Reverend McDowell ministered in a manner which healed the breaches in the unity of the congregational spirit, and built a strong, dedicated, and sincere body of members. In the twenty-nine years during which he was associated with Old First Church, John McDowell added 921 members on confession of faith, and 223 members by certificates of transfer. He came to a weak church and left a strong church. He deserves recognition as one of the greatest ministers of Old First Church.

A growing Church: When Reverend John McDowell assumed the pastorate of Old First Church there were 218 members on the roster. Under his vigorous leadership, there was a steady growth in both numbers of members and in Christian influence in the town. There were then three churches in Elizabeth-Town" St. John's Episcopal, the Methodist, and Old First. First Church

was by far the largest of the three, and was the most active in seeking out new members. Reverend McDowell, by his campaign of calling, added many new arrivals to the rolls, and persuaded many of the unchurched citizens of the town to unite with the church.

Year by year, the membership grew, reaching over 400 by 1810, and over 500 by 1815. In 1817, there was a great revival throughout the country, and the membership jumped to over 600. Since the church building seated only 500, it was not infrequent for late arriving members to have to stand through the service.

By 1819, it became apparent that another Presbyterian church was needed in town to accomodate the still growing membership. Dr. McDowell and the Session quietly began suggesting that some of the members consider withdrawing to start a new church. The initial efforts to enlist support for the idea were unsuccessful, and many of the members were indignant at the very thought of leaving the church. Persistence finally was rewarded when, on March 20, 1820, a group of members totaling forty began to hold separate services in the session house located on Pearl Street. The Presbytery formally approved the establishment of the Second Presbyterian Church of Elizabethtown in October 1820. On November 2, 1820, the session of First Presbyterian Church formally released the following members to become the founding congregation of Second Church.

Mr.	John Barton	Mr.	Ichabod Ogden
Mr. & Mrs.	John D. Pierson	"	John Ogden
"	"	"	Jeremiah Crane
"	Elias Winnans	"	Ward Woodruff
"	David Meeker	"	John Baker
"	Job Magie	Mr. & Mrs.	Samuel Whitehead
"	Jonathan T. Meeker	"	"
"	James Crane	"	Elihu Price
Mrs.	George Ball	"	"
"	Tappin Lyon	"	Daniel Bosworth
"	Andrew Passell	"	John Humes
Miss	Elizabeth Butler	"	William Williams
"	Jane Robertson	"	William Brown
Mrs.	John Stiles, Jr.	"	James Brown
"	John Quigley	"	Keen Prudden
"	Thomas Thompson		

Over the years, there has been a very close bond of fellowship between Old First Church and Second Presbyterian Church. Reverend David Magie, the first minister of Second Church, was a member of Old First Church as a boy, and his father, John Magie, Sr., was an officer of First Church. Under the leadership of Reverend Magie, Second Presbyterian Church prospered building its own church building in 1821-22. Mr. Magie served as minister during forty-four years, until his death on May 10, 1865. Few churches have had closer ties than Old First and Second Presbyterian Church, and their friendship remains to this day.

The Sunday School: One of the great and enduring achievements of the church during John McDowell's ministry was the founding of the Sunday School. The first Sunday Schools in America were founded about 1805 in Boston and Philadelphia. The movement spread rapidly to other cities of the country, but not always with success. In many places, the schools were virtually forced upon the church members and the communities, and after a brief trial period, they were abandoned.

Reverend McDowell decided that the idea of founding a Sunday School was good, and used a very cautious approach in establishing the first school in this area. He enlisted the support of his Session, and then contacted Reverend John Churchill Rudd, Rector of St. John's Church, and Reverend Thomas Morrell, minister of the Methodist Church, to ask their support. Both men became convinced that the purpose of the proposed Sunday School was good, and the three clergymen began to "sound out" their congregations on the idea. The groundwork was laid in 1812 and 1813.

By the spring of 1814, enough parents were convinced that religious training for their children was a desirable thing, so the school was opened, meeting in the Public Academy located on the north-east corner of the church property. Presbyterian, Episcopal, and Methodist children met together, and were taught by the three ministers, at the first sessions. At once the school was a success, and at the end of the first month, it was necessary to open a second school for the

Negro children of the town. The colored Sunday School was taught by a student who was studying theology with Reverend McDowell. An organization calling itself the Free School Association of Elizabethtown was set up to handle the administration of the Sunday Schools, with Miss Maria Smith as superintendent.

By early 1815, the Sunday Schools were so crowded that it was decided to separate by churches, so St. John's and the Methodist Church set up their own schools. The Presbyterian Church continued to sponsor both the white and colored children's Sunday Schools. The Sunday School Association was set up to handle such matters as staffing the school, establishing the curriculum, and providing classrooms, fuel for the stoves, and books. The children were instructed in the great verses of the Bible, the questions of the Larger and Shorter Catechisms, and Confession of Faith, the lives of the apostles and prophets, and the history of Christianity. Graded classes were established and final examinations were given before promotion. Even smaller children were taught to memorize formidable portions of the Bible and the Catechisms.

The Session took great interest in the work of the Sunday School teachers, and also followed up the parents of students to see that they helped with memory work and supplemental religious training. A copy of the twelfth annual report of the Sunday School Association is in the church archives. Among other things it states:

" The lessons being presented are the Larger, Westminster, Mother's Evangelical and Missionary Catechisms, Divine Songs, Watt's Hymns, Bible Lessons, with appendix; Scriptural names, with their significance, Judson's Questions, Church History, Texts preached from the pulpit on the Sabbath, Texts in support of doctrinal subjects, along with other lessons given at the discretion of the teachers.

Two of the scholars have recited the larger Catechism, Bible Questions, and through the appendix, and the first two periods of Church History. Upwards of twenty of the Missionary Catechisms, Divine Songs, Hymns for Infant

Minds, and the Book of Genesis in Bible Questions, entirely through.

Many of the scholars can recite from 500 to 2000 texts in support of different doctrines.

Every year, substantial numbers of children from the Sunday School were admitted into church membership on confession of faith. It was customary for each applicant for admission to have to answer questions addressed to them by Session members to show "their knowledge and experimental acquaintance with religion." The records frequently show that adults were found unacceptable because they were unable to answer the questions to the satisfaction of the Ruling Elders. There is not a single instance where any Sunday School scholar was unable to answer the questions. The adults who were refused admittance for failure to answer questions were directed to attend Bible classes held in connection with the Sunday School.

About 1820, the Sunday School was broken up by sexes. The Female and the Boys Sunday Schools held competitions to determine which group could out-do the other in religious questioning. Most frequently, the girls were the winners.

The Sunday Schools of St. John's Church and the Methodist Church did not survive long, and both suspended for a number of years. The school of Old First Church celebrated its 150th birthday the same year in which the church celebrates its 300th anniversary. While the Sunday School is not the oldest in the state it is the oldest in this area of New Jersey.

Session Trials: On page 88 is recorded the full text of a three part resolution of intent, which the congregation adopted unanimously at a congregational meeting on August 14, 1789. The first of three statements of intent was as follows: "That we will aid the civil magistrates, in their endeavors to put into execution the laws against vice and immorality, every species of which we will check and discountenance by every reasonable means in our power."

Historic Incident: A Session Trial in 1813.

A excerpt from Session Minutes of August 24, 1813:

" Whereas the Session have heard reports unfavourable to the Christian character of Nancy, a black woman formerly belonging to Jacob Forster, and a member of this church, - Resolved, that Mr. McDowell and Mr. Magie be a committee to converse with her."

From the Session Minutes of November 16, 1813:

" The committee appointed to converse with Nancy, a black woman formerly belonging to Jacob Forster, reported that owing to her having removed into another congregation, and their having been twice prevented, when they had appointed to go to see her, they had not fulfilled their appointment; but that they intended to visit her tomorrow. The committee further stated, that from what they had heard respecting her conduct lately, as well as before they were appointed, they believed it would be necessary for the Session to cite her to appear before them to answer the following charges, viz. 1st, Sabbath breaking. 2d. profane Swearing.

The Session, after hearing this representation, resolved that she be and hereby is cited to appear before the Session to answer to the above charges, on Thursday the 25th instant, at 2 P.M."

From the Session Minutes of November 25, 1813:

" The committee appointed to call upon Nancy, a black woman, formerly belonging to Mr. Jacob Forster, reported that they had fulfilled their appointment, - that they had conversed with her, and served her with a copy of the citation to appear before the Session this day, -

Nancy appeared, & pleaded not guilty to the charges alleged against her, - She being asked whether she was prepared now to proceed to trial, answered in the affirmative.

The following persons being cited, appeared as witnesses, viz:- Mr. John Changler, Mr. Stephen Chandler, Mr. Levi Chandler, & Rose, a black woman, belonging

"to Mr. John Chandler.

Mr. John Chandler being duly sworn, said Nancy lived in my house last Spring two or three months. I was told that she said on a certain Saturday, that she intended to visit the Soldiers on the Sabbath. She went. I talked with her afterwards, she told me she went to see Mr. Shute's black woman and went with her. I repeatedly told her to go to meeting, but she went elsewhere.

Question by Nancy: Did I not tell you once that I had no shoes? Answer: I do not know but you did.

Mr. Stephen Chandler being duly sworn said: I lived in Mr. Chandler's family during the time that Nancy lived there. I have often heard her use profane language, - I cannot remember particular expressions. But they were as bad as profane people generally use, and as frequent as almost any profane people I know use.

Question by Nancy: Have you ever heard me curse any person? Answer: I think I have a number of times.

Mr. Levi Chandler being duly sworn said, - I have repeatedly heard Nancy use conversation on the Sabbath unfit for that day. When she might have gone to worship on the Sabbath, she frequently did not go, but went elsewhere.

Question by the Session: Had she shoes fit to go to church? Answer: I believe she did.

Question by the Session: Did you ever hear her complain that she had no shoes? Answer: I do not recollect that I have. I heard her say that she intended to go on the Sabbath to see the Soldiers, and I have heard her use profane language such as "I swear", very often, and I have also heard her say "O Hell".

" Rose, being duly sworn said: I live with Mr. Chandlers with Nancy. Master used to tell us to go to meeting, one in the forenoon & the other in the afternoon. When he has told me so, and I would come into the kitchen & tell Nancy, she has said "I swear I won't go. I don't care a damn for master." One Sabbath when master had told

Nancy to go to meeting, she swore she would not but would go and drink rum.

Question by the Session: Had she shoes fit to go to meeting?

Answer: Yes, she had two pair. I have heard her swear by God, that such folks as her master and mistress ought to go to Hell. I have heard her say that master had been groaning over her; but she did not care a damn for him, nor Mr. McDowell, and further she said she did not care how soon she was out of the meeting, she was only sorry that she had been read in. I went with her to see the Soldiers. It was in meeting time on the Sabbath. I pressed her to go to meeting, - she said she was not well enough to go anywhere; master had told her to go to meeting but she would rather go and see the soldiers, for she would get rum to drink.

The Session after hearing this testimony asked Nancy whether she had any evidences to introduce to disprove the testimony given in. She replied in the negative. The Session proceeded then to consider her case, and unanimously decided she had been proved to be guilty of the sins of Sabbath breaking and profane swearing. Whereupon, resolved that she be and is hereby suspended from the sealing ordinances of the church until she give satisfactory evidence of her repentance.

The Moderator pronounced the sentence, gave her an exhortation and followed it with prayer."

Differing from the outcome of most of the Session Trials, this one did not result in repentance on the part of the offender. Nancy disappears from the records completely.

The Session considered this pledge to be a serious obligation, and for most of the nineteenth century, made it their duty to carry out its terms fully. Page after page of the Session Minute Book contains full details of the Session trials of offenders who were within the membership of the church. Any member who was accused of an act of immorality, of vice, profanity, slander, drunkenness, theft, or brawling was subject to investigation, indictment, and trial by the church. Every one of the offenses listed were at one time or another, the subject of a Session trial.

The ministers and the ruling elders of Old First Church acted promptly if any member failed to live a sober Christian life. On joining the church, each member publicly accepted the obligations of the following oath:

" Do you receive the Scriptures as the rule of your faith and practice? Do you, so far as you know your own heart, unfeignedly repent of your sins; and look and trust for salvation to the righteousness of Christ received by faith in Him? Do you engage to walk with God in the ways of new obedience? Do you promise subjection in the Lord, to the constituted authority of this church, and to walk in brotherly love with its members?"

If any member observed another committing an act which was in violation of the public vow, or if any member was told about such an offense, it was perfectly proper to so advise the minister or a ruling elder of the incident. Indeed, it was considered to be a breach of Christian behavior not to report such an offense.

The offending member was cited by Session to appear to hear the accusation made against him, and to plead innocent or guilty. If the charges were admitted, and the offender pleaded guilty, Session would

Historic Incident: A Session Trial in 1820.

Session trials, on occasion,- would be very complex and difficult to resolve. One of the most interesting, complicated and perplexing trials contained in the Session records of Old First Church began in 1820 and ran on for well over a year. Before it terminated, the trial had involved many prominent citizens of the town, as well as the Presbytery of Jersey. Because the parties involved in the affair were members of well known Elizabeth families and respected members of the community, it will be necessary to use fictional names for the principals.

An excerpt from Session Minutes of August 17, 1820:

" Mr. Elder, a member of the Session laid before the Session the following complaint against Mr. Member, a member of this church viz.-

' To to Session of the 1st Presb^{yn} Church in ElizthTown -

Believing it to be my duty to complain to you of the unchristian conduct of Mr. Member toward me in the following particulars.-

1st. That contrary to our Lord's command in Matt. 18, 15, 16, he did on the 8th day of August 1820 at the store of John Humes & Co. in a public and angry manner, charge me with (when sitting as a juror between Gen^l. Scott and himself) having no regard to the oath I had taken, but that I did contrary to my knowlege and without any regard to my conscience, bring in a verdict contrary to the evidence.-

2nd. That he then declared this was what he always intended to charge me with whenever he had a proper opportunity, - by which I understood a public one, as he had had a number of private ones before.-

3rd. That he did then and there delcare he would repeat this charge whenever occasion offered.-

4th. That after charging me several times as above stated, he said he felt gratified.

Considering the above as coming under the denomination of personal and private offenses, I wrote

to him next morning (supposing that this mode of telling him his fault was more likely to bring about a reconciliation than a personal interview) requesting a reconsideration of what had passed the day before between us, and that if possible a reconciliation might take place; for his answer I refer to his letter which I herewith lay before the Session.-

A few days after, I took with me Jeremiah Ballard, Esq. & Mr. John Humes, two of the brethren, with a view to effect a reconciliation, but he refused to give me any satisfaction and treated me angrily and asserted the charges he had made against me were true. signed: Mr. Elder.'

Dr. McDowell, Mr. Magie and Mr. Meeker were appointed a committee to see Mr. Member, and labour to effect a reconciliation between him and Mr. Elder, and as Mr. Member has signified in a letter addressed to the Moderator of the Session, his readiness, in case Mr. Elder entered a complaint, to appear before this body at a moments warning, the committee are hereby authorized, in case they fail to effect a reconciliation to request Mr. Member to appear before the Session at their next meeting to answer to the charges contained in the above complaint."

The records show that the Session committee was unable to come to any satisfactory reconciliation with Mr. Member, so he was asked to appear before Session one month later, with whatever witnesses he might wish to present to testify in favor of his position.

At the Session meeting held September 18, 1820, Mr. Elder brought in four prominent men to be witnesses in his behalf. Among these witnesses were Mr. Humes, in whose store the public utterances were made against Mr. Elder and the former Mayor of the town, Mr. Jeremiah Ballard. These men, along with two fellow members of the jury which heard the legal case between Mr. Member and General Scott, testified eloquently in behalf of Mr. Elder. Mr. Member, who was present, did not bring any witnesses, and at the conclusion of the

testimony, requested an adjournment of the trial for two weeks.

The next session of the trial took place on October 2, 1820 when Mr. Member brought along one witness and Mr. Elder brought along three, including one of the attorneys who were present at the Member-Scott law suit trial. The full testimony of these witnesses was taken down, and included much cross examination. There was then a one weeks adjournment.

At the next session of the trial, neither the plaintiff nor the defendant produced any further witnesses, so after a careful review of the evidence, the two parties withdrew and Session considered the evidence to reach a verdict. There was an adjournment for another week before the verdict was announced.

The Session Minutes of October 16, 1820 contain this verdict:

" The Session, after carefully examining the testimony, & maturely considering each charge separately, do decide:-

That the first charge is proved.

That the second charge has been proved, except the construction, which Mr. Elder put upon the phrase 'proper opportunity' - whether Mr. Member meant by this a public opportunity or not, has not clearly appeared.

The third charge the Session consider as not legally established, inasmuch as it has been supported by the testimony of but a single witness.

The fourth charge is proved.

The Session consider the crime, stated in the first charge as alledged by Mr. Member against Mr. Elder very great, Mr. Member undertook to justify himself in making such a charge, by attempting to bring the truth in evidence. In this attempt he has failed; and it does not appear that there was a shadow of ground for such a charge. The Session therefore must pronounce the charge made against Mr. Elder by Mr. Member a

Slander, - and they consider it attended with several aggravating circumstances: It was made against a man who has hitherto borne an unblemished reputation, - no previous misunderstanding was pretended by Mr. Member as prompting Mr. Elder to this crime. The charge was made not only against a brother, but an officer in the church, in whose fair reputation the cause of religion was specially interested. It was made publicly, and this too, not only before the brethren of the church, but before the men of the world to the scandal of religion. A previous intention was avowed, and a gratification of what had taken place expressed. It was persisted in and repeated after there had been time for cool reflection. When applied to by letter the next day by Mr. Elder, Mr. Member refused to reconsider his conduct or make any apology, but on the contrary repeated the charge in writing. And again he repeated it, & persisted in it, when some days after Mr. Elder called upon him with two of the brethren, & added an opprobrious name calling Mr. Elder the bell-wether of the party

The Session therefore, acting in the fear of God, feel themselves constrained in the discharge of their duty to declare, that Mr. Member has grievously and with aggravating circumstances, Slandered Mr. Elder, and they do require Mr. Member, with professions of sorrow for his sin to acknowledge to Mr. Elder in the presence of the Session, that he has slandered him.

Resolved that the Session will meet on Monday, the 30th Inst. at 3 P.M. to give Mr. Member an opportunity to make the required acknowledgment and profession.

Mr. Elder declined voting on the above case.

Resolved that the stated clerk as soon as practicable furnish Mr. Member with an attested copy of this minute."

Under normal circumstances, the Session Trial would have been complete at this point: All that would have been necessary was for Mr. Member to come before Session and tell them that in a period of disappointment following a civil court decision unfavorable to him, he had said some things which he should not have said. Unfortunately

such was not the case. At the next Session Meeting, held October 30, 1820, Dr. McDowell presented this letter to Session, sent him by Mr. Member:

ElizthTown Oct. 23, 1820

"To the Session of the first Presbyterian Church of ElizthTown:

I received a few days since by the hands of your stated clerk, an extract from your minutes, purporting to be a decision in the case of a complaint of Mr. Elder against me.

This extraordinary production convicts me of certain charges, and unequivocally, in high terms, and strong language, declares me to be a slanderer of Mr. Elder's good name; and after having had an opportunity to justify, in which attempt I had 'entirely failed', and that there was not a 'shadow of ground' for the charge against Mr. Elder.

I never before knew that black was white, or white black, but perhaps I had better not argue the subject again. The die is cast. Mr. Elder must be upheld, because he is an officer in the church; and I must be sacrificed, because the interest of religion will be less exposed by the latter course. - Be it so.

This case however presents this feature, that an officer in the church may give one of the brethren the lie, on the border of the public street, in the presence of members of the church, and men of the world, and if he is retorted upon with uncontradicted truth, - it is a slander, - but the officer comes out immaculate, & even approbated. - Excuse me, - the more I think, the more indignant I feel.

I have now to observe, that there is no man within your jurisdiction that holds a slanderer in more perfect contempt than I do, and it is a great satisfaction to me to reflect that this opinion has been long formed, and I think myself as free from that character as any member of Session, notwithstanding it has been reserved for them to apply the epithet to me, and I conscientiously call God to witness, that I never reported a tale of any man, that I did not believe to be true. Under this belief, the Session will excuse me from meeting

them on Monday next, to express sorrow for sin which I have not committed, and an acknowledgment to Mr. Elder, in the presence of Session, for a slander which I do not admit.

I hope the Session will do me the justice to believe that my decision not to meet them does not arise from any disrespect towards them as a body; but supposing the meeting was solely to receive my confession of guilt and having determined not to make that confession, the meeting them on my part would be unnecessary. If, however, it shall be the wish of Session that I should appear before them, if they will intimate, I will wait on them.

Mr. Member."

Mr. Member then took the matter of the Session trial and its verdict to the next higher judicatory of the Presbyterian Church. The case was reviewed by Jersey Presbytery, meeting at Connecticut Farms Church on December 5, 1820. The decision of this body follows:

" An extract from the minutes of the Presbytery of Jersey at their meeting at Connecticut Farms in Tuesday, Dec. 5, 1820:

A letter was received from Mr. Member appealing from a decision of the Session of the First Presbyterian Church in ElizabethTown, which was read. The parties being present, the Presbytery proceeded to hear the minutes of Session, the testimony taken by that body, and all the documents introduced before them. Mr. Member was then heard in support of the appeal, and the Session in support of their decision. After which the parties involved retired.

The Presbytery proceeded to consider the appeal of Mr. Member, and after mature deliberation, it was unanimously resolved, that the appeal be not sustained, and that the judgments of the Session be affirmed.

A true copy from the minutes,
Henry Mills, Stated Clerk.

At a meeting of Session held on February 22, 1821, Mr. Member appeared and requested time to explain his expressions used at the time of the original altercation, which had led up to the charges brought by Mr. Elder. He endeavored to show that both Mr. Elder and Session had misunderstood his meaning, and that they were not truly slanderous remarks. He further gave to Dr. McDowell a letter in which he set down in writing his intent to clarify the misunderstanding. After making his remarks, both Mr. Member and Mr. Elder left the Session Meeting while the body reconsidered the clarifying remarks. After deliberation, Session unanimously resolved that the attempt to explain away the remarks on which the original charges were made had not been satisfactory. The Session Minute continues:

" They then engaged in special prayer to God for direction, as to the course they ought at present to pursue in this painful business. After which it was unanimously resolved that Session will defer a final decision until next Thursday, hoping that in the mean time the Lord may incline his heart to be willing to make such concessions or explanations as the Session can accept, consistently with the duty which they owe to Christ and His Church."

Unfortunately for all concerned, the Lord did not incline the heart of Mr. Member to make concessions and explanations satisfactory to all concerned. A series of letters between Session and Mr. Member simply modified some of the facts presented, and because the Presbytery had ruled on the facts as originally presented, it was deemed expedient to submit the whole case again to that body. No doubt many of the members of the Session were hopeful that the higher judicatory would resolve the vexing problem. Their hopes were dashed when the Presbytery sent back this reply:

" An extract from the minutes of the Presbytery of Jersey at a meeting at ElizthTown, April 6, 1821.
A reference for advice and direction in a case

of discipline was laid before the Presbytery from the 1st Church of ElizthTown.

The Presbytery proceeded to hear the minutes of the Session, and the documents laid before them relative to this case, after which it was unanimously resolved that it be left with the Session to decide in the case according to the best of their judgment.

A true extract,
Henry Mills, Stated Clerk."

Session was, by this time, thoroughly disgusted with the whole affair. They had worked conscientiously and well on all facets of a difficult dispute between two members of the church to resolve a personal problem, and seemingly to no avail. They met again on May 7, 1821 hoping for some way out of the dilemma. They were overjoyed when Mr. Member presented himself before the body and asked a hearing. The Session Minutes tell the story best:

" Mr. Member appeared before the Session and presented the following in writing, viz.

' To the Session of 1st Presbyterian Church in ElizthTown:

I explicitly declare that in the expressions I used in respect to Mr. Elder, on which he founded his charges against me, I never meant to impeach his motives, or to apply to him the charge of corruption, or wicked intention in the verdict he gave, and if Mr. Elder's feelings have been wounded by any expression of mine, I am exceedingly sorry for it, and hope he will be satisfied with this frank declaration; I am also free to acknowledge that I am sorry this unpleasant controversy ever happened.

I do most cheerfully acknowledge my extreme sorrow for any expressions of mine through this business, that has affected the feelings of Session or the church, and ask their forgiveness.

May 7, 1821

Mr. Member."

The Session after hearing this communication, resolved that it be accepted and that further proceedings against Mr. Member be stayed. Mr. Elder & Mr. Member took each other by the hand and declared their reconciliation."

exact a penalty. If the charges were denied, Session would establish a date for a full trial, with witnesses to testify. Both the accuser and the accused were given an opportunity to prove their statements. There are some cases in the records which ran on for months and years before any conclusion was reached.

The great majority of the Session trials would end when the accused admitted his offense and with sorrow and humility, repented of the sin and begged forgiveness. In these instances, the Session would usually put the offender on probation, and temporarily "suspend him from the Sacraments and Sealing Ordinances of the Church." This meant that for a period of some months, the person was expected to attend services, but was not permitted to take communion, have his children baptized, or have Christian burial for a member of his immediate family. After exhibiting evidence of repentance by leading an exemplary life for the probationary period, such offenders were usually restored to full communicant membership again.

In a minority of cases, the offender would deny the truth of the charges despite overwhelming proof of their justification. In other cases, the offender would acknowledge the charges, but neither evidence remorse nor apologize for the offense. Session would suspend such a member indefinitely. If the offender had a change of heart, it was necessary to reappear before Session and apologize. Then he would be placed on temporary probation until he had shown by his actions that true repentance has been achieved. The repentant member could ultimately be reinstated to a full communicant membership.

If a suspended member did not repent, and repeated the offense charged, the final step was excommunication. During the first half of the nineteenth century, there were several excommunications in the church. This was not a light sentence, to be shrugged off as inconsequential. The procedure was for the minister to read the name of the offender, and the details of the charge against him from the pulpit at a regular service. He would report that the offender was a callous sinner who refused to repent, and that the congregation was no

longer to have any dealings with him, public or private. In such instances, it was usual for the person to leave town and try to start over again.

Though the Session trials, with their stern punishments for offenders, may be considered very stringent by standards of recent years, they were certainly less severe than the codes of behavior required by the Puritans of the seventeenth century. Church membership in the nineteenth century was considered to be a serious responsibility, requiring a full time commitment to the vows taken publicly. The members of Old First Church were solidly behind the minister and the session in their efforts to encourage public rectitude. Those members who knew of another who lied, swore, defrauded, became drunk, lascivious, or quarrelsome, felt that such behavior reflected unfavorably upon the church. They did not hesitate to bring their charges before session, in order to uphold the good name of their church.

Reverend Dr. Nicholas Murray: When Dr. McDowell resigned the pastorate of the old church in 1833, there was great sorrow among the members. Many of them were convinced that a worthy successor could not be found. But the ministry of Reverend McDowell was followed by one of a minister of equal merit. In an unusual way, Dr. McDowell was instrumental in finding his own successor.

It was a common practice, permitted and encouraged by presbyteries and synods, for "frontier churches" which were in need of funds to solicit them from more prosperous city churches. As new churches were needed, the ministers of the churches would go on preaching tours, speaking wherever they could arrange an invitation. This practice was considered to be a legitimate Home Mission venture. While attending a synod meeting, Dr. McDowell and certain of his elders heard a young minister speak on the behalf of a new church in Wilkes Barre, Pennsylvania. The preacher was very persuasive in his sermon, and Dr. McDowell invited him to come to Elizabethtown to preach before the congregation of Old First Church. Reverend Nicholas Murray preached on October 26, 1832, pleading

for funds to repair and enlarge his tiny church at Wilkes Barre. He spoke very well, and the congregation responded with a generous offering. Neither Mr. Murray nor the congregation ever expected they would meet again. However, when Reverend McDowell resigned, the committee remembered the speaker they had heard the previous autumn, and entered into negotiations which resulted in the installation of Reverend Murray as minister of Old First Church on July 23, 1833.

It is important to know the background of Nicholas Murray to understand what a remarkable man he was. He was born to Roman Catholic parents in a small village in the interior of Ireland. When he was but three years old, his father died, leaving his mother the burden of bringing up two sons. A local village priest gave the boys about six years of schooling, and then they were put to work. Before his twelfth birthday, young Nicholas was sold to a merchant in a town about fifteen miles away, to become an indentured servant. The lad was required to work twelve to fourteen hours a day without pay or adequate food, and in addition, he was regularly beaten. After two years of this treatment, Nicholas ran away, and begged a priest to protect him. Instead, he was sent back to his master. Nicholas Murray ran away a second time, returning to his mother, who likewise sent him back. Finally, he was able to borrow enough money from his older brother to go to America.

Nicholas Murray arrived in America with no funds and no friends. He was fortunate in finding employment with Harper Brothers, printers and publishers. George Harper, touched by the story told by the boy, took Nicholas home to live with his family. The Harpers were devout Methodists, and their daily Bible reading, family worship, grace at mealtime, and other evidences of Christianity greatly impressed young Nicholas.

As Nicholas Murray grew to manhood, he moved from the Harper home to live with the family of John Kirk, another employee of Harper Brothers, who was a Scotch Presbyterian. He began attending the Brick Presbyterian

Church, and attended a school taught by its minister. Nicholas' quick mind and attractive personality made many friends, and when he showed interest in going to college to prepare for the ministry, members of the Brick Presbyterian Church raised funds to send him to Williams College. He then attended Princeton Theological Seminary, where he graduated in 1829 at age twenty-seven. He later wrote in his memoirs: "I was the oldest man in my class at Princeton, but I sincerely believe that I understood the real meaning of freedom of the spirit in Christ better than any of my classmates, because they had never known the shackles of Roman Catholic teachings, nor the brutality with which God's Children are treated, all in the name of Christianity."

Mr. Murray's first church was at Wilkes Barre, Pa., where he found an extremely poor congregation meeting in a tumble-down building. With permission of Synod, Mr. Murray set about to raise money to rebuild his delapidated church by preaching in its behalf wherever he could arrange an invitation. In his memoirs, Mr. Murray stated that the response in giving at Old First Church of Elizabethtown was the best he had attained anywhere, and even before he dreamed of becoming its pastor he had formed the conclusion that the members were sincere, dedicated Christians who really cared for the needs of their fellow Christians. When a call from the congregation was extended to him, Mr. Murray was sure it was a true call from God to leave Wilkes Barre and come to Elizabethtown.

The Reverend Mr. Murray was conferred the degree of Doctor of Divinity by Williams College in 1838. His record and achievements at Old First Church made him a worthy successor to the great pastors who had preceeded him in its service.

Dr. Murray was a handsome man with a pleasing voice and a charming and attractive Irish brogue. He had an apparently inexhaustable supply of amusing anecdotes which delighted his audiences. He was gifted with a basic interest in people, and had the happy faculty of being able to cheer the despondent, give

Historic Incident: A Petition to the United States Congress, - 1840.

On June 10, 1840, Senator Southard of New Jersey presented to the Senate of the United States, the following Petition for restitution of losses suffered by First Presbyterian Church of Elizabeth-Town during the Revolutionary War:

" To the Honorable the Senate and House of Representatives of the United States, in Congress assembled:

We, the Pastor, Session and Trustees of the First Presbyterian Church of Elizabethtown, in the County of Essex and State of New Jersey, respectfully present to your honorable bodies, the following Memorial.

The Church of which we are now the ecclesiastical and corporate officers, is the oldest formed by the English in our States. It dates its origin from the year 1664, and was organized by our Fathers soon after the settlement of our town. They, in the infancy of our community erected a building for the worship of God, and dedicated it to that holy purpose, and for nearly fifty years it was here the only temple consecrated to the service of Jehovah. Considering the time and circumstances of its erection, it was a large and commodious. As the population increased, it was enlarged by an addition of 20 feet in 1760; when it was a substantial building, with galleries, a high steeple, a bell, and a town clock. And as this was the chief town for many years in the Province, it was always kept with great neatness, and in a fine state of repair.

On the first settlement of our town, a large town lot was set apart for the use of the pastor, on which our fathers early erected a parsonage house, as a residence for their successive ministers. It was a long building, a story and a half high, and ample for the accommodation of a large family. It was like the church, the public property of the congregation.

" Feeling a deep solicitude for the education of their children, our fathers, at a very early day in our history, here erected an Academy. It was substantially built of wood, two stories high, and amply commodious for all the purposes of its erection. For many years it was the most celebrated institution of the kind west of the Hudson. In it, a Burr, who once filled the chair of President of your Senate Chamber, and a Jonathan Dayton, who presided in the House of Representatives, an Aaron Ogden, a Stephen Van Rensselaer, and others not unknown to your Council Chambers, nor to their country, received the first rudiments of their education. In that Academy were laid the foundations of the College of New Jersey, now located in Princeton, and within its walls President Jonathan Dickinson taught the first classes ever connected with that Institution. This, also, was the property, and was under the supervision of the Trustees of our church.

When the glorious war of our revolution commenced, which resulted in our independence, these buildings were all standing and in good repair, and each devoted to the purposes of their erection. The Rev. James Caldwell was then the Pastor of this church. His name and his fame are interwoven with the history of his country, and are as dear to the State as to the Church of God. Influenced no less by his sense of our wrongs than by the impulses of his vigorous mind and glowing enthusiasm, he became early and deeply interested in the conflict, and devoted all his powers no less to the freedom of his country, than to the service of his God. Such was his influence over his people, that with few exceptions, they became one with him in sentiment and feeling; and thenceforward he and they were branded as the rebel parson and parish. To the enemies of his country he was an object of the deepest hatred, and such was their known thirst for his life, that whilst preaching the gospel of peace to his people, he was compelled to lay his loaded pistols by his side in the pulpit. To avoid their vigilance and violence, he was compelled to desert his own house with his large family of children, and to seek a

temporary residence in the interior. The parsonage thus vacated by him, became the resting place of our soldiers; and to deprive them of its shelter, and to vent a rankling enmity towards its rightful occupant, it was fired and burned by the enemy.

The church in which our fathers worshipped God also became the resting place of our soldiers on several occasions. There they lodged after the labours of the day, whilst its steeple was their watch-tower, and its bell pealed forth in quick succession the notes of alarm on the approach of danger. And for the purpose of depriving them of its shelter and out of enmity to the patriotic and eloquent occupant of its pulpit, it was reduced to ashes by the enemy on the night of the 25th of Jan'y, 1780.

At the sound of the tocsin of war, our Academy was deserted. At their country's call its scholars ran from their masters and with them to the rescue; and it was converted into a store house for the provisions of the American army. This also, after plundering it of its provisions, was reduced to ashes by the enemy, who immediately retreated to their Camp on Staten Island, carrying the beef and pork taken, on the tops of their bayonets.

Not satisfied with this, the accomplished wife of our pastor was shot by a British ruffian on the 7th day of June, 1780, while she was with her children, in the retirement of her closet, praying that victory might perch on the banner of her country. And on the 24th of November, 1781, our beloved pastor himself was shot by another ruffian, a sentinel of our army, bribed to the horrid deed by British gold. Thus, - in the course of a few months, we were deprived of our Church, and of our Parsonage and Academy, and of our beloved pastor and his wife, and so scattered and weakened and impoverished were we by the war, that for seven long years we were without sanctuary in which to worship God. And yet amidst these accumulated ills our fathers never faltered for a moment. They felt that however dark and lowering was the morning, that at eventide there would be light. However, in other parts of our

"country they may have been separated, on this soil, prayer and patriotism were united. The one inspired the other with courage and confidence.

As a people, we suffered as much in the loss of our citizens in battle, as any town of the same population in the land. The blood of our fathers and brothers and neighbors mingles with the soil of Flatbush and Monmouth and Princeton and Trenton and Brandywine and Germantown. But for their sufferings and blood we feel amply repaid in the possession of that broad inheritance of civil and religious liberty which they so dearly purchased for us.

As a congregation we contributed our fair proportion to the civil and military service of the revolution. To the Army we gave a Dayton, father and son, a Spenser, an Ogden, and as Chaplain and Commissary, our beloved Caldwell. To the state and National Councils we gave a Boudinot, a Livingston, a Clarke, a Dayton, an Ogden. Where in our land is there another congregation which has made a like contribution? And we feel not merely proud, but thankful to God that we were enabled to send such men to the field and to the cabinet in the day of darkness and peril, when wisdom to direct was as necessary as valor to execute.

Owing to our vicinity to Staten Island and New York City, the grand depots of the enemy, we suffered very much as a people from midnight alarms and plunder, from the burning of our houses and property, and from the taking of our citizens from their beds and fields as prisoners, and incarcerating them in the famous Sugar House in New York. But these things we regard as necessarily incidental to the great contest, and a few old Romans there are yet amongst us, who remember the cup of wormwood, but who yet rejoice in sufferings that have resulted so gloriously.

For these things we ask no remuneration. Congress could grant us no equivalent. We would not sell the laurels we have won in the revolutionary encounter

for the public domain. We mention these things merely to show you the amount of our contribution to the wisdom and valor and firmness and suffering which achieved our glorious independence.

All we desire now from our country is a compensation for our public property destroyed, and destroyed because of being converted to public purposes for the benefit of the American Army. And the evidence that our Parsonage and Church and Academy were so used is hereby respectfully submitted with this our Memorial.

And such is our sense of honour, that we do not wish to draw from the National Treasury the small compensation hereby solicited unless it is considered rightfully our due.

Nicholas Murray, Pastor

Elizabethtown, New Jersey

February 29th 1840

Session

David Magie
Alex'r Ogilvie
James F. Meeker
William Brown
Joseph S. Meeker
Townley Mulford

Elias Winans
Jonas W. Winans
James Ross
Edward Sanderson
John J. Bryant

Trustees

Elihu Brittin, Pres't.

John Stiles
William F. Day
Oliver Pierson

A.S. Hetfield
Joseph Hindes
M. Marsh Woodruff

The Memorial was prepared by Dr. Murray and the Session and was presented to the Congress of the United States on June 10, 1840 with eloquent remarks by Senator Southard. A full copy of Mr. Southard's remarks is in the archives of the church, and is an outstanding example of senatorial oratory.

Unfortunately for the church, the Congress denied the claim and the matter was dropped.

courage to the despairing, calm the disturbed and to lighten the burden of the moment. He was a tireless caller, who made it a point to call at every household connected with the church once each year. He kept meticulous records of every call, recording the state of health of every member of the household, the problems and joys of each home and a personal appraisal of the religious atmosphere of the home. There are several of these visitation records in Dr. Murray's handwriting preserved in the church archives.

Dr. Murray's sermons touched upon the deeply personal nature of man's relationship to God. He avoided simple ethics and the familiar topics of the day, and concentrated all his efforts on the joyous aspects of a Christian serving his God. The religion he taught was not based upon fear and damnation, but rather was based upon the hope of the sincere Christian that he would some day "enter into the joy of his Lord." Dr. Murray frequently stated that the memories of priests preaching the religion of fear were too strong in his mind to permit him to offer such fare to his own congregation.

The labors of Presbytery, Synod and General Assembly took a substantial portion of his time, and Dr. Murray served as Moderator of each of these bodies. Dr. Murray served as Moderator of the General Assembly in 1849-1850. He served as Secretary of the Board of Foreign Mission of the Presbyterian Church for 10 years, and on two occasions was sent to Europe on Mission Board assignments.

Under his great leadership, Old First Church continued the growth begun under his predecessor, Dr. McDowell. In the 28 years Dr. Murray was pastor of the church, 762 members were added on Profession of Faith and 302 were added on certification from other churches. Over 650 of the members of Old First Church were dismissed to other congregations, some nearby and others very far away.

The Mother of Churches: The Session Minutes

show how far the membership of the old church was dispersed by letters of dismissal. The nation was rapidly expanding westward in the 1830-1860 period. Letters of dismissal in substantial numbers were made to churches in Ohio, Indiana, Illinois, Iowa, Wisconsin, California and other new states and territories. The members dismissed were strong in their faith and love of the Master, and some of them wrote letters back home from distant places to the ministers and elders, telling of their problems in the frontier territories. Some of these letters are preserved in the church archives.

How much influence of Old First Church and its wonderful ministers has been upon distant places is hard to evaluate, but we know that some of the emigrating members became Elders, Deacons and Trustees of new churches started in distant parts. In an historical pamphlet published by the Committee on History of Ohio Synod dated May 1957, is an article with the title "Ohio's Debt to the First Presbyterian Church of Elizabeth, New Jersey." This article tells how the first pioneer families to settle in the Miami River Valley of Ohio were from Old First Church and that their devotion to Christ led to the establishment of the Presbyterian Church in that area.

Not all of the members dismissed from Old First Church went far away, however. The Session Records show that several groups were given their letters in order to start new churches in this area, as well.

On August 3, 1839, a group of members were given letters of dismissal in order to join with others in starting a Congregational Church in Elizabethport. Subsequently another 14 members were dismissed to join them.

On March 2, 1849 the church dismissed 23 members, including 2 Ruling Elders, in order to start a new Presbyterian Church in Lyons Farms.

On December 5, 1851, Old First Church dismissed

38 members to join with others dismissed by Second Presbyterian Church in order to start Third Presbyterian Church of Elizabeth.

On April 23, 1856, a group of 18 members was dismissed in order to join with others in forming a German language Presbyterian Church in Elizabethport.

On December 2, 1859 the church dismissed any and all of the negroes who were members, in order to establish a colored Presbyterian Church in town. The record shows that Presbytery asked First Church to maintain oversight of the new church, so Session assigned to Ruling Elders to "have oversight of the church and to see to the compliance of the new church to the ordinances and discipline of the Presbyterian Church, and to aid the new congregation in finding a suitable meeting house." In this connection, Old First Church kept a paternal eye on the Colored Presbyterian Church (now Siloam) for over half a century. The Old Church supplied them with money, Sunday School teachers and guidance until after the start of the 20th Century.

At least 75 other members were dismissed to join local Baptist, Methodist and Congregational Churches which were established in the middle period of the 19th Century.

Gifts to the Church:

Stirred by the preaching of Dr. McDowell and Dr. Murray, some of the members of Old First Church were moved to acts of benevolence well beyond the ordinary. The ministers taught the congregation that the fruits of true Christianity would be shown in increased service to the church and in greater generosity toward the causes which the church espoused. There were many who labored faithfully for the church and there were a few who were able to

make liberal gifts to the church and its causes.

When Princeton Theological Seminary was founded in 1812 for the purpose of educating young men for the Christian Ministry, Dr. McDowell was one of its earliest trustees. He knew the problems on the seminary, and preached sermons on the subject of adequate preparation for the gospel ministry and appealed for aid to the new institution. He did not hesitate to appeal to the wealthy members for their support for the improvement and strengthening of the seminary. His appeals were successful, and several of the wealthy members were moved to establish scholarships which enabled those who could not afford the tuition to attend the seminary and prepare for the ministry.

William Scott, a Trustee, established a scholarship valued at \$2500, the interest from which was to be used to help support a worthy student. The Scott Scholarship was founded in 1823, and Mr. Scott reserved the right to nominate the beneficiary each year for his lifetime. When he died in 1828, Mr. Scott, by terms of his will, arranged to have the Session of First Presbyterian Church of Elizabethtown nominate the beneficiary each year.

In 1825, a member who insisted upon being anonymous, established the Van Brugh Livingston Scholarship, also for \$2500, the beneficiary of which was to be nominated by the donor. This scholarship reverted to the control of Session on May 10, 1834. The name of the donor was known only to Dr. McDowell for a decade, but when the Will was probated, it was divulged that Mrs. Susan Neimcewicz, widow of Julian U. Neimcewicz was the donor.

Also in 1825, Ruling Elder Benjamin Smith established a scholarship bearing his name, also for \$2500, the interest from which would be given toward the support of a candidate nominated by the Session.

In 1840, Mrs. Peter Massie, a widow, established the Peter Massie Scholarship in memory of her husband. This was for \$2500 and the nomination of the beneficiary of the interest was to be named jointly by the ministers of 1st and 2nd Presbyterian Churches.

Each of these scholarships is still available in the terms stated.

Other gifts of unusual merit were given by Mrs. Hannah Phinney, a widow who had been a member of the church since 1785. In 1810, she gave Session a complete set of Communion Vessels. In 1816, she provided the Sunday School with 50 copies of The Holy Bible. In 1817, she personally paid to have the Sunday School classrooms redecorated. In 1831 Mrs. Phinney bought a plot of land adjacent to Session House and transferred the title to Session in order to prevent anyone else from buying the land and erecting a house nearby. For many years, she anonymously gave food, fuel and clothing to the poor of the church, working in full accord with the Deacons. Finally, by terms of her will, Mrs. Phinney established the Phinney Fund of \$2890, the interest from which was given annually to the Board of Deacons. The Phinney Fund has yielded many thousands of dollars to the Deacons Fund in the 120 years it has been in existence.

In 1832, Mrs. Susan Niemcewicz gave the Session a set of Sterling Silver Communion Vessels of great beauty and value.

In every generation there have been some members of Old First Church with sufficient wealth and sufficient love for their church to afford to make generous gifts toward the general welfare of the Master's Work in this community. However, during the period from 1810 to 1850, the number and generosity of these gifts was outstanding. **The gifts were voluntary outpourings of Christian Love for their church which was inspired by the precept and example of the Pastors and energized by the Holy Spirit.**

Historic Personage: Hannah Phinney (1757-1844)

There is a white tablet set in the North Wall of the church building which commemorates a remarkable woman. The inscription reads:

In Memory of
Hannah Phinney
Late Widow of
Capt. Lewis Woodruff
and Daughter of
The Rev. Azariah Horton
who died July 24th 1844
Aged 87 Years

She was a liberal donor of,
and to, this Church; and one
of its most zealous Members.

"Blessed are the dead
which die in the Lord."

Hannah Phinney is actually buried within the walls of the church - the only known woman thus interred, and the last member interred inside the church. Burial within the walls of a church was a not uncommon practice in the 17th and early 18th centuries, but the right to be laid to rest inside a church was reserved for pastors, heroes and very important members. It is for you, the reader, to decide whether Hannah Phinney deserved burial in such a prominent location.

Hannah was born in 1757 in a small town with the improbable name of Bottle Hill, New Jersey. The town later took the name West Hanover, and later still, - Madison. N.J. Her father was the Rev. Azariah Horton, who became the first minister of the Presbyterian Church of New Providence, N.J. about 1739. Rev. Horton then went to Long Island to be missionary to the Indians. After over a decade of service as a missionary, Rev. Horton accepted a call to the Bottle Hill Church, where he served until his death in 1777. It was while Rev. Horton was minister at Bottle Hill that his daughter, Hannah was born.

An uncle of Hannah Horton was the Rev. Simon

Horton, one of the first ministers of Connecticut Farms Presbyterian Church.

In 1775, before she was 18 years old, Hannah Horton married Elisha Phinney, a farmer from Morristown. Her marriage lasted until 1782, when her husband died in a Smallpox epidemic which swept through the area at the close of the Revolutionary War. Hannah Phinney stayed in Morristown for about two years, and late in 1784, she moved to Elizabethtown. She applied for membership in Old First Church, and was received into covenant relationship in June, 1785. The church was then being rebuilt at the same location as the church which the British had burned down in 1780, and the record shows that Hannah Phinney was the first new member received in the incompletd new building.

Shortly thereafter, Mrs. Phinney married again, joining with Lewis Woodruff, a prominent local man, who had been an officer in the army during the Revolutionary War. Lewis Woodruff died in 1806 leaving Hannah a widow for the second time. She never remarried, and resumed the name of her first husband for the balance of her life.

Hannah Phinney became very active in Old First Church. She was faithful in attendance at all services, but also took a special interest in the welfare of the poor of the congregation. She was a fairly wealthy woman, and felt she had an obligation to alleviate dire poverty wherever she could. Her benefactions over a third of a century were very considerable. Many a family in need of fuel or clothing were furnished with their needs by an anonymous donor. Women were not, in those days, elected to be Deacons, but Mrs. Phinney made it her business to work closely with the Board of Deacons in learning where she could be of help in taking care of families too poor to take care of themselves.

In 1831, Hannah Phinney learned that a vacant lot located next to Session House on Washington Avenue, was advertized for sale. She at once bought the lot and presented it to Dr. John McDowell and the Session, stating that she was afraid someone else

might buy the lot and build a house or barn close to Session House, where it might be an annoyance to Session while they met.

A few years later, Mrs. Phinney presented Session with an expensive set of Communion Vessels to replace the ones which had been in use for over 30 years. Later on, she gave the Bible School 50 copies of the Holy Bible. Her benevolences were performed in a quiet and sincere, self effacing manner, seeking no credit for herself, and being concerned only with the welfare of the church. We would know little about her kindness except for the records of Session and the Deacons, where she always reported for permission to act.

When she died in 1844, her Will provided the last great benefaction of a kindly, generous woman. She bequeathed to the church much of her wealth, asking the Trustees to dispose of her estate and establish a Trust Fund, the interest from which was to be turned over to the Board of Deacons for use to care for the poor of the church. Another stipulation of the Will was a request to the Session for permission to be buried within the walls of the church. This second stipulation was debated for some time, but was finally granted and permission given.

The trust fund of the Hannah Phinney Estate amounted to approximately \$3,000. For over a century, the interest from this fund has been given over to the Deacons Fund for distribution to the poor of the church. A conservative estimate of its yield is in excess of \$14,000, and it continues on into the future indefinitely. Hannah Phinney found a way to extend her love and concern for the poor beyond mortal life. Her body rests within the walls of the church, but her spirit serves her Lord forever.

Alterations on Church and Lecture Room:

In addition to the church building which has stood on the same site since 1665, the congregation owned two other buildings used exclusively for church business. Both of the other structures were located on Session House Lane, a narrow dirt road running East from Broad Street, and terminating at Bridge Street. In the 20th Century, we can approximately locate Session House Lane by stating that it was very nearly the length and location of Dickenson Street. Session House, from which the dirt road derived its name, was located approximately 200 yards east of Broad Street. It was built about 1750, and acquired by the church during Rev. Caldwell's early ministry, about 1765. The other building, known as the Lecture Room was located about 50 feet east of Session House. The Lecture Room was acquired in 1815. Both structures were of frame construction, hard to heat and always requiring maintenance. Session House was used exclusively by the Session of Old First Church, and was the site of Session Trials, examination of applicants for membership and the usual business of the Session. The adjacent Lecture Room was used for midweek services, preparatory services, prayer meetings, Bible classes and various church society meetings.

The access road, Session House Lane, was very narrow, badly rutted and full of "pot holes." During and immediately after heavy rains, the lane became virtually impassable due to mud puddles. The congregation was very glad to learn, in 1834, that the Academy building, located on the north edge of the churchyard was going to be vacated and no longer used as a school. At the annual meeting held January 1, 1835 the congregation voted to sell the Lecture Room Building and use the proceeds to purchase and refit the Academy building as a new Lecture Room. The Academy Building was also a frame structure which had been utilized as a school since before the Revolutionary War, and among its pupils had been Alexander Hamilton and Aaron Burr. In the period from 1815 to 1835 several new schools were opened in the homes of private citizens, and the number of pupils applying to the Academy steadily dwindled. The trustees of the Academy, many of whom were members of 1st Church,

decided not to reopen the school in 1835.

Acting on the vote of the congregational meeting, the Academy was purchased from the school trustees, and refitting it to become a new Lecture Room began at once. We are fortunate in having most of the records concerned with the acquisition and reconstruction of the old Academy building. The building had originally been of brick facing Broad Street, and frame construction on the sides and rear wall. The entire structure was covered with red brick to match the front wall. The original four large rooms of the Academy were entirely modified to provide one large room on the ground floor, large enough to accomodate 200 persons, and four rooms were fitted out on the second floor. Franklin Stoves were placed at each end of the ground floor lecture room, which were "able to maintain a comfortable temperature even in the coldest weather." The final report of the Committee to Superintend the rebuilding of the Academy for a lecture Room is in the church archives. It states that the final cost to the Board of Trustees of the church was \$1776.68.

The new Lecture Room was dedicated on September 17, 1835, by Dr. Murray. In his discourse on that day, Dr. Murray called the new Lecture Room "the finest lecture room in these parts, and rarely equalled anywhere in the land."

Upon completion of the new Lecture Room, it was decided by the congregation to do something about refurbishing the church building. The great popularity of Dr. Murray was attracting large congregations, and the church was crowded and uncomfortable at worship services. It took close to six years of fund raising and planning before the remodeling and renovating was started. The pew arrangement was modified to increase the seating capacity, and the galleries were widened and the seating there was rearranged to increase the capacity. The two stoves which furnished the heat in winter weather were provided with flues to carry off smoke through the roof. According to the Trustee's Minutes, the stoves had been vented to the nearest windows on the north and south sides of the church, and when the wind blew from either north or south directions, the smoke would not exhaust through the window on that side. It would appear that on days

when a cold north wind blew, the congregation had to choose between feeling comfortably warm in a smoke filled room or to be chilly in a smoke free room. The pew arrangement, the gallery changes, the flues and the painting cost the Trustees \$4,300.

In 1849, as a result of a special subscription by some of the members, the church procured its first pipe organ. It was a simple, hand pumped instrument, with few special stops for tonal variety. It was installed in the gallery at the rear of the auditorium, actually under the belfry and over the front center door. The choir was assigned pews on either side of the organ, against the back wall of the sanctuary. The total cost of the organ came to \$1,400 plus about \$200 for installation.

A Basic Change in Architecture:

Despite the modifications made to the church in 1842, the old church looked much the same as it did when it was built in 1783-1786. The interior style was colonial, with flat ceilings, rectangular windows and with slender columns to support the galleries. It was about 60 feet square inside, and contained 150 pews of various sizes. The pews had narrow seats and low backs, and each pew had doors opening to the aisles. The interior was generally white in color, and there was complete freedom from any embellishment. The total seating capacity was about 460.

In the Annual Meeting of 1851, the congregation voted to raise money by subscription to enlarge and modify the interior of the church. One of the foremost church architects, James W. Martens, was retained in order to design the new interior and oversee the work performed. The main feature of the modifications was concerned with changing the style from colonial to gothic architecture. The flat ceiling was converted to form the peaked arches of gothic style. The rectangular window frames were converted to the arched type frame, and the slender columns were overlaid with wood and plaster to simulate the massive columns with capitals and bases which are so typically gothic. The building was enlarged by adding 27 feet onto the rear of the church, permitting the pulpit to be moved almost as far westward so that the pews could be

increased from 150 to 180. The seating capacity was increased from 460 to about 625 persons.

We are fortunate in having the final report of the committee responsible for the 1852 enlargement and renovation of the church:

" Report of Trustees and Committee on Church Repairs.

Shortly after the resolution of the Parish Meeting (Jan 1, 1851) appointing a committee to act with the Trustees in the enlargement and repairs of the church, the joint committee had a meeting and organized by appointing James F. Meeker, esq. Chairman and M. W. Halsey secretary.

As no definite plan had been agreed upon their first object was to procure a plan of improvement that would come within their means & add to the capacity & appearance of the church. After an examination of the various plans submitted the committee, the present finish was unanimously adopted as decidedly the best and the only one practicable.

Mr. James W. Martens, the architect who gave the plan was employed to superintend the work; and specifications were given to several mechanics, with the condition that the lowest bill in every case be accepted. Upon computing the bills presented the committee found that they exceeded the sum subscribed by about one thousand dollars, the subscription was thereupon increased sufficiently to cover that sum & the contracts were then made with the several mechanics for the work.

As the work progressed, it was found absolutely necessary to expend more money than was at first intended; upon examining the timbers of the ceiling many of them were found much decayed & in some cases nearly broken apart, requiring a considerable outlay to make them safe & permanent. The changing position of the gallery stairs was another item of expense not contemplated; the windows upon examination were found very much decayed, the frames in many cases being held together by strips of tin nailed on; & the committee after consultation with some members of the congregation deemed it best to put new windows entire in the house, as it could be done then at less expense than at any subsequent period.

"A sample of the present windows was accordingly obtained & put in to test its suitability & remained there for several weeks, when it was adopted; not however until a committee had visited New York, Brooklyn & Newark and examined the different styles of windows in the churches there.

These, with the remodeling of the front of the gallery & many other little improvements & alterations, the necessity nor practicability of which could not be foreseen, caused an excess of expenditure above the first contracts of about three thousand dollars which added to the refusal of several persons to pay their subscriptions leaves a balance of about three thousand dollars which the committee have no means at command to pay. To meet this deficit a subscription was started some time ago & twenty six individuals have subscribed fifteen hundred & ninety five dollars to be binding only upon the condition that the whole amount is subscribed this day, leaving the sum of fourteen hundred & five dollars to be yet subscribed.

The committee have also to report that the sum of twelve hundred dollars has been expended in trimming the church, furnishing pulpit furniture, carpets, lamps, etc. which sum was contributed by the ladies of the congregation & a few friends of the church & of our Pastor from New York, Newark, etc.

Your committee are aware that when this work was undertaken it was with a determination not to incur any debt or liability beyond the amount pledged for the object. After the commencement of the work the extra outlay seemed unavoidable & really necessary to make a permanent & complete finish of the undertaking.

The whole amount of expenditure by the committee in the improvement including the trimmings, furniture, etc. amounts to about ten thousand dollars & they feel that the thanks of the congregation are due to our Pastor for the interest manifested by him in the matter & for the material aid rendered by his own subscription which was equal to any other & by friends not belonging to the congregation to nearly three hundred dollars.

In conclusion the committee desires to say that they have endeavored to discharge the duty assigned them by the congregation in the way that seemed best for the permanency & beauty & convenience of the church & they believe that the congregation have now, to say the least, one of the most commodious, comfortable &

beautiful churches to be found in the State of New Jersey, & if God in his Providence shall suffer this noble edifice erected for his worship by our venerated Fathers (some of whom are yet with us) & by their prayers & blessings bequeathed to us, to descend from us to our children, they will look back to us with gratitude and thanks to God that we have bequeathed to them such a noble edifice as this temple, within whose ample walls we this day worship the God of our Fathers.

Signed

James F. Meeker, Chairman

Meline W. Halsey, Sec'y "

Relationships with Other Churches:

Throughout the 19th Century, Old First Church maintained very fine and cordial relationships with the other Protestant Churches of the city. Most noteworthy was the great improvement in relationships with the Episcopal denomination, with which such bitter antipathy had prevailed both prior to and following the Revolutionary War. During Rev. Caldwell's pastorate the adherents of Old First Church frequently would not speak with anyone from the Rev. Chandler's congregation at St. John's Church. The following letters clearly illustrate the improved attitudes in both denominations:

" Jan. 4, 1841 Elizabethtown

To the Session of the First Presbyterian Church.

Gentlemen:

I have been desired to forward to you the following Resolution, which was adopted at a meeting of the Vestry of St. John's Church on the 1st inst.

Yours respectfully,

R. C. Moore, Jr.

Resolved,

That the thanks of the Rector, Church wardens and Vestry of St. John's Church, in this town, be tendered to the Session of the First Presbyterian Church for the use of their Session House, as a place of worship, during the enlargement and repair of the church; and that the Rector be requested to carry this resolution into effect."

In a similar vein, the following exchange of correspondence between Dr. Murray and the Rector of Christ Church illustrates the close and cordial regard of the two religious denominations:

"

11th July 1854

Rev. N. Murray, D.D.

Dear Sir,

It is my pleasing duty to inform you that at a meeting of the wardens of Christ Church, it was unanimously resolved that the Rector be requested to address a letter to yourself and Session to convey to you our sincere thanks for the kindness we have experienced at your hands by the loan of your Lecture Room during the time that our Chapel Building was in course of erection. We have for sometime felt that the unavoidable and unexpected delay in the completion of our plans must have been attended with inconvenience to your congregation. And we shall ever feel grateful for the kind consideration with which you have accomodated us in the hours of our service for a much longer period than any of us anticipated.

Our Chapel is now completed, and will be dedicated by our Bishop, please God, on Thursday next, the 13th inst. at half past ten o'clock when we shall be gratified by the presence of yourself and Session.

I remain, dear Sir, very respectfully,
Your friend and Servant,
Eugene Aug. Hoffman, Rector Elect

P.S. A committee, consisting of Mr. Chetwood and Mr. Williamson, was also appointed to confer with you in relation to cleaning the Lecture Room."

Dr. Murray's response to Rev. Hoffman was this gracious message:

"To the Rev. E. A. Hoffman,
My dear Sir,

Your note of the 11th inst. was duly received, which will be duly laid before the Session of our Church. It is always a source of gratification to me, and to my Session, to be able to do anything that will oblige or accomodate any petition of the flock of our Common Master; and we feel thankful that we have been able to oblige you and your people by granting you

the use of our Lecture Room during the time it was needed by you. The privilege granted to your people we are willing to grant to any other body of professing Christians; as we hold that all who are members of Christ are members of one another.

Most respectfully & truly

July 14, 1854

Your, N. Murray.

"

A further evidence of the close ties of Old First Church to Second and Third Presbyterian Churches is to be found in their joint enterprize in the Mission Sabbath School. Recognizing a need for a Sabbath School for the religious training of the downtown area youth, the Sessions of the three churches joined in a project to supply a meeting house, teachers, Bibles, hymn books, fuel, lighting and leadership for a downtown Sabbath School. The Mission Sabbath School was located on Martin Street near East Grand Street. The project prospered for over 40 years, reaching youths who could not be reached from the uptown locations of the three churches. About 1881, Third Church dropped out of the Mission Sabbath School Association, and about 1895, Second Church dropped out. Old First carried on the project alone for another dozen years, although several teachers from 2nd church served on the staff to the very end. The project began in 1856 and terminated in 1907. Its work was valuable in its day.

The Kirwan Letters:

Great religious disputes and controversies have occurred in almost every generation of recorded history. The public interest in the arguments of competent adversaries debating points of belief is invariably keen, and common man dearly loves to follow the issues of such discussions with avid interest. The great religious debate of the middle 19th Century involved one of the highest officials of the Roman Catholic Church and the Rev. Dr. Nicholas Murray of Old First Church.

In 1847 Pope Pius IX sent the Right Reverend John Hughes, an Irish born priest, to America to serve as Bishop of New York. While Bishop Hughes was not of the rank of Cardinal, he was the highest ranking Catholic prelate in America, with the largest See in the whole world. The Bishop of New York had then, as now, the wealthiest and most numerous Catholic population in the world.

The newspapers, in announcing Bishop Hughes arrival, stated that he was the spokesman for the Roman Catholic Church in America. This statement intrigued Dr. Murray, so he wrote to the New York Observer, a prominent New York Newspaper, asking Bishop Hughes, as spokesman for the church to explain precisely what position the Roman Catholic Church took on the serious religious and civil problems of the day. The paper published the letter on a page equivalent to a "Letters to the Editor" page of modern newspapers. Not wishing to gain undue personal publicity, Dr. Murray signed his letter with the name "Kirwan". There was no response to his first letter.

Kirwan persisted in writing letters once a week, outlining pertinent problems of the day, asking Bishop Hughes to answer. When there was no answer to them, the general public began to write letters questioning why Bishop Hughes did not answer the inquiries. Ultimately Bishop Hughes was forced to answer the barrage of letters in order to keep his own Catholic people from embarrassment.

For several years, to the delight and edification of the readers, the Observer, - and later on other newspapers across America, - printed letters from Kirwan and answers from Bishop Hughes regularly. All manner of subjects were discussed, but mostly about religion. Interpretation of Scripture, doctrine, dogma and discipline of the Roman Catholic Church were compared with the same points in the Protestant Church. The debate was brilliant and bitter. Dr. Murray, having been brought up a Catholic in Ireland, was competent and articulate in his arguments and Bishop Hughes was no less competent in expressing his church's position. No phase of the Catholic Church was spared as Kirwan attacked Papal Authority, absolution, the Mass, the Confessional, the Last Rites, Purgatory and Penances.

So popular did the Kirwan-Hughes controversy become, that the letters were soon collected and reprinted in pamphlet form, selling by the thousands of copies all over the country, and translations into foreign tongues were sold in such European countries as would permit their sale. The Catholic Church used its influence to prevent the sale of the pamphlets in some countries, but despite their efforts, many copies reached the public clandestinely.

2. Letter #10, Second Series, Page 225, "Letters to Bishop Hughes." Published by Harper and Brothers, 1855.

In 1851, Bishop Hughes was transferred to Halifax, Nova Scotia and the letters ceased. Toward the end of the series, however, Kirwan wrote and addressed his letters to Catholic Laymen, challenging Bishop Hughes to answer them to his own people. These letters to the Laity were particularly effective, and were very embarrassing to the Catholic authorities. A typical quotation from the Letters to the Laity follows:

" My dear Roman Catholic friends, I once suffered just as you now do because of my utter ignorance as to the way of forgiveness with God. I was taught all about Confession, and Confirmation, and Penance, and Saint's Days, and Fasting, and Holy Water, and saying "Hail Mary." I looked upon the priest as the door-keeper of Heaven, without whose permission there was no admittance; but I knew nothing about the Bible, and was taught nothing about the work of Christ for the sinner, nor about the work of the Spirit in him. In great mercy, and in the way stated in my letters to Bishop Hughes, I became a reader of the Bible; and, to my utter amazement, I found there taught, with perfect plainness, the way of salvation, which the priest had wrapped up in mystery inextricable. The wayfaring man, though a fool, may understand the way in which a soul may be saved as taught in the Bible, - it is beyond the comprehension of Gabriel as taught by your priests."⁴²

The Kirwan letters constitute today as complete and comprehensive a statement of the fundamental differences in the teachings of the Roman Catholic and the Protestant Church as has ever been published. Toward the end of the Kirwan Letter series, the public at large was fully aware of the fact that Dr. Murray was "Kirwan". The fame of this great exchange of letters was partly contributory toward Dr. Murray's election to the high office of Moderator of the General Assembly in 1849.

Church Music:

The church records do not indicate that there was any musical instrument such as a piano, harpsichord, clavi-chord or organ used in the church service prior to 1849. From the beginning, in 1665 until that time, the congregation chanted or sang simple hymn tunes and Psalms under the leadership of a precentor engaged for that purpose. The precentor used a pitch-pipe to give the congregation

the starting tone, and then provided the beat by manual signals. Early records show that the precentor stood in front of the pulpit, at floor level while leading the singing. The hymn books were simply poetry books. Most members owned their own hymn books, and none were provided by the church until well into the 19th Century. Very few tunes were in the repertoire of the congregation, and many different poems or Psalms were sung or chanted to the same tune. The favorite hymns were those of Osaac Watts and the Wesley brothers.

About 1825, groups of members united to sing hymns in harmony, although without any accompaniment, and these groups may be considered to have been the first choirs. The a cappella groups would sing in the services only on special occasions such as Christmas, Easter, Watch Night or Preparatory Services. About 1840, the a cappella singing groups were able to appear at all worship services, being assigned a special pew in the front of the gallery in the rear of the church.

There is an interesting letter in the church archives from the leader of the Singing Society, dated October 3, 1842. The leader protested to the Board of Trustees that the varnish on the choir pew was not dry, and that several of the ladies had torn or damaged their dresses when they stood to sing their anthem. The letter went on to state that the Singing Society felt that it was necessary to have cushions to sit upon and some trimmings on the rail of the choir pew. The members of the Society asked permission to install the cushions and the trimmings at their own expense. The trustees sent back an official letter permitting the Society to install the cushions and the trimmings "provided that the cushions were of a color suitable for a house of worship, and that the trimmings be of Damask of a subdued color and pattern readily available to other members of the congregation who might also wish to trim their own pews."

In the Trustee's Minutes of January 10, 1845 is a decision to have a Music Committee to be appointed each year from among the Trustees. The Music Committee would be responsible for hiring the precentor, purchasing music books for the choir and reviewing the

music to be sung by the choir.

In 1845, the choir of First Presbyterian Church, at a formal meeting, organized into a separate church society. They called their new group The Handel and Hayden Singing Society, and proceeded to adopt an elaborate constitution from which these extracts have been taken.

"Article 1. This Society shall be known as the Handel and Hayden Society of the First Presbyterian Church of Elizabeth Town.

Article 2. The object of this Society shall be to improve in the science of Sacred Music adapted to the church and congregation for which it is organized.

By Law #6. It shall be the duty of the Board of Managers to examine all bills & appropriations, which must be passed by the Board & signed by the presiding officer, before they can be paid by the Treasurer. It shall also be their duty to nominate a Conductor for the meetings of the Society and for the Choir in the church, subject to the approbation of the Session. The Managers shall have power to remove from the Society any members who neglect duty, or are disorderly in their conduct, upon concurrence of three fourths of the members.

By Law #7. Every person connected with this Society will be considered as one of the Choir, and will be expected to occupy the seats reserved for the use of the Society in the Church.

By Law #8. Resolved that we act upon the principle that every person who is able to attend Church is equally able to occupy his or her seat with the Choir.

By Law #13. All persons admitted into this Society shall be members of the congregation of the First Presbyterian Church.

In the budget for 1846, the Trustees, through their Music Committee, appropriated \$100 per year over and above the cost of the music, to pay the Handel and Hayden Society for their services. Since there were 40 members in the Society, the annual pay was not very substantial.

Following the installation of the first pipe organ in 1849, the budget for 1850 provided an annual salary of \$75 per year for an organist, and \$1 per month for "a strong and alert boy to serve as pumper." The Trustees also budgeted \$75 per year for the salary of a precentor.

There are numerous references to the "pumpers" in the Trustee Minutes. In one item, a boy fell asleep, and when the organist tried to play for the choir, the result was "a most distressing noise." Another item mentions a boy who had to be discharged because he persisted in peeping out from behind the organ to "make faces at his friends in the congregation." One other "pumper" was discharged because he continued to pump when the organ was not being played, and blew out the bellows.

It was necessary to pump the bellows on the organ for over 45 years. The new organ installed in 1890 had a manual pump for almost four years, but when the church was wired for electricity, an electric pump was used.

Church Finances:

When the new church building was constructed in the 1783-1787 period, replacing the church burned down by the British, the Trustees continued the practice of financing the operating expenses by sales of its pews. Except for a few blocks of pews which were reserved for negroe slaves, for the poor of the congregation, for "Strangers and Visitors," for the singers, for the minister's family and for the Sexton's family, every pew in the church was for sale to members of the congregation. Each pew had an evaluation placed upon it by the Board of Trustees, dependent upon location. The pews were divided up on occasion, into half pews seating only two persons, but most of them would seat four or

five persons.

When a pew was sold, it involved a substantial initial payment, plus a contract made between the purchaser and the Trustees for an annual rent. An official Indenture, or deed, was issued to the purchaser. When a pew owner left the church, he was at liberty to sell his pew to someone else, just like any piece of real estate. Many Indentures are among the church archives, and the following is typical of them:

" THIS INDENTURE, made this fifth day of January, Anno Domini 1789, between the Trustees of the First Presbyterian Church in Elizabeth-Town of the first part, and _____ of the second part, WITNESSETH, That the said Trustees, in consequence of a vote of the congregation of said church for that purpose, for and in consideration of the sum of Fifteen Pound, Ten Shillings, lawful money of New York, to them in hand paid, or secured to be paid, by the said party of the second part, before the execution of these presents; and also of the annual rent herein after reserved, have granted, bargained, sold, released, conveyed, and confirmed to the said party of the second part, his heirs and assigns forever, that certain pew in the said church, or house of public worship, belonging to the said Trustees, in Elizabeth-Town aforesaid, designated on the draught of the said pews, made and entered in the book of minutes and journal of the proceedings of the said Trustees, and therein known by the number 202, and bounded by the pew of _____ in front, and by the pew No. 218 in the rear: To have and to hold the said pew No. 202 with its benefits and appurtenances to the said party of the second part, his heirs and assigns, to the only proper use, benefit, and behoof of the said party of the second part, his heirs and assigns forever, subject nevertheless, to and on condition of the annual payment of the sum of Fifteen shillings, York money, to the said Trustees and their successors yearly and every year, forever, in four equal quarterly payments, the first whereof to be made on the first day of April in every year; in default

whereof, for the space of one year, it shall and may be lawful for the said Trustees, and their successors, to enter into the said pew, and rent the same to the highest bidder, by public outcry, for such time as the rent thereof shall discharge all arrears due thereon. And the said party of the second part, for himself, his heirs, executors, administrators, and assigns, doth covenant and grant to and with the said Trustees, and their successors, that the said party of the second part, his heirs, executors, administrators, and assigns, shall and will and truly pay, or cause to be paid, to the said Trustees, and their successors, the said sum of fifteen shillings, York money, in four equal quarterly payments as aforesaid, yearly and every year, forever, without any abatement whatsoever.

In Witness whereof the said Trustees have hereunto caused their common seal to be affixed; and the said party of the second part hath hereunto set his hand and seal the day and year first above written.

Signed: William Hindes

Lewis Woodruff, Clerk

Isaac Woodruff, President"

Many families purchased pews on terms similar to the foregoing indenture. As long as the families continued in the town, the church was assured of 15 shillings per year in pew rent. However, families died off, removed or decided to attend some other church. When that happened, perhaps ten or fifty years after issuance of the Indenture, very complex legal problems came up. The Indenture was occasionally lost, and the Trustees who had been familiar with the transaction were long since retired or dead, leaving a choice pew in the most desirable part of the church vacant, no rental being paid and nobody exactly sure what the legal status of the matter was. Another complication came up when, due to increasing cost of operating the church, it became necessary to increase the annual pew rental. Some families flatly refused to pay any more than the rent stated on their Indenture, which was hopelessly inadequate to meet the church cost of maintenance. After much wrangling, it became necessary for the Trustees to seek redress through Law. The Trustees finally engaged legal counsel

and sought passage of an Act of Legislation to solve the dilemma of pew rents.

In 1856, the Trustees petitioned the Legislature of the State of New Jersey for clear cut authority to adjust annual pew rents in accordance with the needs of the church. The following law was enacted:

"An Act Supplemental to the Charter of the First Presbyterian Church in Elizabeth-Town:

Be it enacted by the Senate and General Assembly of the State of New Jersey, that the Trustees of the First Presbyterian Church in Elizabeth-Town be and are hereby authorized and empowered to assess such sums of money as a tax or rent, upon the pews of their church, as may be necessary to defray the annual expenses of the congregation; to be made payable in such manner as the said Trustees, by their by-laws may direct; and in default of the payment of the said tax, or rent, so assessed as aforesaid, for the space of one year, the said pew may be sold for the shortest period of time practicable, under the direction of the Trustees to pay all arrears due thereon.

Approved at Trenton, March 18, 1857

Pew rents provided the bulk of the church revenue until April, 1896, when the Annual Congregational Meeting voted to adopt an envelope pledge system. There was practically no opposition to this decision, because the congregation was well aware of the unsatisfactory reliability of the pew rental method of supporting the church. However, in the period of over 200 years while the pew rental system was in force, it is interesting to observe that the total church income came from these sources: Pew Rents, Sale of Burial Lots, voluntary gifts from "Visitors and Strangers, burial fees, rental of church building to other churches or societies, interest on investments and gifts from friends and members. An idea of total church income during the second century of its existence follows:

1764	188 Pounds Sterling	1824	\$1,297
1774	193 " "	1834	\$1,575
1784	No Records	1844	\$1,463
1794	\$1,018	1854	\$4,235
1804	\$1,036	1864	\$3,903
1814	\$1,428		

It must be borne in mind that the income figures quoted are the monies required by the Trustees to pay for salaries, fuel and normal maintenance. Whenever there was an unusual item of expense, it was customary to circulate a special subscription list for extra voluntary offerings to the cause.

On several occasions the Trustees sold portions of land owned by the church in order to obtain additional funds. The Trustees were charged by law to invest certain bequests left by members in their Wills. Some of these funds were invested in first mortgages on property which ultimately became delinquent and had to be foreclosed, forcing the Board of Trustees into the Real Estate business. By and large, the records indicate that the Trustees were financially successful in their operations in Real Estate.

The Trustee Minute Books show a constant problem of deterioration of properties, with attendant necessity for maintenance. Year after year, there was some crisis, either major or minor, which the Trustees had to face. One time it was painting the parsonage, another time, reroofing the Lecture Room, another time, putting up a fence or curbstones or removing a tree. Salaries gradually increased during the second century, ranging from \$600 per year for Rev. David Austin to \$1,200 per year for Dr. Murray. The Sexton was paid \$25 per year, plus fees for digging graves at the start of the second century. During Dr. McDowell's ministry, the Sexton had his salary increased to \$50 per year, but was given the added job of being the collector of delinquent pew rents, pledges and subscriptions. It would appear that the Sexton would call repeatedly upon a delinquent member until he finally paid his debt. For this service, the Sexton was paid 5% of all monies collected.

One of the Sextons, who doubled as Collector of Pew Rents, was Stephen Pierson. Mr. Pierson joined the church in 1818, and was appointed to be sexton at a

salary of \$50 per year in 1837. He was paid 5% of any monies collected in addition to his salary. He served for almost 41 years in this capacity, and his salary gradually climbed to \$450 per year, while his commissions as collector averaged close to \$350 additional. When he died in 1876, a special Memorial Minute was written and published about him. In 1891, his daughter, Phoebe Pierson, established the Pierson Fund of \$1890 for use in care of the graveyard in his memory.

The vicissitudes of the Church finances were particularly vexing during the pastorate of Dr. Nicholas Murray. The costs of the changes in the Lecture Room, the enlargement of the church, the acquisition of the first organ and changes in the parsonage came at a time when there was monetary inflation. The trustees labored valiantly to keep the income and outgo in balance, but were constantly in serious difficulty.

Dr. Murray was of inestimable help to the Trustees in times of crisis. He was a remarkably able fund raiser. He had a host of personal friends located throughout the country who contributed toward the various improvement projects of the church, despite the fact that they had no direct connection with the church. In addition, the records show that Dr. Murray, himself was a generous contributor to the subscriptions circulated to raise money for the projects. When the church was enlarged and re-decorated in 1851-52, Dr. Murray pledged 10% of his annual salary as his personal contribution to the subscription for funds.

Between 1853 and 1860 there was a concerted drive to reduce the debt of the church. The success may be assessed from this note in the private record book kept by Dr. Murray:

"Jan'y 1, 1861. There was a glorious meeting in the 1st Church today. The first time in all its history- it was declared to be out of debt-with a balance in the Treasury- with a yearly income to meet all its expenditures- and about four thousand dollars in funds for the poor, and to keep the graveyard in repair."

Historic Personage: Stephen Pierson, a Sexton of Distinction.

Old First Church has had many fine sextons over its 300 years of life in Elizabeth. Only one of them has achieved the pinnacle of distinction. The facts of this story are true, and well documented in the church records.

On the occasion of the Communion Service held on June 22, 1817, a young married lady named Mrs. Mary Pierson joined Old First Church. She explained to Session that her husband, Stephen Pierson, was not a member of any church, but that she would urge him to join her in communicant membership. Just a year later, on June 14, 1818, she saw her husband accepted into membership on Profession of Faith. Both became faithful members, attending all regular services.

About 20 years later, in May of 1837, the sexton of the church resigned due to poor health, and, after applying to the Trustees for a trial on the job, Stephen Pierson was named sexton. The Trustees advised Mr. Pierson that the duties of the sexton were manifold and difficult, calling for a very steady and conscientious man. The duties outlined to him were: Sweep and clean the Church building and Lecture Room building each week; Tend the stoves in each building in Winter time, starting the stoves at 7 A.M. sharp every Sabbath; Empty the ashes and clean the flues regularly; Wash the windows; Cut the grass; Shovel the snow; Tend the oil lamps; Tend the candles and replace them when necessary; Clean the horse stalls and put fresh water in the horse troughs weekly; Open the doors an hour before services and keep them closed during services; Carry messages for the Minister and the Trustees, as required; and generally make himself useful. His pay was established at \$50 per year.

To augment his salary, the sexton was permitted to dig graves, as necessary, and to see to it that nobody was buried in the churchyard without proper authority from the Board of Trustees. He was also permitted to make a small charge for tolling the church bell on occasions of funerals, but was not to expect any pay for tolling it for regular church services.

From 1837 to about 1840, Mr. Pierson actually took in approximately \$125 per year. The base pay for the sexton was increased several times during the 40 years Mr. Pierson served, finally reaching \$450 in 1875.

Mr. Pierson was given opportunity by the Board of Trustees to earn extra money by serving as collector of delinquent pew rents. The church, in those days, rented all of the pews in the church to the members at a fixed rate of rental. There were no pledges made for church or missionary support. Not all the members kept up their pew rents, and some of them, if there would have been some way to accomplish it, would never pay their pew rents. The Trustees, however, kept a degree of pressure on the members who were slow to pay up, and managed to collect enough money to keep the church going. The Trustees were business men who could not spare the time to seek out the reluctant persons, so they agreed to give him 5% commission on all back rentals he could collect. It was decided that anyone who was six months or more in arrears would be considered delinquent, and was a fair target for Mr. Pierson to work on.

Every moment when Mr. Pierson was not sweeping, cleaning, digging graves, tending the horse stalls, cutting grass, shovelling snow, tolling the bells or performing other of his assigned tasks, he was out attempting to collect delinquent pew rents. The Annual Reports of the Trustees for the 40 years that Mr. Pierson served, show that he made from \$75 to \$400 a year in commissions. There is no doubt about one thing: Mr. Pierson was a tremendous success as a collector, and the amount of money he was able to collect was the difference between an annual deficit and a balanced budget for the Trustees. Nothing is recorded of his methods, but whatever they were, they were effective.

Mr. Pierson died in 1876, well into his 80's. The whole church mourned his passing, and Dr. Kempshall marked the occasion by a special sermon the following Sunday. The Board of Trustees passed a

Resolution memorializing his devoted service to the church, and had prepared a brass plaque in his memory and installed it in the wall of the church. The Resolution was prepared in an engrossed scroll and was presented to his only survivor, - his daughter Phoebe Pierson.

Miss Phoebe Pierson died in 1891, and in her Will she directed that her estate be set up as a graveyard fund in memory of her father. The money was invested by the Trustees so that it yields an annual income which is used to keep up the appearance of the graveyard. The records show that the Pierson Graveyard fund has yielded thousands of dollars for graveyard maintenance since it was established over 70 years ago.

It is unlikely that many churches have plaques installed in memory of sextons, but there is little doubt that Stephen Pierson deserves any recognition the church was able to confer on him.

Historic Personage: Dr. Nicholas Murray's
Record Book.

The Rev. Nicholas Murray, D.D. was a prolific writer, whose books and articles were read widely throughout the land. In addition to the published works, however, Dr. Murray kept a Record Book in which he recorded descriptions of important events as he observed them. Murray was a very plain spoken man who did not hesitate to state exactly his impressions of the local and national scene. Some of his Record Book entries are most interesting, as may be seen from these selections:

" In October 1837, this town was visited by the famous Missionary, the Rev. Joseph Wolf. He lectured twice in the First Church to crowded audiences. As a future age may wish to know something about the appearance of a man that filled so large a space in the attention of the public, the following is a brief but imperfect description of him. He is a short and fat German, about 5 feet 4 inches high and uncommonly homely, and deeply marked with the small pox. He is very short sighted, mounting a huge pair of spectacles, and has a deep, coarse voice. In his personal habits he is very amiable, but very nasty; but rarely brushing his coat or boots, washing his hands or face, combing his long hair, or changing his linen; and always sleeping without undressing. He travelled over a great part of the world (without knowing anything about it) - and mingled with all the Kindreds of men (without adding anything to the stock of human knowledge respecting them). As a traveller he was too credulous himself to secure the confidence of others; as a theologian he was too visionary to be respected; as a scholar he was a mere dabbler in many things without accuracy or research in anything. His fame cannot survive him."

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" In the Spring of 1835 the spirit of speculation which had spread itself nearly all over the country reached this town. Property in the course

"of a few months rose in value four-fold. And in some cases 20 or 30 fold. Large farms were cut up into building lots, and the lots sold at extravagant prices. But in the Spring of 1837 the commercial and monetary affairs of the country became greatly deranged-the Banks suspended specie payment-property decreased as rapidly as it rose;- and now, in July 1838, when this record is made, many of our citizens are in poverty who three years ago were rich; and every business man in the community is greatly embarrassed. And strange as may appear the fact on record, whilst money was awfully scarce, and labour could be secured for almost nothing, provisions were enormously high. Flour was fourteen dollars a barrel, and beef from 13 to 16 cents a pound. May the lesson taught the country by the last two years never be forgotten."

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" April 22, 1839, Col. Aaron Ogden was buried here this day. He died in his 83 year. He was an officer of the Revolution,-a profound lawyer,-a Senator in Congress,- the Governor of the state of New Jersey, and at his death he was the President-General of the Cincinatti. He was buried near the church with the full honours of war."

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" Dec. 20, 1839. The year just ending has been a year of great pressure in the business community, and such as our oldest inhabitants do not remember to have experienced before. It has been a year also of remarkable religious declension. The Gospel is faithfully preached throughout the town, but very few come to the solemn feasts."

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" In the winter of 1841-1842, a pleasant, deeply interesting and completely inexplicable revival of religion commenced in this town, and continued in its blessed influences for nine months. The winter was a very open one, and there was much sickness and many deaths, particularly

"among children. Mr. Murray buried a son eight years of age, and a daughter, six, in the short space of a month, by scarlet fever. This produced a deep impression, and excited much sympathy among the people. A protracted meeting of a wild and fanatical character was held in the Baptist Church in Lyons Farms which produced a great excitement, and which was productive of some good. Several sudden deaths took place among the young people which created a deep excitement. Evening meetings were held in the 1st & 2nd churches continuously for two or three weeks. And the results were glorious. In March ten were added to the church. And in July forty-four more. In September, eighteen more. The work was one of great stillness and solemnity, and I cannot explain it."

The Death of Dr. Murray.

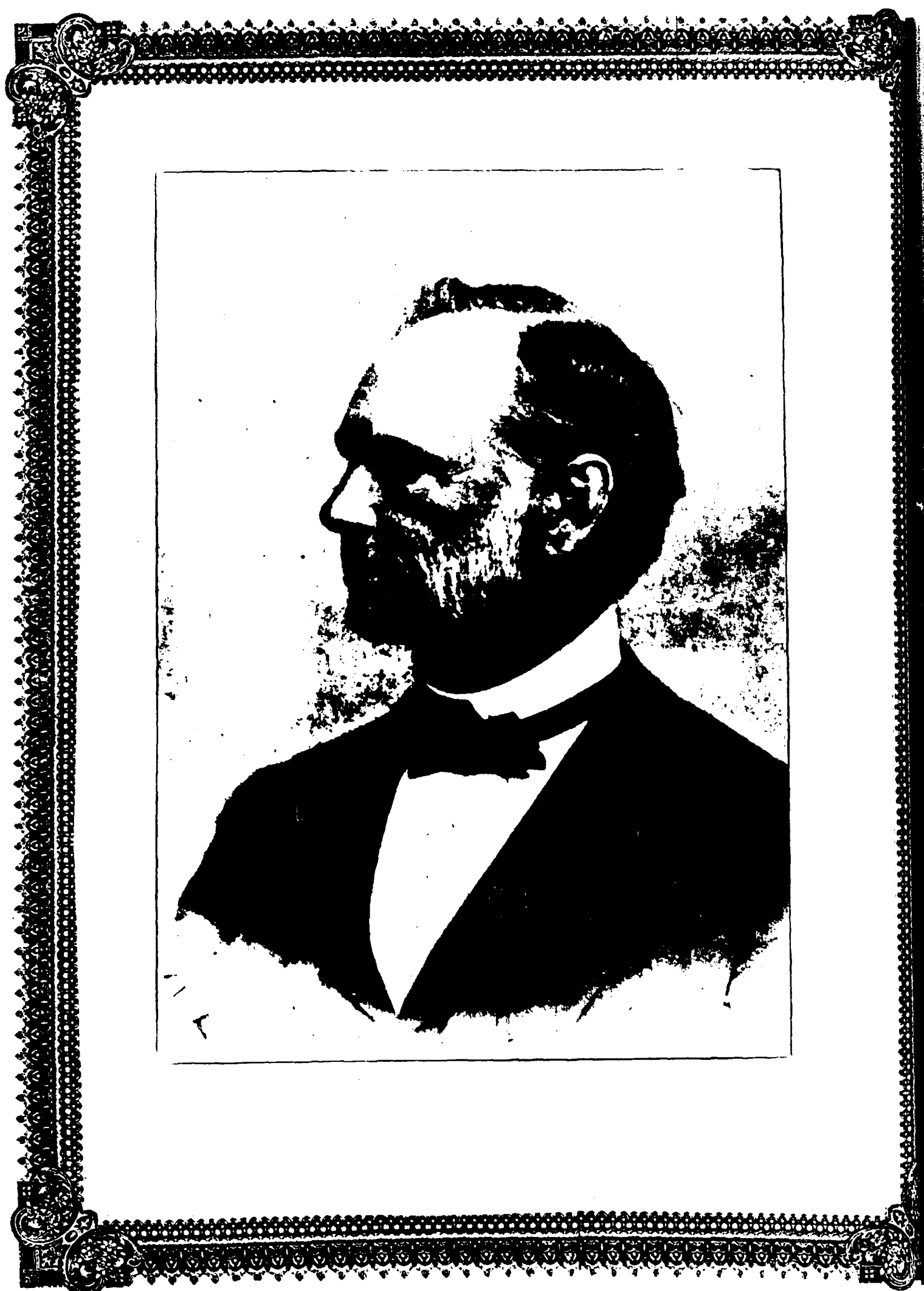
After 28½ years of superb service as Pastor of Old First Church, Dr. Murray died at the Parsonage on February 4, 1861. Few clergymen of his day enjoyed the fame and reputation he enjoyed, and few churches possessed the prestige and repute of First Church. Dr. Murray always led a very strenuous life, but he had never complained or given any evidence of any physical discomfort, and had continued his activity right up to the final days of his life.

On Friday, February 1, 1861, Dr. Murray suffered a serious and sudden heart attack. The attending physician did all in his power to restore him to health, but to no avail. He suffered great pain for three days, but steadfastly refused to drink any brandy which the physician recommended. Dr. Murray had always been a vigorous foe of alcoholic drinks, and he is reputed to have said: "No, wife, no brandy. Let me not die as the drunkard dies, with the taste of brandy on his lips. You know how I abhor it. My work is done! I want my mind unclouded! I want to pray."

Just prior to his death, while surrounded by his family, his closest friends and his physician, Dr. Murray prayed magnificently, asking God's Blessing upon the old church, its officers, its members and for its future. When he concluded this prayer, he pronounced the benediction and shortly thereafter, he died.

The funeral of Dr. Murray was one of the most impressive in the long history of the church. Clergymen of many denominations were present, as well as representatives of Presbytery, Synod and General Assembly. There were official delegations from Princeton Theological Seminary, from the patriotic societies and from local, state and federal government. Eulogies of great beauty were delivered at his funeral service, and the bells of all churches in the area were tolled at the time of his burial in the church graveyard.

The metropolitan press carried eloquent obituaries and editorials, and newspapers and magazines all over the nation took notice of his death. On the Sunday following Dr. Murray's funeral, the pulpit was occupied



REV. EVERARD KEMPSHALL
(Minister from 1861-1898)

by the Rev. William B. Sprague, D.D. of Albany, N.Y., who was Vice-Moderator of the Presbyterian General Assembly, and a close personal friend of Dr. Murray. Dr. Sprague preached a sermon of surpassing beauty, on the text: "Wonderful in Council." He touched on the great influence Dr. Murray had on the ministers of America. Many who heard this great sermon were moved to unashamed tears. By orders of Session, Dr. Sprague's sermon was published.

The tall, stately marble shaft which marks Dr. Murray's grave was paid for with many small donations from many friends all over the nation. Truly, he was a great minister!

A New Minister - Everard Kempshall.

The congregation selected a committee consisting of Messrs. Reuben Van Pelt, Thomas O. Sayre, James M. Jacques, Meline W. Halsey and Dr. M.M. Woodruff to recommend a new minister. Subsequently, two ministers were found who were satisfactory to the committee, and both were presented to the congregation for a vote. The men were: Rev. Everard Kempshall and Rev. Charles K. Imbrie, D.D. The congregation voted overwhelmingly for the Rev. Everard Kempshall.

Rev. Kempshall was born and raised in upper New York State and was a graduate of Williams College in Massachusetts in the class of 1851. After graduation from Princeton Theological Seminary in 1855, he served two years as minister of Central Presbyterian Church of Batavia, N.Y. He had just started his fourth year at Batavia when he was called by Old First Church of Elizabeth. He was 31 years old when he undertook the pastorate of the old church. Rev. Kempshall was installed, the fifteenth minister in its long history, - on September 18, 1861.

Rev. Kempshall was honored with the degree, Doctor of Divinity by his Alma Mater, Williams College, in 1869 and was conferred the same degree by Princeton Theological Seminary in 1870. He served the Seminary well for many years, being one of its Board of Trustees from 1870 until 1897. He likewise was of

service to Williams College, serving as President of its Alumni Association for several terms.

During his long association with Old First Church, Dr. Kempshall was Moderator of Elizabeth Presbytery and Moderator of the Synod of New Jersey. He was also active in the highest judicatory of the Presbyterian Church, being commissioned to be one of its representatives at the Pan-Presbyterian World Council at Belfast, Ireland in 1884.

Locally, Dr. Kempshall served as a member of the Advisory Board of the Orphan Asylum. He was vigorously opposed to gambling, particularly gambling on horse races. When an attempt was made to establish a horse race track on the city line, late in the 19th Century, Dr. Kempshall was elected President of the Anti-Race Track League and he campaigned with great energy to thwart the move. Dr. Kempshall was a historian of distinction, and was an authority on the history of the church and the area. He made many talks before the historical societies of this area. His favorite hobby and recreation was fishing. For most of his life, he spent his vacations fishing on remote lakes and streams along the Eastern Seaboard.

Dr. Kempshall was a gifted preacher, with an exceptional voice and a persuasive manner of delivery. He soon became beloved by all age groups of the church. From the tiny tots in the Sunday School to the oldest members of the congregation his kindly, sympathetic and spiritual nature was plainly evident, and he was adored by all. Old First Church was truly blessed by God in being able to have as pastor, three such marvelous men in succession as Dr. John McDowell, Dr. Nicholas Murray and Dr. Everard Kempshall. These three men had successive pastorate practically spanning the century.

The Second Century Ends.

The installation of Rev. Everard Kempshall as minister began again a struggle with finances. The Utopian condition of being free of debt ended almost at once. The parsonage which had been occupied by Dr. Murray was examined by the Trustees in preparation for receiv-

ing its new occupant and was found to be so delapidated as to make simple redecoration insufficient. Extensive rebuilding was required and was commenced at once. When the work was completed, four months later, the cost was found to be \$1718.

Coincident with the work and expense of repairs to the parsonage, the congregation decided that the time had come to eliminate the two Franklin Stoves which provided the heat for the church auditorium, and install a furnace. This was done in the Spring of 1862. The new furnace cost \$854 and the necessary duct work to make it operate effectively added \$265 to the cost. The congregation was very happy with the greatly improved comfort. For generations the members had complained of being too hot or too cold, depending upon how near they were seated to the old stoves.

In 1863, the City of Elizabeth decided to install its first sewer system along Broad Street. Every property owner along the entire system was assessed his proportionate share of the cost. Then, as now, the church owned the largest footage along Board Street, and was assessed a whopping \$3,000.

By virtue of generous giving on the subscriptions for these extraordinary expenses, the congregation was able to meet these obligations. Not only that, but they voted at the 1864 Annual Meeting to increase the salary of Rev. Kempshall \$100 per year, the Sexton \$25 per year and raised the music budget \$50 per year.

The second century of the churches life was one of great extremes. There were periods of deepest despair and period of great rejoicing. Certainly the period of 1780-1781, when the church was burned by the British soldiers and Parson Caldwell was shot down, the hopes for the future looked dim. The wonderful years of the pastorates of Dr. McDowell and Dr. Murray, when the church was strong, influential and prosperous, were contrasting high spots of the century.

The following served as Ruling Elders during the period from 1765 and 1864,- the second century of the churches existence:

Joseph Lyon	Appointed	Jan. 1760	Died	1772
Cornelius Hatfield	"	Dec. 1765	"	1795
Samuel Woodruff	"	" 1765	No record of term	
Benjamin Winans	"	" 1765	Died	1790
Robert Ogden	"	" 1765	No record	
Matthias Hatfield	"	" 1765	" "	
David Whitehead	"	" 1765	Died	1777
John Potter	"	" 1765	"	1780
Samuel Williams	"	" 1765	"	1801
Oliver Spencer	"	Sept. 1773	Left Church	1787
David Chandler	"	" 1773	Died	1786
David Ogden	"	" 1773	Died	1801
Stephen Wheeler	"	Jan. 1786	Left Church	1800
Isaac Hatfield	"	" 1786	Died	1807
Richard Townley	"	" 1786	No Record	
Joseph Lyon	"	" 1786	Died	1821
Benjamin Cory	"	" 1786	"	1821
John Chandler	"	" 1786	"	1824
Samuel Chandler	"	" 1787	"	1804
Isaac Conklin	"	" 1800	Left Church	1826
Ezekiel Ogden	"	" 1800	Died	1822
Isaac Crane	"	" 1800	"	1831
David Magie	"	" 1802	"	1854
Joseph Wilbur	"	Apr. 1805	"	1830
Moses Chandler	"	" 1805	"	1834
Caleb Halsey	"	Feb. 1809	Left Church	1839
Benjamin Smith	"	Sept. 1814	Died	1824
Elihu Price	"	Mar. 1820	Left Church	1820
Obadiah Meeker	"	" 1820	" "	1837
Townley Mulford	"	" 1823	Died	1857
Oliver Nuttman	"	" 1823	Died	1833
James F. Meeker	"	" 1823	"	1854
George C. Barber	"	Dec. 1824	"	1828
Joseph S. Meeker	"	" 1824	Still living	1864
Jonathan Townley	"	" 1828	Left Church	1832
Caleb C. Jennings	"	" 1828	Died	1833
Alexander Nicoll	"	Mar. 1831	"	1834
Elias Winans	"	" 1831	"	1853
James Ross	"	Dec. 1833	"	1846

William Brown	"	Dec.	1833	Left Church	1851
Edward Sanderson	"	"	1833	" "	1851
Jonas W. Winans	"	"	1833	" "	1846
John J. Bryant	"	Jun.	1834	Still living	1864
Alexander Ogilvie	"	Mar.	1837	Died	1857
Reuben Van Pelt	"	Oct.	1846	Still living	1864
Jonathan Winans	"	"	1846	" "	1864
David Woodruff	"	"	1846	Left Church	1851
John T. Gilchrist	"	Mar.	1851	Still living	1864
John McCord	"	"	1851	Left Church	1851
James G. Nuttman	"	Sept.	1852	Still living	1864
Stephen Magie	"	"	1852	" "	1864
Stillman E. Arms	"	"	1852	" "	1864
William W. Pinneo	"	Dec.	1854	" "	1864
Aaron G. Crane	"	"	1854	" "	1864
Thomas O. Sayre	"	"	1854	" "	1864

The following is a list of those who served on the Board of Deacons during the period from 1765 to 1864,- the second century of the church's existence:

Matthias Hatfield	Appointed	Jan.	1760	No record of termination
Robert Ogden	"	"	1760	" " " "
David Whitehead	"	"	1760	Died 1777
Oliver Spencer	"	"	1765	Left Church 1787
David Ogden	"	"	1773	Died 1801
Stephen Wheeler	"	"	1786	Left Church 1800
Benjamin Cory	"	"	1786	Died 1821
John Chandler	"	"	1786	" 1824
Ezekiel Ogden	"	"	1800	" 1822
Isaac Crane	"	Mar.	1802	" 1831
David Megie	"	Dec.	1821	" 1854
Obadiah Meeker	"	Mar.	1823	Left Church 1833
Moses Chandler	"	July	1824	Died 1834
James F. Meeker	"	Mar.	1831	" 1854
Elias Winans	"	June	1834	" 1853
William Brown	"	"	1834	Left Church 1851
Matthias B. Crane	"	Mar.	1853	Still Serving 1864
William B. Tucker	"	"	1853	" " 1864
Jeremiah Ross	"	"	1853	" " 1864
James Earl	"	"	1853	Resigned 1857
Charles H. Genung	"	"	1853	Still Serving 1864
William W. Price	"	"	1853	" " 1864

The following men served as members of the Board of Trustees during the second century of the church's existence

NAME	YEAR	TERMS	NAME	YEAR	TERMS
	ELECT.	SERV.		ELECT.	SERV.
Cornelius Hatfield	1753	4	Stephen P. Brittan	1823	2
Stephen Crane	1753	4	Aaron Winans	1824	1
Jonathan Dayton	1753	4	Jonathan Townley, Jr.	1824	1
Moses Ogden	1753	5	Jacob Crane, 3rd.	1825	1
Benjamin Winans	1753	4	David Bond	1826	1
Samuel Woodruff	1758	2	Oliver S. Halsted	1826	1
William P. Smith	1762	2	Aaron Woodruff, Jr.	1826	1
John Blanchard	1765	3	Stephen H. Wood	1827	1
Elias Boudinot	1765	1	Foster Day	1827	1
Jonathan Williams	1765	1	John Wood	1827	1
William Harriman	1765	1	Job Crane	1829	1
Benjamin Spinning	1765	1	Gilbert Rindle	1830	1
Elias Dayton	1765	7	Thompson Bell	1830	1
Joseph Hinds	1768	2	John J. Bryant	1830	1
Timothy Edwards	1768	1	Stephen Woodruff	1831	4
Caleb Halstead	1768	5	William Ross	1831	2
Jonathan Price	1768	6	Enos Price	1831	1
Lewis Mulford	1768	6	Samuel Winans	1832	1
Oliver Spencer	1768	2	Moses Williams	1832	2
Isaac Arnett	1771	5	Jonathan Crane	1833	1
Joseph Lyon	1771	1	John Stites	1833	2
Abner Hatfield	1773	1	James Earl	1834	1
David Ogden	1773	4	Jacob G. Crane	1835	2
Isaac Woodruff	1774	6	John Woodruff	1835	1
Abraham Clark	1786	1	James H. Sayre	1835	1
Ezekiel Woodruff, Jr.	1786	5	Elihu J. Crane	1836	1
Benjamin Winans	1790	5	Job Clark	1836	1
Jeremiah Ballard	1790	7	Maline W. Halsey	1837	5
Aaron Lane	1790	3	Oliver Pierson	1838	1
Joseph Meeker	1790	3	Abel L. Hatfield	1839	1
David Lyon	1793	6	Joseph Hinds	1839	1
Michael Magie	1800	2	Moses M. Woodruff	1840	2
Robert Halsted	1803	2	William F. Day	1840	1
Elias B. Dayton	1803	3	Ebenezer Johnson	1841	1
William Crane	1807	2	John D. Norris	1842	1
Caleb Halsted, Jr.	1814	3	John Ogden	1842	1
George C. Barber	1814	3	Job Winans	1842	4
Jonathan Mulford	1814	3	Reuben Van Pelt	1843	1
John Wood	1819	2	James R. Meeker	1843	1
Foster Day	1821	1	Jacob D. Edwards	1844	1

Continuing listing of Trustees during the second century.

NAME	YEAR ELECT.	TERMS SERV.	NAME	YEAR ELECT.	TERMS SERV.
Aaron Woodruff, Jr.	1821	4	William H. Price	1844	1
Oliver Nuttman	1822	1	David Woodruff	1845	1
Elihu Brittin	1822	5	William Stiles	1845	2
William Scott	1823	1	Stephen Magie	1845	1
Archibald S. Woodruff	1846	4	William W. Crane	1855	1
Samuel Oliver	1846	1	Jonas E. Marsh	1856	3
Moses M. Crane	1846	2	Samuel Gale	1856	1
Walter F. Sayre	1847	1	John B. Breed	1857	1
John Lees	1847	1	Edward B. Winans	1857	1
Matthias B. Crane	1848	1	Amos Clark	1857	1
Abner Parcels	1849	2	Dr. M.M. Woodward	1858	1
Charles A. Kiggins	1849	3	Jacob C. Winans	1858	2
Enos Woodruff	1850	1	Jessee D. Price	1859	1
James W. Angus	1851	1	James S. Green	1859	1
David Mulford	1851	1	James Jacques	1860	1
Charles Summers	1852	1	Job S. Williams	1860	1
Dr. Job S. Crane	1852	3	Joseph B. Morton	1861	1
William B. Tucker	1853	2	John M. Pruden	1861	1
Samuel R. Winans	1853	2	George W. Harris	1863	1
Charles H. Ross	1854	3	Aaron L. Woodruff	1864	1
Samuel Price	1854	1			

Unit 4. The Third Century of the Church

The Outlook:

As Old First Church entered into its third century of service to the City of Elizabeth and to the praise of God, the nation was locked in the final bitter days of the Civil War. People of all classes were apprehensive and anxious. Almost every family had some loved one in the service, and the casualties due to weapons and disease were very high. There was great uneasiness about the outcome of the struggle, and many thinking people were concerned about the chances of a Pyrrhic Victory which would settle nothing, and leave the nation permanently divided. There were food shortages as well as shortages of clothing. There was monetary inflation and a very real lack of trust in both military and civil leadership. Added to this, there was a decided change in the nature of the people who were coming into the city. Commerce and industry was becoming a major factor in the economy of the city, and the factory workers who manned the industries were a different class than the farmers, tradesmen, business men and workmen who constituted the population before the war.

Conditions were not conducive to steady growth of the churches during the Civil War period. Almost without exception 12 protestant and 3 Roman Catholic Churches suffered losses in membership during the war years. At the end of 1864 there were five Presbyterian Churches (1st, 2nd, 3rd, Marshall Street and Siloam), four Protestant Episcopal Churches (St. John's Grace, Christ and Trinity), one Baptist, one Methodist, one Congregational and three Roman Catholic Churches. In 1859, the membership of 1st Church was 568, and on January 1, 1865, the membership was 496. Not all the membership loss was due to shifting population, however. Almost all of the negroe members of Old First Church withdrew their letters of membership in 1859-60 to start Siloam Church. The records show 26 of them took this action, joining others from other churches.

Rev. Everard Kempshall was a young and vigorous man, with organizational ability and great leadership talents. In 1865, even before the war was fully terminated,

he worked out a zoning plan of the city, and enlisted Session in an active campaign of calling on all of the church members and any other residents who were not known to be associated with another of the local churches. The results of the friendly calls of the Elders were exceedingly gratifying. The Church Manual published in 1868 shows 123 new members were added to the roll in 1865-1867 period. The calls of the Elders were only partly responsible for this large increase in membership, however, because the sermons of Mr. Kempshall and the program of the church, which included some type of activity for all age groups, was also of very great importance.

It was quite evident, early in the third century of the existence of Old First Church, that the future looked most promising.

Relationships with Other Churches:

At the Annual Meeting held January 1, 1875, Dr. Kempshall stated that 372 new members had been added to the church family since his arrival in the city. This was remarkable growth, even considering that the city was growing in population and was predominantly a Protestant population. The close of the Civil War signalled the start of several new churches in the city.

In 1865, a group of members of Second Presbyterian Church split off to form Westminster Presbyterian Church. Thirteen members of 1st Church joined them to form the initial congregation, and another ten joined the Westminster Church within a few years.

In 1868, the members of the Elizabeth Presbyterian Churches who lived in Roselle decided to set up their own church, and 28 members of Old First Church, including Senior Ruling Elder Rueben Van Pelt were initial members.

A study of Session Minutes shows that Old First Church gave letters of dismissal to 117 members in the first decade of the Third Century to Roselle, Westminster, Third, Lyons Farms, Connecticut Farms, Cranford, Westfield, and Siloam Presbyterian Churches. In addition, there were

a scattering of other dismissions to local Methodist, Baptist, Episcopal and Congregational Churches.

The excellent Lecture Room Building of First Church was loaned to several local churches for a temporary home while their own edifices were being repaired or rebuilt. A letter is preserved in the church archives which is reminiscent of the letters quoted earlier in this history:

"The Session of the First Presbyterian Church,
Elizabeth, N.J.

Dear Brethren,

We are just upon the eve of entering our restored place of worship, from which we have been absent for some months. During this long period we have enjoyed your generous hospitality. Constantly throughout these months, we have been conscious of your brotherly kindness. And in returning to you, that which was loaned to us, we are prompted to express in this formal way, our gratitude for the help extended to us, in our time of need.

Dear brethren, in return for your ministry to us, may the Head of the Church minister to you abundantly, out of the fulness of his precious gifts, increasing in you, both the ability and willingness to be faithful stewards of the manifold Grace of God.

By direction of our Session, on behalf of the membership of our Church, and in token of my own thanksgiving, I subscribe myself

Your brother in Christ's service
John T. Kerr, Moderator
of the Session of the 3rd Presbyterian Church of Elizabeth."

Problems of Church Financing:

According to the Trustee's Minute Book, there was no debt on the Church at the start of the third century. A series of unusual expenses in rapid succession quickly changed this happy state. In 1865, with the Civil War

over, the City of Elizabeth decided to grade, pave and curb Broad Street, and ordered each property owner to pay his proportionate share. This order was further amended to require sidewalks to the other items.

The Trustees learned that the cost of the improvements ordered by City Council would be in excess of \$10,000. They appealed to the Council for reconsideration of the ordinance, stating the Church was in no position to pay so large an amount. After some months of negotiation, the City of Elizabeth made a compromise. They conditionally ceded the strip of open ground between the graveyard wall and the proposed sidewalk location to the church. The details of the agreement are stated in this document:

"THIS INDENTURE, made this thirtieth day of April in the year of our Lord one thousand eight hundred and sixty six; Between the City of Elizabeth in the County of Union in the State of New Jersey, party of the first part, and the Trustees of the First Presbyterian Church at Elizabethtown, party of the Second part, WITNESSETH: That in consideration of the releases hereinafter mutually agreed upon, and the further consideration of the Sum of One Dollar by each of the parties to the other paid, the party of the first part hereby releases the party of the Second part, of, and from all liability to pay any assessment and lein, upon the premises of the said party of the Second part, for the assessments against the property of the said party of the Second part, situated on Broad Street, between the property late of Thomas O. Sayre, deceased, and the County property on which the Clerk's Office of Union County stands for sewerage and paving Broad Street, which assessments were respectively ratified.

AND the said party of the Second part, do hereby covenant and grant to and with the said party of the first part, that they will never erect or permit to be erected on their said property in Broad Street, -or any part thereof on said

street, any building or tenement whatever, except such new Church edifice or additions to the present church edifice on the same ground now occupied by the present church edifice and Lecture Room Building,-as the Trustees of said church may at any time hereafter choose to erect, and also that they will never sell, let or lease any of the property on Broad Street except their said Church edifice and the Lecture Room building; and will, at their own proper costs and charges, Keep, Maintain and preserve all the ground between the West line of Broad Street and the East line of the cemetery or burying ground of said church, on which the brick wall now stands, an open and unobstructed space; and will never permit an interment to be made in, or any vault or other receptacle for the dead to be erected or constructed in or upon any part of the said ground lying East of the line of the present brick wall; and that they will without unnecessary delay, erect in a substantial and permanent manner on the West side of Broad Street, in front of the whole of said Church property, a suitable iron fence, so as to give the said ground the appearance of a cultivated Park in Broad Street.

AND the said party of the Second part do hereby covenant and agree to and with the said party of the first part, that if they, the said party of the Second part, fail to perform and keep any of the covenants and grants herein made, that the said party of the first part may enter upon the said premises and at the cost and expense of the said party of the Second part, put the said premises in the condition by this agreement contemplated, and tear down any building erected thereon in violation of this agreement, and put up and maintain said iron fence and keep in repair the said grounds in the manner contemplated by this agreement, at the cost and expense of the party of the Second part.

"The said parties hereto do hereby bind themselves and their successors, the one to the other, for the faithful performance of these presents.

In witness whereof the parties respectively to these presents, have caused their respective Corporate Seals to be hereto annexed and the same signed by the Mayor of the City of Elizabeth on the one part, and the President of the said Trustees of the First Presbyterian Church at Elizabethtown on the other part, the day and year above written.

Signed, Sealed & Delivered	(A.S. Woodruff,
in the presence of	(President of
Jacob Seiple	(the Board of
Witness to Ph. H. Grier	(Trustees
Jonas E. Marsh	(
Witness to A. S. Woodruff	(Ph. H. Grier,
	Mayor "

The foregoing document saved the Trustees a great sum in assessments, but by the time they had fulfilled the stipulations of the contract, they found it necessary to spend \$6,855 for the iron fence, plus another \$2,677 for grading, removing hedges and trees and laying flagstone sidewalks from the Church and the Lecture Room out to the new sidewalks.

This total expense of \$9,532 was somewhat reduced by a complicated deal negotiated with the Board of Freeholders, whereby the County bought a narrow strip of land from the church in order to construct a wall between the County buildings and the Church Land. After this transaction was completed, the final cost of the Broad Street improvement program to the church was \$7,937. To meet this expense, the Trustees issued bonds to the sum of \$5,000, payable over a five-year period.

In 1867, the Annual Meeting of the congregation voted to dispose of the old parsonage, which had housed Dr. Murray, and to build a new parsonage for Dr. Kempshall. This was done during 1868 and 1869, and the final cost of the new parsonage was \$23,615. After

deducting \$10,400 received for the old Parsonage, the debt was increased by \$13,215.

In 1868, the City Council decided to open and pave Murray Street from Broad Street to Cherry Street. They decreed that each property owner along the right of way must bear his proportionate share of the cost. By the time the right of way was laid out, the road graded, paved and curbstones were installed, the church assessment was fixed at \$3,400. To make things worse, the City seized seven feet of church land for the right of way.

Thus, between 1864 and 1869, the church debt went from zero to \$27,000. As a step toward liquidating the debt, the Trustees obtained permission from a congregational meeting to construct a wooden fence along the back of the graveyard, and to sell the remaining land between the fence and Union Street. The sale of the land was quite slow, and it was almost ten years before the last of it was disposed of. The Trustees realized about \$15,000 for the land and were still faced with a substantial debt.

The Trustees Resort to Law:

As described earlier, most of the pews were owned by individuals and families of the church. They were purchased, as a rule, many years earlier, and an annual pew rent was required to maintain ownership. The pew rents established at the end of the 18th Century were far short of the needs to properly maintain the church in the 19th Century. The Trustees had recognized this discrepancy years before, and had prevailed on the New Jersey Legislature to pass an Act in 1857, to allow the Trustees to adjust the pew rent schedule sufficiently to meet the operating expenses.

In every year, the annual report of the Trustees showed some pew holders were not paying their full rent, leaving small deficits to bother the Trustees. Efforts were made to collect the arrearages, but they were never wholly successful. Some persons were perennially delinquent, and simply refused to make any payments or discuss partial payments. In the annual

meeting held January 13, 1873, the Trustees brought up the matter of the persons who were perennially delinquent, stating that the financial picture would be much brighter if all the pew rents were paid each year. The congregation passed a resolution stating that the Trustees should use "all legal means to collect these just debts to the church."

With the church debt running extremely high, the Trustees decided that a new schedule of pew rents should be issued, raising the revenue enough to liquidate the debt over a period of years. The schedule was approved and announced early in 1874. Most of the members accepted the new pew rents with no objection. A few persons objected violently.

The Trustees decided to use the authority given them by the 1873 congregational meeting, and use legal means of collecting pew rents which were badly in arrears. They proceeded cautiously, verifying by lawyers their rights under the Charter of 1753, and the supplemental Act of the Legislature in 1857. These rights were held sound and sufficient, and the resolution of the congregational meeting of 1873 was considered authority to proceed. They then assembled a list of badly delinquent accounts and talked with each of them, advising them that if they did not pay up, or come to some understanding with the Board of Trustees, they would be sued in a Court of Law.

The reaction of the people involved varied widely. Some paid up their arrearages. Some people stated they couldn't pay, but agreed to turn over their regular pew in exchange for a less expensive one. Some people became indignant, and immediately demanded their Letter of Dismissal so they could leave the church and go to another one where they would not be treated so badly. These people immediately involved the Session and the Minister in the controversy. Dr Kempshall and the Session ruled that they would not give a Letter of Dismission solely because of this reason. They stated it was not Christian to leave the church in order to avoid a just debt to the church. About ten persons refused to pay their rents, and defied

the Trustees to carry out the threatened legal suits.

Having gone so far, the Trustees were forced to go all the way. Civil suits were entered against ten delinquent pew renters, and in the Summer of 1874, several of them came before the courts in the County Court House. In each instance, the cases were settled in favor of the Trustees, but in each instance the money awarded was about 1/3 the amount requested. From a monetary aspect, the suits gained little, but it established the rights of the Board of Trustees to repossess the pews if owners refused to pay their pew assessment.

The reaction of the congregation was greatly divided. Some felt that the Trustees had acted properly, and others felt they had overstepped their authority, or at least, had acted in a manner not proper for a church body. At the Annual Meeting held on January 4, 1875, the Trustees were able to report that the year 1874 was the best for income in many years. The accounts which had been delinquent in previous years had, for the most part, been paid. After the Trustee's Report was accepted, someone moved that the Trustees stop any further law suits, and proposed that a committee of members be appointed to meet with the Board of Trustees to see why it should be necessary to continue the suits. After much discussion, such a committee was appointed, and a second congregational meeting was set up two weeks later to hear their report.

At the second Congregational Meeting, held on January 18th, the sub-committee reported three conclusions: First, it was necessary, in order to balance the income against the outgo, to collect all of the pew rents; second, the only place they could see to effect any economies, in case of failure to collect all the pew rents was in the music budget; third, after a study of the facts behind the decision to bring law suits against members who were delinquent in pew rents, they felt the Trustees had ample justification. This report was far from satisfactory to a number of those attending the meeting, and "fireworks" began at once. A motion to accept the report was defeated.

A motion to reject the report was defeated. A motion to table the report was defeated. A motion to stop all active and pending law suits was defeated. A motion to continue the law suits was defeated. A resolution commending the Trustees was defeated. A resolution to censure the Trustees was defeated. Even a motion to adjourn the meeting, for a "cooling off period" was defeated. After hot debate for hours, a compromise was reached. Each side in the controversy agreed to select one man to represent the views of his followers, and the two men agreed to meet with Dr. Kempshall to resolve the differences. A third Congregational Meeting was scheduled on January 29, 1875, to hear the report of the negotiators.

The Congregational Meeting of January 29th went relatively smoothly. The recommendations were fairly simple: first, that for the good of the church, the law suits should be stopped; second, that every pew holder "should regard himself as morally bound to pay the full rent,--as fixed by vote of parish meetings" and "is earnestly enjoined--to make endeavor to make punctual and prompt payment in order to avoid embarrassment of the Trustees". In the course of the meeting, it was further recommended that if a member finds he cannot afford to pay the fixed rent, he should immediately notify the Trustees and arrange to remove to a pew which he can afford to pay for. Furthermore, if any pew renter believes the rent assessed is unfair, he is to choose one person to be his spokesman, the Trustees are to choose another person to be their spokesman, and the two persons thus chosen are to select a mutually acceptable third person, and the three are to adjudicate the matter. The results of such judgment is to be binding on both the member and the Board of Trustees.

When the Board of Trustees met for their next regular meeting and considered the decisions and restrictions placed on them, they resigned in a body.

Church Music:

The Session and Deacons selected an interim group of five Trustees to replace the regular seven-man Board of Trustees who resigned in 1875. The new trustees

realized that immediate economies were needed to balance the budget of the church, so they forthwith went to work on the budget item reserved for music. This was, so far as can be discovered, the first occasion when music quality was sacrificed in order to balance the budget. There are many repetitions to be found in the church records during the last century.

The first Music Committee of the church was formed as a sub-committee of the Board of Trustees in 1845. For twenty years the Trustees conducted all operations and controls of church music. In 1850 they procured the first pipe organ, and took care of hiring an organist, pumper boy, a choir leader, all music and any necessary repairs on the organ.

In the Session Records of February 6, 1865, the Session ruled that they should have a decision on church music, and set up the Music Committee to consist of two Ruling Elders and two Trustees. The Music Committee continued to be made up that way until 1902, when members of the congregation who were not board members were added to the Music Committee. Today, the Music Committee is supposed to include Elders, Trustees and members at large from the congregation, but is responsible directly to Session.

Traditionally, Old First Church has been characterized as a church with unusually fine music. When the financial condition was good, the quartettes, the choirs, and the organists were of extraordinary caliber. In such times, the music budget would amount to over 25% of the total operating budget. When the church was beset with high debts, the Music Committee would have to discharge the fine singers and hastily organize volunteer choirs. The volunteer choirs, most times developed into fine musical bodies, but when funds were again available, professional singers were hired, and the choirs disbanded.

The first change came in 1875 when the interim Trustees decided to dispense with the organist, the blower boy, and the subsidy given the choir. In their places they proposed a precentor, accompanied by a Melodian,

to lead congregational singing. The changes would have saved the church \$1200 per year. When the congregation learned that the pipe organ, which had been newly repaired, was to stand idle, they quickly organized and called a congregational meeting, where they voted to over-rule the Trustee's decision. It was finally decided to use a precentor with the pipe organ, but no choir or soloists for the ensuing year. The music cost dropped almost \$800 by this arrangement.

Mr. Samuel Mitchell, the precentor, and Mr. W. Cooper Boyle, the organist, served to lead all music for eight years. They apparently did a most satisfactory job because the Sunday School children volunteered to contribute \$50 per year toward the salary of Mr. Mitchell. A conservative estimate of the savings made by the Trustees on music costs during the eight years when Messrs. Mitchell and Boyle led all the music, would be \$7,500.

By 1883 most of the debt was reduced by the economies on music, so the Trustees and congregation decided to augment the church music by hiring a quartet. So far as the Trustee Minutes show, the first paid quartet consisted of the Misses Hooker, Crane and Bryan, who were paid \$75 per year, and are described as "First and Second Sopranos" and Mr. Bauer, a bass who was paid \$100 per year. The contracts required their presence, or a capable substitute supplied by them, on "every Sunday Worship Service and at six additional services for the year 1883." The use of the organist, precentor and quartet continued for six years. The cost came to \$1,075 per year.

In 1889 Elder Lebbeus Miller spearheaded a drive for funds to procure a new and improved organ. The drive was successful, and by November 1889, a contract was signed to purchase and install a new organ. It was finished and dedicated in March of 1890. The Organ Contract is interesting:

" In consideration of one Dollar to, and from each of us, whose names are hereunto signed, in hand paid by the Trustees of the First Presbyterian Church of Elizabeth, we do hereby agree as follows,

First

To build and place in the said Church a first class organ of Johnson Son of Westfield, Mass. 3 banks of Keys, 1934 pipes and all appliances and case complete, to cost not less than \$5000, and to be the sole and absolute property of said Church.

Second

To make the necessary alterations in the rear of said Church and build a proper place for said organ and choir loft.

Third

All subscriptions to the Organ Fund, and all cash on hand held by the Organ Society, and all subscriptions made by the members of the congregation towards getting a new organ, shall be paid and passed over to the undersigned, to Mr. L. B. Miller, who is hereby designated to receive and disburse all monies in connection herewith.

Fourth

The old organ now in said Church shall be sold by us, and the proceeds applied by us or Mr. Miller towards the new organ, and alterations necessary therefor, and close up the hole, when the old organ is taken out.

Fifth

The proceeds of the concert to be given on the completion of the new organ, shall belong to us, and be applied by Mr. Miller as provided in section four.

We hereby agree to save and hold harmless the said Church and Board of Trustees of and from all liability claim or demand by reason hereof, and the purchase of said new organ and the alterations necessary to be made therefor.

In witness whereof we have set out hands and seals, Nov. 16, 1889.

Sealed, Signed and	(L.B. MILLER
delivered in presence	(C.H. LANGDON
of	(ABRAM B. KNAPP
IRA B. WHEELER, Clerk	(JOHN DAVIDSON

The new organ was dedicated on the first Sunday of April in 1890. It was not long before a new, and considerably more costly quartet was hired, at a cost of \$1,250 per year. The personnel of the new quartet was: Miss Felter, Soprano, Mrs. Poggi, Contralto, Mr. Rogers, Tenor and Mr. Martin, Bass. In 1892, Mr. Boyle, who had been organist for over 25 years retired. His replacement was Mr. C. Wenham Smith, one of the best organists in the county. Mr. Smith was paid precisely twice as much as Mr. Boyle.

The extra cost of the new quartet and organist was only part of the increased cost of the music program. It was soon found that the illumination of the organ console and the choir loft was inadequate, so special lighting with improved gas mantles had to be installed for \$350. It was then felt that the acoustics were not what they should be, so special drapes and panels were placed in the choir loft to effect improvement. This cost another \$500. The up-graded musical staff and program raised the music budget to over \$2100 which was almost 1/3 of the operating budget.

For over 20 years the church maintained this ambitious music program. The Sunday Afternoon Concerts of organist C. Wenham Smith and his quartet were very popular events which attracted large crowds. On several occasions when other expenses threatened to cause curtailment of the music program, a special collection for music enabled the program to continue. The Church from the early 1890's until World War I, enjoyed a fine reputation for its excellence of music. Many visitors were attracted to come to the church by virtue of the fine music, and there is little doubt that persons not affiliated with any local church were attracted to join its membership because of the music.

During World War I, and again during World War II, the quartets were broken up due to the male singers being called away into service. During the Depression

of 1930-1935, it was necessary to dispense with quartets for economic reasons, and again in the late 1950's. The volunteer choirs who filled the gaps in periods of curtailment of the music program were able led and directed, and performed in an adequate manner.

Several references to music in the Session Minutes are of considerable interest. The following excerpt from the Session Minutes of Oct. 25, 1899 is one of the more amusing references:

" By Mr. Atwater: That the matter of purchasing hymn books for strangers be referred to Mr. Miller.
Adopted.

By Mr. Atwater: That a chant be sung at the morning service.
Adopted.

By Mr. Miller: That "Amen" be sung after each congregational hymn.
Adopted.

At the very next Session Meeting, held November 22, 1899 is this entry which bears on the preceding Session minutes:

" The Moderator having announced to Session that the consciences of a few members of the church could not endure the strain of "Amen" at the close of all congregational hymns, it was, on motion of Mr. Wheeler, unanimously resolved that it be omitted.

The Church Building:

Throughout most of the third century of the churches life, the external appearance, as viewed from Broad street, looked unchanged from the appearance it had when rebuilt after the Revolutionary War. The 27 foot extension built to the rear in 1851 was not visible from the street. The red brick and sandstone walls, with their covering ivy, the white doors and window trim, the stately steeple with its clock and weathervane and the green stretch of

lawn across the church property made the lovely structure a joy to behold.

Numerous changes were made in the interior of the church over the years, but the Trustees kept the interior in good repair, and it, too, was a joy to behold. The "Victorian Gothic" style of architecture, which was introduced in the 1851 remodelling, was not precisely in keeping with the colonial style exterior, but it was in no way offensive.

On Wednesday, August 2, 1899, a violent tornado swept across the church property and the winds were so strong that the steeple was blown from the building. The steeple crashed to the ground in front of the church, crushing several sections of the iron fence and breaking up the sidewalks. The winds also blew down many of the huge trees in the graveyard and overturned a large number of the gravestones. The Lecture Room Building also sustained damages, being partly unroofed and one of the two cupolas on top of the building was blown down.

The tornado damage was only partly covered by insurance, and the Trustees were faced with a large task in trying to restore the damaged properties. For over two years, a committee of Trustees and members of the congregation solicited funds to rebuild the damaged areas. The gifts of the membership were swelled by gifts from friends and from the merchants along Broad Street. A Citizen's Committee headed by Mr. H. Heywood Isham, Colonel Dennis F. Collins and Judge P. Hamilton Gilhooly raised a sum of money sufficient to purchase and install a very fine Town Clock. When the new steeple and clock were dedicated on October 11, 1901, the church was crowded with City and County Government officials, merchants of the city, friends and members. A brass tablet, listing the names of the donors to the Town Clock Fund was affixed to the clock. The tablet survived the fire of 1946, and is now on display in the Parish House.

The installation of a fine new organ in 1890 caused some minor changes to be made to the interior of the church. The original pipe organ, which was installed in 1849, was placed in the gallery in the rear of the sanctuary, over the front door to the church. The 1890

pipe organ was placed in the front end of the sanctuary behind the pulpit. The choir loft, large enough to seat 30 persons, was built on either side of the organ manual. It was necessary to brick in quite a hole in the rear wall of the gallery, from which the old organ was removed.

In 1896, the Trustees had the pews widened and rebuilt, and the gates or doors, were removed from all pews. One by one, the clear glass windows were replaced by lovely stained glass windows as memorials to departed members of the congregation. The craftsmanship used on the stained glass windows was of the very best and they greatly enhanced the appearance of the interior.

In 1909, in response to persistent pleas from the membership, the Trustees had seat cushions placed on every pew. A comfort unknown to the members for 245 years was thereby added to the worship service.

A review of the Trustee Minutes shows that the lighting of the church from 1788 to 1804 was by candles. In 1804, oil lamps burning Whale Oil were used for illumination. In 1819, there are no further references to Whale Oil, and purchases of Coal Oil are recorded. In 1859, the Trustees stated at the Congregational Meeting that the church was to be piped for gas. Several different types of gas mantles were installed over the next 34 years. In 1893, the church and Lecture Room were wired for electric lighting. In each of the changes of illumination, the chandeliers and lamp fixtures were artfully modified to retain the original 1788 appearance.

There was a major change to the interior in 1923, when the sanctuary was redecorated. The walls and ceilings were covered with an acoustically absorbent material which was both good looking and practical. At the same time, the electric wiring was modified to meet insurance underwriters standards, and the organ pipes were regilded. An improved electric control was added to the organ at the same time.

On Tuesday, June 25, 1946, a fire broke out in the belfry of the steeple and raced rapidly through the church building. Despite valiant efforts by the Fire Department,

within a few hours the structure was completely gutted, and only the brick walls remained standing. The stately steeple, the beautiful stained glass windows, the historic Boudinot Chandeliers, the pulpit and the pews were reduced to smouldering rubble. The destruction was total.

At once the Officers, members and friends began the heart-breaking task of restoration. The fire insurance was woefully inadequate to cover the cost of rebuilding the church, and the lowest estimates indicated that an additional sum of over \$150,000 would be required. The Trustees were fortunate in being afforded the architectural services of Gugler, Kimball and Husted, one of the nations most reputable architectural organizations in America. The architects of Gugler, Kimball and Husted had performed services for Yale University, Oberlin College, Air Force Academy and the American Battle Monument Commission in building the Memorial Chapel at Anzio, Italy.

Expert archiological studies of the ruins of the church were conducted, and the constructional details of the post Revolutionary War church were carefully detailed and compared with colonial churches of New England. From the plans drawn up by Gugler, Kimball and Husted, the restoration was planned to make Old First Church a truly accurate and correct reproduction of authentic colonial design.

A very large committee was appointed to attend to the restoration of the church. They did an excellent job which will be appreciated for as many generations as God permits the church to stand. The Restoration Committee:

Advisory Robert S. Douglas, Chairman

Rev. Charles A. Ross
Herbert B. Koth
Dr. Henry W. Langheinz

Mrs. George W. Ross
Mrs. Edith M. Whipple

Building H. Edward Wolff, Chairman

Edwin H. Barlow
William A. Davidson
William A. Stafford
John P. Bradin

Mrs. Katherine C. Timms
Miss Bertha Woodruff
Mrs. Edgar H. Pinneo
Norman B. Wild

Campaign Lucius H. Plumb, Chairman

Frederic D. Hahn
William C. Howell, Jr.
Mrs. Charles W. Marlow
Mrs. Alan B. Miller

Dr. Edward B. Peck
Mrs. Herbert B. Koth
Mrs. Charles W. Bohmer
Horace P. Bromfield

Public Relations Adrian O. Murray, Chmn.

Robert C. Crane
Mrs. Henry P. Robinson

Roy H. Russ
Louie H. Robertson

General Treasurer Alan B. Miller

The rebuilt church was dedicated on Sunday, September 18, 1949. There is no steeple on the structure, because the best estimates show that a new steeple will cost over \$100,000. The members and friends of the old church hope and pray that a way of providing a steeple, to complete the restoration of the ancient church, will be found. The cost of rebuilding the church was in excess of \$350,000. The cost was defrayed by \$200,000 from insurance on the burnt church, \$110,000 raised by members and friends in the fund drive, and about \$40,000 in Mortgage Bonds sold with the Parish House as collateral. By the end of the third century, all of the Parish House Bonds will have been retired from ownership by any members or friends of the church, and the full ownership will be held by the Board of Trustees.

Other Church Buildings:

Ever since the Trustees of Old First Church purchased the "Old Academy Building" from the owners in 1835, there has been an auxiliary structure on the church land to house the manifold activities of the church societies. The Lecture Room Building was used a great deal during the third century of the churches existence, both by the members of the church and by other of the local churches and societies. Much maintenance was required to keep the structure in good repair, and on several occasions there were major expenses of maintenance which presented great burdens to the harassed Trustees.

Much damage was done to the Lecture Room Building by the Tornado of 1899. The cupola on the south front of the building was blown down, and most of the roof was removed by the force of the winds, and landed in the center of the street. Repairs were made promptly after the tornado, and the structure continued to serve as the meeting place of the Sunday School, prayer meetings, women's Men's and Young People's meetings, Missionary Society meetings, Session, Deacon and Trustee meetings and certain outside society meetings. As time wore on, the maintenance became more and more expensive, and the Trustees decided to have the structure inspected and evaluated by experts.

A group of carpenters and builders inspected the entire structure and reported that the wooden members under the brick veneer walls were rotting, and that very expensive repairs would be required to restore the building to sound condition. Early in 1913, a subscription list was circulated among the congregation asking for funds to raze the old Lecture Room Building and construct a new and adequate parish house. It took over two years to obtain enough financial backing, but in 1916, thanks to hard work by the Rev. Dr. Whitaker, enough money was available to go ahead with the project.

The Parish House was completed on the site of the old Lecture Room in 1917, and was dedicated with fitting ceremonies on Wednesday, March 7, 1917. Facilities for 20 Sunday School classrooms, an assembly hall seating over 150 persons, a gymnasium or refectory room, a well equipped kitchen and private parlors were made available. The cost of the project was above \$40,000. The committee who took charge of the project consisted of:

George H. Golden, Gen. Chairman Frank C. Ogden, Gen. Treas

Building Committee

Augustus S. Crane	James B. Noe	Lucius H. Plumb
Walter B. Timms	Alexander M. Kerr	Mrs. Henry J. Miller
Ira B. Wheeler	Austin F. Knowles	Mrs. Elbert Renshaw
H. Edward Wolff	Frank C. Ogden	

Finance Committee

Walter B. Timms	Frank C. Ogden	Mrs. Henry H. Lane
Lebbeus B. Miller	H. Edward Wolff	Mrs. John E. Keron
	Lucius H. Plumb	

Equipment Committee

Miss Arabella H. Miller	Mrs. Henry H. Lane
Mrs. James B. Noe	Mrs. Elbert Renshaw

When the church was destroyed by fire in 1946, the Trustees were able to modify the arrangement of the front of the Parish House on the main floor to seat almost 300 persons. Theater type seats were installed, an electronic organ procured, and the Parish House was used as a church for over two years.

Right from the start, the new Parish House lived up to the hopes of its planners, and became the center for all of the social and business activities of the church. Its auditorium was the site of stage plays, receptions and concerts, as well as the place where prayer meetings and Sunday School assemblies met. Its gymnasium was the site of athletic contests, breakfasts and dinners, Boy Scout meetings and rummage sales. Rooms in the Parish House were set up as the church office and as the ministers study. The smaller rooms were used to accommodate meetings of Session, Trustees and Deacons as well as classrooms for the Sunday School.

The Pastorate of Everard Kempshall:

Following a ministry of almost 29 years by Dr. McDowell and another of 28 years by Dr. Murray, it would be scarcely expected that another similar long tenure might be forthcoming from the Rev. Kempshall. However, the record shows that Mr. Kempshall served longer than his two immediate predecessors.

Shortly after Rev. Kempshall came to the old church, he was honored by both Williams College in Massachusetts and the College of New Jersey with the degree of Doctor of Divinity. He was a peculiarly able preacher, who was not of the oratorical school, but rather of the quiet, convincing and simple manner. So effective was his simple

message of God's Love for man, that his congregations were moved toward the exemplary life of the Master to a greater degree than was achieved by many of his contemporaries who resorted to spellbinding oratory.

Dr. Kempshall was attractive in appearance, pleasant in manner and a gentleman of fine scholarly attainments. In addition to his knowledge and skill in the field of Theology, he was an authority on both church and secular history. He was a very popular speaker for patriotic and religious celebrations. He was particularly versed in the history of Old First Church and frequently alluded to obscure incidents in the life of the church in his sermons.

On the occasion of the 100th Anniversary of the burning of the church by the British, Dr. Kempshall presented much information not previously published, all of which he had derived by painstaking research. He was an active member of the Sons of the American Revolution and the Historical Society of New Jersey. He made numerous historical sermons at other churches on the occasion of their anniversaries, and was much sought after for such celebrations.

Dr. Kempshall was active in the higher judicatories of the Presbyterian Church, having served as Moderator of both Elizabeth Presbytery and the Synod of New Jersey, as well as serving on several permanent committees of the General Assembly. Dr. Kempshall was particularly solicitous of the young ministers just starting in the Gospel Ministry. He gave generously of his time and counsel to help them better serve their first charges.

At each Annual Meeting, Dr. Kempshall gave a detailed report of the state of the church. These are summarized in the reports of the Secretaries, year by year, and they were true and factual. When Dr. Kempshall felt the church was lax, spiritually or financially, he said so. Most of the reports were encouraging, however, and the following is typical:

Historical Note: The Communion Elements.

An interesting problem arose in the church in 1893, when certain ladies of the congregation requested that unfermented wine be substituted for fermented wine at the Communion Table.

From Session Minutes for May 31, 1893:

"A letter was read by the Moderator, (the Rev. Dr. Kempshall) signed by a number of Ladies, members of this Church, with reference to Unfermented Wine, at the Communion Service, requesting that it may be used in place of the wine now in use. The letter was, on Motion rec'd and ordered placed on file, and a committee appointed, consisting of the Pastor, Messrs. Miller, Atwater and Langdon, to consider the subject and report at a future meeting."

From the Session Minutes for June 28, 1893:

"The Special Committee appointed to report a reply to the Memorial of certain Ladies of the Church asking that Unfermented Wine be used at the Communion Services, reported the following reply, which, on Motion of Elder Williams, was unanimously adopted by Session.

June 21, 1893

The Session of this Church (First of Elizabeth) hereby respectfully acknowledges the receipt of a communication addressed to it, by several Ladies, members of said Church, asking for the substitution at the Sacramental Table, of unfermented juice of the grape, in place of the wine at present used, In reply the Session submits the following.

The deliverances of our General Assembly upon this matter are as follows= "That the control of this matter be left to the Sessions of the several Churches, with the earnest recommendation that the purest wine attainable be used-"Minutes of 1885, page 685. "The essential elements of the Lord's Supper are bread and wine. The General Assembly has always recognized the right of each Church Session to determine what is bread and what

"is wine." Minutes of 1882, page 57. Under these instructions the first duty of Session, is to determine what, in its best judgement is wine. We find that wine is defined by standard authorities, to be the fermented juice of grapes.

We are of the opinion that such wine being in common use at the time of our Lord, was used by Him when He established the Lord's Supper.

By continuing, therefore, the use of fermented wine, Session believes it is following the example of our blessed Lord, as well as perpetuating the usage of the First Church of Elizabeth, through the two and a quarter centuries of its history.

"Session would add, that it endeavors carefully to carry out the instruction of the Assembly, by using the "finest wine attainable." In thus following the example of our Lord, and the instructions of General Assembly, Session cannot persuade itself that it is placing a real temptation in the way of even the weakest of Christ's Disciples to the formation of habits of intemperance, while on the other hand, to make such a change, as is suggested in the Memorial, would require the surrender of conscientious convictions as to duty in the matter, on the part of Session, and would fail in meeting, as we must believe, with the approval of the large majority of the members of our Church.

By order and in behalf of the Session of the First Church of Elizabeth.

Signed: Charles H. Langdon
Stated Clerk "

Apparently the committee of Session consulted members and officials of the church before drafting the foregoing letter. Among the letters of the Board of Trustees is the following:

"

June 5, 1893

Mr. Charles H. Langdon, Esq.
Clerk of Session

Dear Sir:

The matter of the Memorial presented to Session by certain ladies of the Church was discussed by the Board of Trustees at a meeting held June 4th. The unanimous opinion of our Board is that we favor no change in the Communion Elements. It was suggested by one of our members that you advise the petitioners that since we accept the Holy Bible as the infallible guide, we must believe that our Lord changed water into wine at the marriage in Cana, and not into unfermented juice of the grape.

We respectfully suggest Session should deny the request of the Memorial.

Signed: M. W. Halsey
Secretary, Trustees"

The ladies petitioned Session several other times, unsuccessfully, but in 1908, their efforts were crowned with success, and Session voted to use unfermented grape juice thereafter. For purposes of record, the vote was not unanimous.

" The Pastor, the Rev. Dr. Kempshall, gave a very interesting report of the condition of the church, both spiritually and temporally, stating that 17 persons had united with the church during the past year on profession of faith and 12 by certificate, making a total of 29. The general religious spirit has continued good. During the year 20 members of the congregation have died, 11 of whom were over 70 years of age. During the 15 years of his ministry in this church, 265 persons have been admitted to the church upon examination and 280 on Certificate, making a total of 540 during those years. The sum of \$62,159 has been raised for a benevolent objects and \$138,539 for congregational expenses, making a total of \$200,698." *

In 1893, there was an effort made by certain groups of citizens of the community and the state to establish horse race tracks at various locations in the state, including one in Elizabeth. The proponents had strong support in the legislature, and had a well-organized political machine to accomplish their objective. Dr. Kempshall was unalterably opposed to this form of vice and gambling in the city and state, and at once took the leadership of the people opposed to the horse tracks. Despite very strong opposition, Dr. Kempshall rallied many church groups and citizens of all classes and faiths into a determined force of opposition. The fight was bitter, and there were violent scenes at some of the mass meetings held about the state. At one time Dr. Kempshall led a large group of his followers into the halls of the New Jersey Legislature in Trenton to demonstrate against the race tracks. They succeeded in blocking a vote to legalize the tracks by legislative vote, and forced the issue to be brought before the public on a referendum for vote. Under Dr. Kempshall's strong leadership, the ministers and priests of the state exhorted their congregations to vote against legalized horse tracks, and to vote against the Assemblymen and Senators who strongly supported the legislation. The election of November, 1893, was one of the few in which the party line meant little. The real issue was

* Trustee Minutes: Annual Meeting held January 21, 1877

that of gambling and race tracks. The election was a smashing success for the anti-race track forces, and Dr. Kempshall was joyously acknowledged throughout the state as a champion of righteousness.

The general health of Dr. Kempshall gradually deteriorated during the last ten years of his ministry in the old church. Off and on it was necessary for him to take extra weeks of vacation to restore his strength and vitality. For almost the entire year 1891, Dr. Kempshall took leave for his health, and the Rev. Frank H. Marling of New York City was named Stated Supply. In 1893, Dr. Kempshall found it necessary to rest the entire month of September, when his normal vacation terminated September 1st. Again in 1895 and in 1896 he took an extra month of rest before he felt able to assume the full load of the pastorate. In 1897, Dr. Kempshall took two extra months of rest. In the Fall of 1898, he felt his strength was such that it would be necessary to resign the pulpit. After discussing the matter with Session, Dr. Kempshall announced his intention of retiring at the conclusion of one of the most wonderful sermons he ever delivered in Old First Church. The date was October 23, 1898. Dr. Kempshall stated that his health was not good enough to continue to serve the congregation as he felt they deserved, and using the text from Romans, Chapter 1, verse 16, he stated that the text expressed his own personal feelings about his ministry in the old church: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to everyone who believeth."

Throughout this magnificent sermon, the beloved pastor poured out his love and faith in God, and implored his congregation to accept God's Grace with simplicity and confidence. A short quotation from this sermon is particularly beautiful:

"Just as your earthly father and mother have poured out their love upon you, even so does our Heavenly Father pour out His Grace upon you. Just as you did not attempt to figure out some complicated reason why your parents loved you, even so should



REV. JOHN E. STUCHELL
(Minister from 1899-1906)

"you not attempt to figure out why God gives His Grace unto you. Keep your faith simple; accept God's Grace, for He sent His Son Jesus Christ to die for you."

Dr. Kempshall's retirement became official on November 15, 1898, when Elizabeth Presbytery dissolved the Pastoral Relationship. He lived in the town another six years, until he died on March 31, 1904. His funeral, held on April 2nd, was attended by clergymen of many denominations, as well as by throngs of members and friends. After services in the church, his body was transported to Rochester, N. Y. for burial in the Kempshall family plot.

The Pastorate of John Evans Stuchell:

Immediately after Dr. Kempshall set his retirement date, a congregational meeting appointed a seven member Pastoral Selection Committee. The committee consisted of Messrs. Ira B. Wheeler, Edward S. Atwater, Augustus S. Crane, Charles C. McBride, Debbius B. Miller, Walter B. Timms and William S. Mersereau. After a search of six months, they recommended the Rev. John Evans Stuchell, a young man of 29 years age, who was then serving as minister at a Presbyterian Church in Washington, D.C. Mr. Stuchell was the son of a Presbyterian minister, and was a graduate of Union Theological Seminary. His ministerial career had consisted of five years service as minister of the Presbyterian Church of Gilroy, California, plus one year at First Presbyterian Church of Washington. The congregation voted to call Mr. Stuchell on May 3, 1899, and he was formally installed June 27, 1899.

Five weeks after Mr. Stuchell was installed, a violent tornado struck through the church property, blowing down the steeple, tearing off the roof and one of the two cupolas on the Lecture Room Building, damaging gravestones, felling trees and smashing sections of the iron fence. Thousands of dollars worth of damage was inflicted on the church property in a very few minutes on August 2, 1899. The congregation quickly rallied to the call for funds to repair the damages, although the clock and steeple were not replaced for several years.

Compared to the long services of Dr. McDowell, Dr. Murray, and Dr. Kempshall, Mr. Stuchell had a short pastorate of seven years, four months. However, several events of importance occurred during the period:

On Thursday, December 14, 1899, the Centennial Anniversary Service of the death of George Washington was held in the church. The sponsors of the program were the officers and members of Washington Lodge #33, Free and Accepted Masons. A very large audience, which included members, high rank Masons, government officials, historical societies, religious leaders and friends from other churches, were present. Dr. Kempshall, the retired minister of the church, gave one of the important addresses of this impressive service.

Another church service of unusual solemnity was held on Thursday, September 19, 1901, as a memorial to the late President William McKinley, who died of an assassin's bullet on September 14th. The service was sponsored jointly by the Presbyterian Churches of the city, and a capacity crowd heard eulogies given by various ministers, and a final memorial speech of surpassing pathos and eloquence, delivered by United States Congressman Charles Fowler of Elizabeth.

A new steeple to replace the one destroyed by the tornado of 1899, was constructed in 1901. It was dedicated at a lovely service held on Tuesday, October 9, 1901. The sanctuary was crowded with members, friends, civic leaders and merchants of the area. It is interesting to note that the cost of the new steeple was \$7,225. Forty-five years later, when the church was rebuilt after the fire of 1946, the steeple cost was estimated at \$65-70,000. Sixty years later, the Trustees obtained a bid of \$100,000.

Several beautiful gifts were given the church during Mr. Stuchell's pastorate: The Boudinot Chandeliers, which were given by Elias Boudinot in 1790, and which, in turn were gifts to him from King Louis XVI, were restored and hung in the rear gallery of the church. The chandeliers had hung for a century in the north and south entrances of the church, and had been damaged in hanging. The Daughters of the American Revolution had the chandeliers restored and presented them to the church.

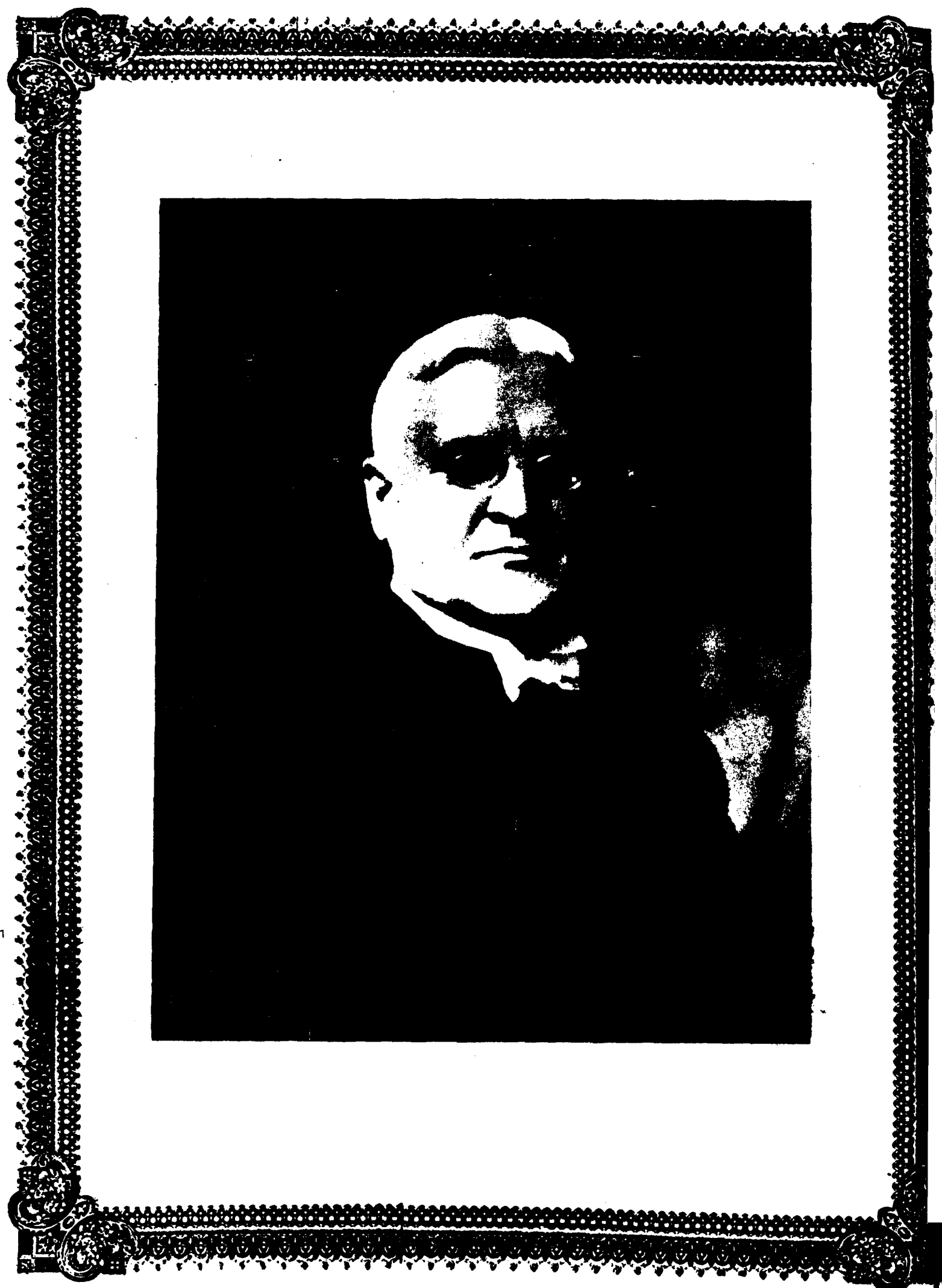
In 1901, Elder Lebbeus Miller presented the church with a magnificent stained glass window for the tower of the church, filling the space where the very first pipe organ had been installed.

In 1904, many friends joined with the widow of the late Ruling Elder Charles H. Langdon in placing a lovely stained glass window on the south side of the sanctuary, as a memorial to a fine gentleman and churchman.

In December of 1904, the many friends of the late Rev. Dr. Everard Kempshall, joined in placing a beautiful stained glass window on the north side of the sanctuary, in his memory.

Another event in Mr. Stuchell's pastorate was of great interest. The Cross Roads Mission Sunday School, located on Martin Street, which had been established in 1856 as a joint project of First, Second and Third Presbyterian Churches, on an equal partnership basis, became the sole responsibility of First Church. In 1891, Third Church relinquished its interest in the project. The other two churches continued operating the school. In 1901, Second Church decided that they would like to drop out of the management of the school, so after no small amount of legal complications, First Church continued alone, after December 6, 1901. The need for a downtown mission Sunday School had declined by that time, but there were still 40 youngsters on the rolls, and the church determined that they would carry on alone. It was necessary to take special collections every January, and there was much difficulty in enlisting a teaching staff, but Old First continued with the project until 1909. By that time there were but 14 pupils on the rolls, and there were other protestant churches nearby, so the doors were closed permanently. For 53 years the school ministered to a real need.

Mr. Stuchell's health was never robust, and on several occasions he took leaves of absence for his health. It came as a great surprise to many of the congregation when, in October, 1906, he requested the



REV. WILLIAM FORCE WHITAKER, D.D.
(Minister from 1907-1916)

congregation to unite with him in requesting Presbytery to dissolve the pastoral relationship. The statistics show that his pastorate was successful, for there were 414 members when he arrived, and 434 members when he left. Financially the figures are also indicative of success, for the current expense budget was \$8,130 in 1899 and \$8,327 in 1909. Despite pleading of his friends, Mr. Stuchell went through with his request, and retired to a farm west of Plainfield for two years, and then removed to California. He united with Oakland Presbytery, and served as Stated Supply at Piedmont Presbyterian Church in suburban Oakland briefly. Later, he affiliated with San Francisco Presbytery, but never took another church. He died in 1947, and is buried at San Mateo, California, in the Presbyterian graveyard.

The Pastorate of William Force Whitaker:

Over five months passed before the Pastoral Selection Committee found the man to recommend to the congregation for election to the pastorate. The committee consisted of Walter B. Timms, William S. Mersereau, Augustus S. Crane, William S. Bates, Lebbeus B. Miller, Charles C. McBride and Miller C. Earl. Their search terminated at the First Presbyterian Church of Albany, N. Y., where the minister was the Rev. Dr. William Force Whitaker.

Mr. Whitaker had been born at Southold, Long Island, where his father was the pastor of the very old Presbyterian Church of Southold. Mr. Whitaker graduated from Southold Academy and University of Pennsylvania, Class of 1873. He studied Theology at Union Theological Seminary and graduated with his Bachelor of Divinity degree in 1876. Mr. Whitaker served as minister at churches in Bridgehampton, Long Island, West Orange, N. J., and Albany, N. Y. prior to coming to Elizabeth. He was 54 years old when he assumed the burden of the ministry of Old First Church. Mr. Whitaker had been conferred the degree of Doctor of Divinity by Union College at Albany in 1899.

Dr. Whitaker brought to the congregation a great

deal of experience, zest and enthusiasm which, coupled with a sympathetic manner, great preaching ability and a sincere love of people, resulted in building the membership and the activity of the church to a very high level. He was intensely interested in history, and was an active and enthusiastic member of the Sons of the American Revolution. Dr. Whitaker collected many prints, pictures, and documents concerned with Old First Church, and studied all available information about the men and women of the earlier days of Old First Church. Within a short time, Dr. Whitaker learned enough about the lives and deeds of many of those buried in the church graveyard to undertake what became one of the most memorable features of his pastorate. Several times each year, Dr. Whitaker would invite church societies, Sunday School classes and young peoples groups to take a walk through the graveyard with him. On the walks, Dr. Whitaker would pause before a grave marker and describe the acts and lives of the persons buried there, and point out what they had contributed to the welfare of the church and the city. The "Walks through the Graveyard" were eagerly awaited by members of the congregation each year.

As a preacher, Dr. Whitaker was among the best, but as a Pastor, he was beyond compare in his generation. His kindly sympathy and concern at times of bereavement, made him many friends. He greatly loved young people, and his deep concern for the Sunday School, the Christian Endeavor Society and young peoples clubs made the youngsters simply adore him. Dr. Whitaker was primarily responsible for the foundation of the Men's Brotherhood, and he founded a strong and popular Men's Bible Class. He encouraged the work of the Woman's Guild, and was the personal instigator of the formation of a new young ladies group which called themselves the Hannah Caldwell Society. Dr. Whitaker was, in all ways, a well-rounded minister, under whose leadership the church could not help but prosper.

Although his basic interest was in Old First Church, Dr. Whitaker was most active in the affairs of Presbyter

Synod and General Assembly. While minister of West Orange Presbyterian Church in 1891-1899, he was Stated Clerk of Morris and Orange Presbytery. While he was minister of Old First Church, Dr. Whitaker was Permanent Clerk of the Synod of New Jersey. He served for five years on the General Assembly Board of Church Election, from 1910 to 1915, being Vice President of the Board his final year.

The Sons of the American Revolution also came in for a share of his time. Dr. Whitaker was Chaplain General for the national body. All through his pastorate, he was much sought after as a speaker for patriotic bodies, and could always be counted upon to give a wonderful speech.

Among the noteworthy events of Dr. Whitaker's ministry was the Centennial Celebration of the birth of Abraham Lincoln, which was held in First Church on February 12, 1909. The old church was magnificently decorated, and a capacity audience was in attendance. The major oration of the day was delivered by the Honorable William J. Magie, former Chancellor of the State of New Jersey, and another speech was given by the Rev. Dr. George E. Strobbridge of New York. Two readings from the pen of Abraham Lincoln were made by Professor C. J. Birback of Columbia University. Special music by the Liederkrantz Society of Elizabeth, accompanied by Mr. C. Wenham Smith, the organist of Old First Church, was very well performed. The whole Centennial Service was under the sponsorship of the Lincoln Association of Union County, and Mr. Ira B. Wheeler, Clerk of Session, was general chairman.

Two major anniversaries occurred during Dr. Whitaker's pastorate and were suitably celebrated. The first one was the 100th Anniversary of the founding of the Sunday School, and it was celebrated on Sunday, June 21, 1914. The second one was the 250 Anniversary of the establishment of the church, and was celebrated on October 26, 1914.

The Centennial celebration of the Sunday School was in two parts. At the Morning Worship Service on

June 21, the Children's Day exercises were conducted with more than usual pomp and ceremony. The feature of the service was the reading of a well-written history of the first hundred years of the Sunday School prepared and read by Mr. James Bryan Noe, the Superintendant. The church was beautifully decorated, and a large congregation attended. In the afternoon of the same day, at 3:30 P.M., a capacity crowd attended a second service which was unique, in that pupils of the Sunday Schools of St. John's Episcopal Church and St. James' Methodist Episcopal Church joined with the pupils of Old First Church. This was in recognition of the fact that the first Sunday School, founded in 1814 by Dr. McDowell, was a cooperative venture with Rev. John Rudd, Rector of St. John's and with Rev. Thomas Morrell, Minister of the Methodist Church of Elizabethtown. The Rev. Lyttleton E. Hubbard, D. D., Rector of St. John's Church and the Rev. Clarence C. Woodruff, minister of St. James' Church joined with Dr. Whitaker in addressing the congregation. Many visitors from Elizabeth Presbytery, New Jersey Synod and the Committee on Christian Education of the General Assembly of the Presbyterian Church were present at this great service and were publicly recognized.

The 250th Anniversary of the founding of the church was also a very great occasion, and was covered by a morning and afternoon service on October 26th. The 10:30 A.M. Service was packed to capacity to hear the main address by Dr. John Grier Hibben, President of Princeton University, as well as remarks by Rev. John N. Freeman, D.D. of Chicago and by the Rev. A. Woodruff Halsey, D.D. of New York. The second service of the day was at 7:30 P.M., when the principal speaker was Dr. Nicholas Murray Butler, the Distinguished President of Columbia University, and grandson of the illustrious Dr. Nicholas Murray, Pastor of Old First Church from 1833 to 1861. The Press coverage of both of the services was excellent, and the full text of the talks by Dr. Hibben and Dr. Butler were printed in the Elizabeth Journal and the New York Times.

The 250th Anniversary celebration carried over to Monday night, October 26, when the Woman's Guild was

host at a reception held in the Lecture Room Building. The highlight of the reception was a dramatic production put on by the Young Peoples Society called, "The Busy Parson of 1694". The play, in which prominent persons of the church took part, was a sketch to show a Sabbath for the Rev. John Harriman, one of the earliest ministers of the Old First Church.

The two days of the 250th Anniversary celebration drew great crowds. The record shows there were 808 present on Sunday Morning when Dr. Hibben spoke, 500 in the afternoon for an organ recital and 1500 for the evening service when Dr. Butler spoke. Indeed, the city firemen had to turn away several hundred people who were standing in the vestibules and outside the windows, for fear of blocking egress in case of emergency. There were 500 at the reception on the following evening.

Dr. Whitaker continued his vigorous and competent ministry without letup, and appeared to be in excellent health. It was a great shock to the entire congregation and the city when he was found dead in his bed on Sunday Morning, July 9, 1916, a victim of a nocturnal heart attack. The funeral service for Dr. Whitaker was held on Tuesday, July 11, at 8 P.M. in the church. The Rev. Louis B. Crane, D.D., Rev. A. Woodruff Halsey, D.D., Rev. William B. Hamilton and Rev. Clarence G. Reynolds shared the sad duty of conducting the Funeral Service. His body was returned to Southold, Long Island, where his father, the Rev. Ephraim Whitaker, had been minister for over 50 years. A large group of members and fellow clergymen went to Southold for the interment in the Southold Church graveyard.

The sudden death of Dr. Whitaker prevented him from seeing the completion of a work on which he had devoted much time and concern. The old Lecture Room Building was torn down and a new, fine Parish House was in the final stages of construction when death called the beloved pastor.

The Pastorate of Charles Atwood Campbell:

On September 20, 1916, the congregation appointed

Augustus S. Crane, Walter B. Timms, Ira B. Wheeler, Olof Gates, Elbert N. Renshaw, Mrs. Henry J. Miller and Mrs. Meline W. Halsey to be a committee to recommend a new minister to succeed Dr. Whitaker. It is always hard to find a suitable successor to a man of great popularity, but this particular committee had an even more difficult time because there was a major war just beginning. While the committee sought a suitable successor, the Rev. Lyman Whitney Allen, D.D. served the congregation as Stated Supply.

After a search of almost six months, the Pastoral Selection Committee presented the name of the Rev. Charles Atwood Campbell for consideration. Dr. Campbell was 44 years old, and was then serving as minister of Westminster Presbyterian Church of Dayton, Ohio. He was a graduate of Union Theological Seminary in the Class of 1896, and was ordained to the ministry in the Presbytery of Boston the same year. His first ministerial charge was at Providence, R. I., for two years, and then he went to Philadelphia for two years. Dr. Campbell served 7 years at Memorial Presbyterian Church of Denver, Col. and 7 more years at Westminster Church in Dayton, Ohio.

Dr. Campbell was called to the pulpit of Old First Church on Feb. 21, 1917. The very first major event of his pastorate occurred within a few weeks of his arrival. On March 7, 1917, the new Parish House, toward which Dr. Whitaker had worked so diligently, was completed and dedicated. The dedication ceremonies were carried out over a whole week, during which there were religious services, receptions, rallies, sporting events, luncheons and dinners. Leaders of the civic and religious community were invited to attend these affairs, and the attendance was excellent. Everyone agreed on one thing,- that the new First Church Parish House was one of the finest buildings of its type anywhere in this area. The General Committee who were responsible for the Parish House consisted of Augustus S. Crane, General Chairman, Walter B. Timms, Vice-Chairman, Ira B. Wheeler, Secretary and H. Edward Wolff, Treasurer.

Dr. Campbell was an excellent preacher and a kind, sympathetic and comforting pastor. He very adequately filled the void created by the sudden death of the beloved Dr. Whitaker. He was a most competent builder of the various church organizations. Under his kindly oversight every church organization became most active, and the church continued strong. When Dr. Campbell came, in 1917, there were 437 members. When he retired, in 1926, there were 582 members on the roll, and this is most impressive because, in accordance with directions from General Assembly in 1922, the church reviewed its membership and removed 157 names of persons who were inactive or continuously absent.

During Dr. Campbell's ministry, the church had several different persons serve as Assistant Ministers. In 1920-1923 the Assistant was the Rev. George A. Crapullo. In 1924, the Rev. Willis M. Staubus acted in this capacity. In 1925, Mrs. Katherine D. Larribee served as Director of Religious Education and Church Visitor. Each of the assistants to Dr. Campbell did most of their work with the young peoples groups, including the Sunday School. Their work was fruitful, and the Old First Church youth program was considered to be about the most active and successful in the city.

A most unusual event occurred in 1920, when Mr. and Mrs. Albert G. Adams were home on leave, along with their young daughter. The Adams were the Missionaries which the Old First Church congregation had supported at their Mission Station in the Camerouns in Africa. At a formal congregational meeting called for the purpose on June 20, 1920, the congregation elected Mr. Adams a Ruling Elder of the church. He was installed the same day by "the laying on of hands", in a moving and solemn service. Albert Adams was designated by the Board of Foreign Missions to be the specific representative of Old First Church in the African Mission Field in 1903. The church decided to include Mrs. Adams in the support, as well. Their daughter, Evelyn Adams, was then a very young child. Although Mr. Adams was unable to serve as an active Elder, both he and the congregation were very happy

electing him a Ruling Elder. The church was always generous in its support of the foreign mission work, but this incident made the church more conscious of the fine, selfless efforts of the missionaries who serve the churches throughout the world.

The benevolent giving of the congregation increased greatly under the leadership of Dr. Campbell. The record shows that giving to benevolences in 1917 totalled \$3,500, and the Current Expense giving totalled \$9,896. In 1926, the last year of Dr. Campbell's ministry, the Benevolence Budget was up to \$9,050 while the Current Expense Budget was up to \$20,000. Dr. Campbell emphasized the need to help others in his sermons, and the congregation responded nobly.

On July 18, 1927, Dr. Campbell requested the congregation to join him in petitioning Presbytery to dissolve the pastoral relationship. The members were greatly distressed, because they greatly loved him. Dr. Campbell told the congregation that he had been a minister of the Gospel for over 30 years, and that he wished to rest from his labors. With extreme reluctance, the congregation acquiesced to his request.

Dr. and Mrs. Campbell removed from Elizabeth and moved to Winter Park, Florida where he joined the faculty of Rollins College as a teacher in the field of English Literature. In 1930, Dr. Campbell was made Dean of the Rollins College Chapel. He became one of the most beloved members of the college staff. Charles Attwood Campbell died on January 10, 1939, at his home in Winter Park, Florida. There was a lovely memorial service held on January 22, 1939, in Knowles Memorial Chapel at Rollins College, at which touching tributes were paid to Dr. Campbell's memory by the college officers and the students of the college. The Sessions of the churches he had served at Elizabeth, Denver and Dayton sent tributes which were read at the service. The words of the Honorable Hamilton Holt, President of Rollins College express how all persons felt who came into contact with Dr. Campbell: "Although his lips are now silent forever, Dr. Campbell speaks today in the lives of thousands who revere his memory."

The Ministry of Charles Joseph Wood:

A committee consisting of John P. Bradin, Frederick D. Hahn, Charles B. Newton, Lucius H. Plumb, Mrs. Henry Miller, Mrs. John E. Keron and Mrs. Elbert N. Renshaw was elected to nominate a new minister for the church.

The committee searched long before they recommended a successor for the vacant pulpit. For almost a year, the Rev. Eben B. Cobb, D.D., the Pastor Emeritus of Second Presbyterian Church, supplied Old First Church. Although Dr. Cobb was old in years, he was ever youthful in spirits, and did a very fine job of conducting the services, making pastoral calls and generally holding the church spirit up.

At length, on March 23, 1927, the Pulpit Committee recommended the Reverend Charles Joseph Wood, D.D., who was at that time minister of Cadillac Avenue Presbyterian Church of Detroit, Michigan. The congregation voted the call on March 23, 1927, but circumstances prevented Dr. Wood from reporting to Old First Church until June 3, 1927. He was formally installed on June 23, 1927, by the Rev. Thornton B. Penfield, Jr., Moderator of Elizabeth Presbytery.

Charles Joseph Wood was born at East Liverpool, Ohio, attended the public schools of that town and then attended Adrian College at Adrian, Mich. Mr. Wood studied for the Ministry at Yale Divinity School in New Haven, and after serving a year as Assistant Minister to Dr. William P. Merrill at Brick Presbyterian Church of New York City, he attended Peoples Institute at Atlanta, Georgia, where he was conferred the degree, Doctor of Divinity. Dr. Wood served for one year as Director of Religious Education at Piedmont Congregational Church of Worcester, Mass., and then was called to the pulpit of the Congregational Church of Housatonic, Mass. Two years later, Dr. Wood was called to the Cadillac Avenue Presbyterian Church of Detroit where he had served five years at the time he was called to Old First Church. He was 35 years of age when he assumed the pastorate of Old First Church.

Like his predecessor, Dr. Campbell, the total service of Dr. Wood was nine years. The nine years of Dr. Wood's service included the "Great Depression" years, when there was a major upset of the "Old Ways" in the financial, moral and civil life. The period involved retrenchment in the church, as well as in the home and in industry. Due to bank failures, unemployment and wage curtailment, it was necessary to forego many nice things to have such as high-priced professional quartets, Assistant Ministers, Directors of Religious Education, church building enlargement, church bulletins and frequent church dinners. In thousands of churches across the nation, only the most urgently necessary maintenance and re-decoration could be undertaken, and church activities were generally curtailed. The following tabulation shows what effect the Great Depression had on the budgets of Old First Church:

<u>Year</u>	<u>Current Expense Budget</u>	<u>Benevolence Budget</u>
1927	\$28,752	\$10,129
1928	27,889	10,819
1929	29,602	9,400
1930	22,500	9,600
1931	20,575	8,350
1932	18,300	7,600
1933	15,900	7,000
1934	15,270	6,500
1935	17,663	5,675
1936	17,995	5,875

Dr. Wood was an outstanding preacher and a faithful steward of the church. He entered wholeheartedly into the various activities of the societies of the church, urging them to plan good programs which would hold the interest in a subscription drive to hire a capable person to head up this vital phase of the church activities. Sufficient funds were raised to hire Miss Muriel Parliament, a trained youth worker, to serve as Parish Secretary and Director of Religious Education. Miss Parliament was successful in building up the Sunday School and the Christian Endeavor Society in both membership and activities, at a time when most other churches in the vicinity were suffering severe

losses in this sector. Miss Parliament served Old First Church for the entire years of 1931 and 1932 before retiring on January 1, 1933.

During Dr. Wood's pastorate, the church was particularly solicitous toward Mr. and Mrs. Albert G. Adams, the missionaries in Africa. To ease their problems of travel, the various organizations of the church pooled their efforts to raise enough money to purchase an automobile and shipped it to them at the town of Metet, West Africa in May of 1930. Evelyn Adams, their daughter, was in the United States attending college and medical school, preparing to return to Africa as a medical missionary. The Women's Guild, the Sunday School and the Session each allocated money to help defray her educational expenses throughout her years of preparation. In 1932, Mrs. Adams became ill and after a long illness, died on May 1, 1933. The Session, acting for the congregation passed a memorial resolution and sent engrossed copies to Mr. Adams and Evelyn. Many of the congregation sent personal messages of condolence across the world to the bereaved family.

Not long after his wife's death, Mr. Adams was given a one-year furlough from the mission field, and returned to the U.S.A. Many of his old friends in the congregation welcomed him to their homes, and the Sunday School invited him to speak at their assembly in May of 1934. Later in the year, on September 23, 1934, Mr. Adams occupied the pulpit of the old church at the invitation of Session, and gave a touching account of his long stewardship in Africa, and reported the tremendous challenge of the continent to the Christian Churches. Just before he returned to Africa, in November of 1934, Mr. Adams was the guest of honor at a well-attended congregational dinner in the Parish House.

One of the most important decisions in the long history of the church was made at a congregational meeting held on May 6, 1936. At the April Meeting of Session, the Elders decided to recommend the abolishment of life-term elderships, and the establishment of a rotational system, whereby the elders would be elected

and serve three year terms. The congregation was in accord and voted for the change in system for both elders and deacons. The first officers elected under this system were voted into office at the following annual meeting held on April 28, 1937. The first elders elected under the new system were Messrs. Henry W. Crane, Harry C. Ellison and George R. Harrell. The first deacons elected were Messrs. John H. Mahan, George M. Ellison, Alan B. Miller and Harry C. Ellison, Jr.

On May 31, 1936, Dr. Wood announced to the congregation that he desired to resign the pastorate of Old First Church. Many of the congregation were shocked and disturbed at the news, and the young peoples group in particular petitioned him to continue his pastorate. Despite the pleas, Dr. Wood persisted in his desire to sever the pastoral relationship, and final action by Presbytery took place on June 28, 1936 when the pulpit was declared to be vacant.

Dr. Wood and his family removed to the State of Colorado where he served as minister for a short time, but finally entered the field of Education. He taught English and Literature courses at both the college and secondary school level for over 20 years. As of the time of preparing this section, Dr. Wood is still living in retirement in the southwest.

The Pastorate of Charles Alexander Ross:

Immediately after the Rev. Dr. Wood made known his decision to resign the pastorate, a congregational meeting was called, and a committee was selected to nominate a successor. The following constituted the selection committee:

Herbert B. Younglove, Chairman

Mrs. Edwin H. Barlow
" Ray Hills Davenport
" Edith M. Whipple

Robert S. Douglas
George R. Harrell
Henry J. Miller

Only four weeks later the committee recommended the election of the Rev. Charles Alexander Ross, then minister of First Presbyterian Church of Rutherford, N.J.



REV. CHARLES A. ROSS
(Minister from 1936-1957)

The congregation voted to call Mr. Ross to the pulpit of Old First Church, and his election was properly certified by Elizabeth Presbytery in time for him to serve as minister for the Union Summer Services with First and Westminster Churches. The formal installation of Mr. Ross took place on Tuesday, October 27, 1936.

Charles Ross was raised in Newburgh, N.Y., where he attended Newburgh Free Academy and graduated in 1903. He then went to New York City where he attended a five year Conference Course of study conducted and sponsored by New York Conference of the Methodist Episcopal Church. Upon completing the course, Mr. Ross worked for several years in commercial offices in New York City. He made a decision to enter into the Christian Ministry, and to that end, attended Union Theological Seminary for several years to prepare himself. Mr. Ross was ordained to the ministry of the Methodist Episcopal Church in 1913, and was assigned to be minister of Drew Methodist Church of Carmel, N.Y. While he was at Carmel, Mr. Ross taught several courses at Drew Seminary For Young Women, which is located in that town.

Late in 1914, a fine opportunity was offered to Mr. Ross by the Rev. Charles L. Goodell, D.D., minister of St. Paul's Methodist Church of New York City. Dr. Goodell invited the young man to become his Associate minister. Since St. Paul's Church was one of the largest and most prosperous Methodist churches in New York, this was a most important assignment to further Mr. Ross' career. Although Mr. Ross stayed as associate minister with Dr. Goodell for only two years, they remained lifelong friends, and Dr. Goodell participated in the Installation Service when Mr. Ross came to Old First Church, almost 25 years later.

In 1916, one of the best known ministers in America took note of Mr. Ross, and invited him to be his associate minister. Dr. S. Parkes Cadman, minister of Central Congregational Church of Brooklyn, with a membership numbering in the thousands, invited Mr. Ross to serve with him. This too, was a very fine opportunity for Mr. Ross to assist and work with one of the master craftsmen of the ministry, and thereby to improve his own skill. At the end of his first year with Dr. Cadman, the United States entered into World War I, and the con-

gregation of Central Congregational Church granted leave of absence to Mr. Ross to serve as a Y.M.C.A. Chaplain with the American Troops. For over a year, Mr. Ross served as chaplain in England and France. When the war terminated, he returned to his post as associate minister with Dr. S. Parkes Cadman, and stayed about a year longer.

In 1919, Mr. Ross was called to become minister of the First Congregational Church of Poughkeepsie, N.Y. He served this congregation for 3 years.

Late in 1922, Mr. Ross was called to the pulpit of First Presbyterian Church of Rutherford, N.J. He was an instant success in that city, and soon became one of the most famous preachers in the state. One of the outstanding achievements of his career in Rutherford was his success as leader of the great Bible Class of that city. Everyman's Bible Class grew so greatly under Mr. Ross' leadership that it was necessary to hold its meetings in Rutherford High School, because none of the churches could accomodate the large crowds of men who came out each week. Mr. Ross had been minister of First Presbyterian Church of Rutherford for 14 years when Old First Church of Elizabeth called him to its pulpit. He was 51 years old when he came to Elizabeth.

Mr. Ross was a wonderful preacher and a conscientious pastor. He was a distinguished looking man with a magnificent deep voice. For 21 active years he served Old First Church with devotion and distinction. He preached inspiring sermons, visited the sick and aged, comforted the bereaved, counceled the discouraged, christened the infants and buried the dead. In every phase of the pastoral obligation he served Old First with fidelity and great ability. The record shows that during his 21 years of service, 714 new members were added to the rolls by Letter and Confession of Faith.

Several new and impressive services were introduced to the congregation by Mr. Ross. One of them was the Service of Lights just at Christmas time, when the choirs of the church presented beautiful carols and Christmas hymns. Another of the special services was the Solemn Office of Tenebrae. This service followed the Maundy

Thursday Communion, and is a symbolic depiction of the extinguishment of "The Light of the World" when our Lord Christ was killed on the cross. Another event, which was not a truly church service, was the annual reading of Charles Dickin's "Christmas Carol" by Mr. Ross a few days prior to Christmas. Although this great tale is very old, it took on newness as Mr. Ross read it to the large audiences who came out each year to hear the reading.

Music was one of the great loves of Mr. Ross. As a boy he had sung in church choirs, and learned many of the great anthems, cantatas and oratorios. He had a strong, true baritone voice, and on occasions when the choir had need of additional reinforcement, Mr. Ross would join the baritone section and thoroughly enjoy himself. As the choirs completed their anthems, it was customary for Mr. Ross to smile and nod his approval. He wrote several anthems during his pastorate, all of which were performed by the choirs.

Five events of unusual important took place during the Ross Pastorate. Each will be covered in detail in subsequent chapters. These important events were:

1. On Sunday, November 26, 1939, the church celebrated its 275th Anniversary.
2. On Tuesday, June 25, 1946, the church building was destroyed by fire.
3. In 1946, after the fire, an attempt was made to merge the congregations of First and Westminster Presbyterian Churches.
4. On Thursday, September 2, 1948, Alfred E. Driscoll, governor of New Jersey, approved an act of the state legislature which designated Old First Church to be a State Historic Shrine.
5. On Sunday, September 18, 1949, the rebuilt church was re-dedicated and the 285th Anniversary was celebrated.

In addition to his faithful service to the congregation of Old First Church, Mr. Ross took an active part in the affairs of Presbytery and Synod. He served as Chairman of the Elizabeth Ministerial Association, and was a most popular speaker at union services throughout the city. He was an active Rotarian, and was much in demand as a

speaker before mens clubs throughout the area.

In 1955, when Mr. Ross became 70 years of age, he advised Session of his desire to retire not later than October 1, 1957. A congregational committee was formed to recommend a successor, but it was not until early 1957 that they reached agreement on a man to recommend. It was September 1, 1957, when Rev. Albert Fay Hill came to Elizabeth, thus freeing Mr. Ross exactly one month before his announced deadline. The congregation elected Mr. Ross to be Pastor Emeritus effective September 1, 1957. When he retired to Poughquag, N.Y. to reside with his daughter, Mr. Ross was in splendid health and vigor, despite his 72 years. Regardless of his intent to retire, Mr. Ross kept busy as Supply Minister in several churches.

When the pulpit became vacant in February of 1962, Mr. Ross returned to the old church to serve for five additional months as Supply Minister. His strength and vigor were unimpaired, and his vitality and energy was a constant source of astonishment to the members. In July of 1962, he again retired to Dutchess County, N.Y. and resides with a daughter at Clinton Corners, N.Y.

The 275th Anniversary:

During the week of November 26, 1939, Old First Church celebrated the 275th anniversary of its organization in the fall of 1664. The anniversary festivities consisted of the Anniversary Worship Service on Sunday morning, the Women's Guild Anniversary Meeting on Tuesday, November 28th, the Men's Brotherhood Anniversary Dinner on Thursday, November 30th and concluded with the Anniversary Communion Service on Sunday, December 3, 1939.

The Anniversary Worship Service on November 26th was very well attended, and special music, as well as a fine historical sermon was featured. Ernest H. Hurd, a member of the congregation who had been assistant organist for many years, wrote an anthem specially for the service. The anthem was sung by the quartet consisting of:

Elizabeth Talbot Soprano Breese Westmoreland Tenor
Marion Adam Contralto W. Kempton Searle Basso
Howard A. Anderson Organist

The stanzas of the anthem, titled "Elizabeth,
Our City" follow:

1. Elizabeth, our city,
 Thy name is dear to me;
O teach us to adore it,
 And ever speak of thee;
O great and glorious city,
 Thou hast not striven wrong,
But built an honour lasting
 In History and song.
2. O city of our fathers!
 Call on thy noble train,-
On every son and daughter,
 To see thy civic gain,-
And love thee for thy valor,
 Be proud to speak thy name,
And strive to do thee honour,
 By adding to thy fame.
3. Elizabeth, we hail thee!
 Renowned in days of yore
For all thy priceless treasure
 And old historic lore.
O may thy spotless glory,
 By many a bard presaged,
Be told in song and story
 And sung from age to age.

Chorus: Elizabeth, our city,
 Thy name is dear to me;
Long may it be the watchword
 For truth and equity.

Mr. Ross preached a splendid sermon titled "Over
The Years" in which many historical anecdotes were
quoted. The metropolitan newspapers gave excellent
coverage to the service and the sermon. The Session

believed the sermon to be of sufficient interest to be preserved, so they arranged to have the sermon printed in full in a brochure published early in December.

At the Women's Guild Anniversary Meeting, held on the following Tuesday, with Mrs. Frederick L. Crane presiding, featured an historical address by Judge Mary E. Alward, a member of the Guild who had made a long and thorough study of the history of the church lasting many years. The address of Judge Alward was also preserved, along with Mr. Ross' sermon.

The Men's Brotherhood Dinner held Thursday night was very well attended, with Walter T. Plumb presiding. The Honorable Judge of the Superior Court of Jersey City, Mr. Robert Carey, was the featured speaker. His address was titled "The Untrod Road That Lies Ahead". With both humor and serious passages, Judge Carey presented an inspiring message.

A very large congregation attended the Anniversary Communion Service which concluded the Anniversary Week. Once again special music was presented, with Mr. Westmoreland singing the Recitative and Air from Handel's "Messiah". Among the new members who joined the church at this service was Everard Kempshall Pinneo, the grandson of the Reverend Everard Kempshall, D.D. who was pastor of the old church from 1861 until 1898.

The Fire of June 25, 1946:

Shortly after 3 P.M. on Tuesday, June 25, 1946, a fire broke out in the belfry of the church. A painting contractor was engaged in painting the clock and steeple at the time, but careful investigation by the Fire Department and the Fire Insurance Underwriters failed to develop any evidence to indicate the painters were in any way responsible for the fire.

Within very few minutes after the flames were discovered in the belfry, they spread to the roof of the 163 year old building and raced with startling rapidity from the front to the back of the church. Although the Elizabeth Fire Department arrived within minutes of the alarm, the blaze was beyond control,

and almost total destruction resulted.

A wedding involving non-members was in progress when the fire was discovered and the alarm was sounded, but the entire wedding party made a safe escape to safety in the street.

About 90 minutes after the alarm was sounded, the roof fell in, and shortly thereafter, the steeple collapsed into the blazing building. The interior of the building continued to burn fiercely for several hours, despite valiant efforts of the Fire Department to quench the flames.

A huge crowd watched in horror as the flames ravaged the ancient landmark. At the height of the fire, a newspaper photographer noticed the Rev. Mr. Ross and his wife standing watching their beloved church go up in flames, and snapped their picture. The photograph turned out to be one of the finest newspaper photographs of the year, and won an award from the Newspaper Photographers Association.

The fire was widely reported in the Press, and LIFE Magazine published a picture of the church, taken at the height of the fire, in its issue of July 8, 1946. Expressions of sympathy were sent in from all parts of the country because of the publicity given to the conflagration.

The Fire Insurance Inspectors rated the destruction at 97.5% of total on the church building, and 100% destruction on the furniture and the organ. After negotiations, the Board of Trustees were paid \$195,000 for the church, plus \$6,000 for the organ, plus \$800 for the music destroyed. The red brick walls erected about 1784, were judged to be sound, and not destroyed. They were the only part of the church to survive the inferno.

Many of the items destroyed in the fire had intrinsic values far in excess of any possible assessment. The Versailles Chandeliers, gifts to the church from Elias Boudinot, who had received them from King

Louis XVI of France, were destroyed. The lovely stained glass windows, which memorialized members of past days, were melted to unrecognizable slag. The ancient pews, the pulpit, the church records and mementos were almost all totally destroyed.

The church officers were called into a meeting almost before the ashes were cold to plan a place to worship. Although other churches graciously offered their facilities, the officers made arrangements to hold worship services in the Parish House, which escaped unscathed by the fire.

An Attempt to Merge Two Homeless Congregations:

On Monday night, February 28, 1944, a fire of unknown origin completely destroyed the Westminster Presbyterian Church of Elizabeth. The building was located at the corner of Westminster Avenue and Prince St. The Rev. Mr. Ross and the Session of First Church immediately sent a letter of sympathy and an offer of the use of any of the facilities of the First Presbyterian Church to the Rev. Dr. Buschgen and the Session of Westminster Church.

The congregation of Westminster Church decided not to accept the invitation to utilize any of the First Church facilities, and chose to hold services in the Masonic Temple. The Westminster congregation continued the usual practice of uniting with the congregation of First Church for Summer Worship Services, and held all of these services in First Church in 1944 and 1945, while they had no church home.

When the June 25, 1946, fire destroyed Old First Church also, and neither of the congregations had a church building, it was inevitable that consideration should be given to the idea of merging the two homeless congregations and constructing a fine, large church building. To this end, late in 1946, committees were selected by the two congregations to explore the possibility of merging.

The initial meetings of the committees were most amicable and promising, for the economic advantage of

pooling the resources was obvious. The make-up of the congregations was closely similar in economic and social strata, and a harmonious friendship had developed between the congregations due to the union Summer services. The desirability of joining forces to have one very strong church in place of two "average" churches was apparent to all.

However, as the meetings continued, a division developed over where a new church should be built, and what type of church it should be. The committee from First Church believed the new church should be built on the site of Old First Church, thus continuing the existence of the first English speaking church in the area. In view of the long and honorable history and tradition of First Church, the desire to rebuild on the site selected by the founding fathers over 280 years earlier was considered not only desirable, but virtually obligatory.

With equal sincerity, the committee from Westminster Church favored locating a new church in a residential area, away from the heart of the business district.

Much discussion ensued between the committees, and it was inevitable that it should develop between other members not on the committees. It soon became obvious that there was no agreement possible between the congregations on the type of ministry the new church should render. One congregation was mainly of the opinion that a church should continue on the spot where Dickinson, Whitefield, McDowell, Murray, Kempshall, Whitaker and other great preachers had proclaimed the Gospel over the centuries. The other congregation was mainly of the belief that a church should be constructed near to where its people lived, and should minister as a neighborhood church.

The viewpoints were not reconcilable, and after six months of prayerful consideration, the negotiations were discontinued. Each congregation proceeded to erect a church fulfilling the objectives they held.

Old First Church Becomes A State Historic Shrine

The congregation of Old First Church voted to rebuild on the site of the old church at a congregational meeting held March 9, 1947. The architectural plans were prepared, estimates of the costs were obtained, and committees were designated to solicit funds for the enterprise. It was decided that the rebuilt church would duplicate, in every reasonable detail, the appearance of the church built in the 1783-1793 period.

When the decision was made known to the public, there was much interest, because the citizens of the area were proud of the ancient church which had stood so long in the heart of the city. Because the church was to be made exactly like the building erected when our nation was new, the Honorable Mr. G. Clifford Thomas, Assemblyman from Union County, introduced an Act into the New Jersey Legislature to designate the church as a New Jersey State Shrine. The Act was approved by both Houses of the New Jersey Legislature, and approved on September 2, 1948, by Governor Alfred E. Driscoll. The full text of the Act follows:

ASSEMBLY, NO. 509
STATE OF NEW JERSEY
Introduced May 10, 1948
By Mr. Thomas

An Act concerning historic sites, and providing for the marking and preservation thereof.

- WHEREAS, The First Presbyterian Church of Elizabeth, New Jersey, founded in one thousand six hundred and sixty-four, is an outstanding landmark in the Colonial history of our State; and
- WHEREAS, During the Revolutionary War, it sheltered New Jersey soldiers and was a center of patriotic activity and devotion; and
- WHEREAS, One of its most distinguished ministers, the Reverend James Caldwell, gave his life in the cause of American Independence; and
- WHEREAS, During nearly three hundred years of its

leadership in the community and religious life of our Commonwealth, it has become a shrine of State reverence, and is noted for its disinterested and outstanding public service, and

WHEREAS, It is fitting and appropriate that provision be made for its preservation and maintenance, as an example to our citizens and as a memorial to the men who set up in New Jersey a free and untrammelled government; therefore,

BE IT ENACTED by the Senate and General Assembly of the State of New Jersey:

1. The Historic Sites Council of the State Department of Conservation is authorized and empowered to undertake the preservation of the First Presbyterian Church of Elizabeth, New Jersey, to the end that the same shall be preserved and maintained as an historic site, in the same manner and to the same extent as other historic sites and buildings are now maintained by the Historic Sites Council.
2. This Act shall take effect immediately.

Approved September 2, 1948
Alfred E. Driscoll
Governor.

The foregoing legislative act does not surrender to the State Historic Sites Council any of the rights and privileges of the Board of Trustees of the church. This act is superseded by the rights and privileges granted by the Royal Charter of 1753, and by the Act of the New Jersey Legislature passed March 18, 1857. As long as the congregation of the church elects Trustees in accordance with the terms of the Royal Charter, the Historic Sites Council has no Jurisdiction. However, should the congregation disband and no longer elect Trustees to administer its properties and see to its maintenance, the 1948 Act guarantees that the Historic Sites Council will take the necessary action to preserve and maintain the building as a State Property.

The Rebuilt Church is Dedicated

For almost two years the craftsmen labored to reconstruct the church in accordance with the architectural plans. Shortly after the work got under way, a Service of Re-Dedication was held in the Parish House to inspire the members and friends of the congregation with courage and fortitude to face the long period of labor and expense which lay before them.

Among the dignitaries present on Sunday, December 14, 1947, for the Service of Re-Dedication were the Honorable Mr. James T. Kirk, Mayor of Elizabeth, Dr. Harold W. Dodds, President of Princeton University, Dr. Robert C. Clothier, President of Rutgers University, The Rev. Lloyd Ellis Foster, D.D., minister of First Presbyterian Church of Newark and Mr. Ellery Husted of New York, partner in the architectural company of Gugler, Kimball and Husted, who were in charge of planning the construction.

The visiting dignitaries, accompanied by the Rev. Mr. Ross and members of the Building Committee, marched from the Parish House to the church in procession. There, a tablet was unveiled in the surviving wall of the burnt out church by Mr. Lucius H. Plumb, chairman of the building committee. Mr. Ross dedicated the tablet with a brief prayer, and the procession returned to the Parish House. The tablet inscription read:

FIRST PRESBYTERIAN CHURCH
ORGANIZED 1664
THIS TABLET COMMEMORATES
THE BEGINNING OF THE
RESTORATION OF THIS BUILDING
DECEMBER 17, 1947
FORMER CHURCH BURNED JUNE 25, 1946

Mayor Kirk brought greetings on behalf of the City of Elizabeth and expressed his personal pleasure in the knowlege that the congregation had decided to rebuild the city's most famous landmark.

A detailed report was given by Mr. Husted about the findings of the archeologists and historians who

had painstakingly examined the fire ruins and all available records connected with the 18th Century church. He stated that the plans drawn up by his company would accurately reproduce the design of the church, both interior and exterior, as it was when it was completed about 1790.

Dr. Dodds mentioned the bonds which tied Princeton University to Old First Church of Elizabeth. He told incidents connected with the establishment of College of New Jersey in 1747, and stated that the high ideals of Rev. Jonathan Dickinson, as the first president of the college, were the ideals of all the presidents of the college who followed after. Dr. Dodds expressed his happiness in knowing that the church which Rev. Dickinson had loved and served so well was to be fully restored.

In brief remarks, Dr. Clothier referred to the many achievements of Old First Church in the past, and stated his confident belief that the decision to rebuild would lead to great achievements in the centuries ahead.

The main address of the service of Re-Dedication was given by the Rev. Dr. Foster. He remarked that his own church, First Presbyterian of Newark, was but two years younger than Old First of Elizabeth. In his most stimulating message, Dr. Foster pointed out how essential it was for the institutions dedicated to worship of God to be rebuilt and re-dedicated. He decried the idea that the inventions of modern science should be considered all-powerful by so many people. He stated that the power of the atom can destroy all men, but the power of God can make them live at peace with all men.

For 20 months thereafter, the reconstruction of the church continued. The plans submitted by Gugler, Kimball and Husted were followed accurately, and the beauty of the interior fully justified the claims made by Mr. Husted at the start of construction. Unfortunately the committee was unable to raise sufficient funds to erect the steeple, so the exterior could not be

completed. When funds are available, the steeple will be added, and the church will then realize the condition predicted by the architects,- that it will be the most perfect example of American Colonial Church design in the country.

At length the construction was complete, and the new building was ready for occupancy. The Dedication Service took place on Sunday, September 18, 1949. A double ceremony was planned for the day. At the morning service, the new church was dedicated, and in the afternoon, a second service, commemorating the 285th Anniversary, was held. For the balance of the week of September 18, 1949, there were other events by the various church societies. Each day during the week the church was kept open for inspection by the public.

The Dedication Service on Sunday morning was crowded with members and friends of the church. Mr. Ross, with short prayers, dedicated many of the special gifts of furniture and church equipment given as memorials by individuals. Among these were Crystal Chandeliers given by Ralph A. Earl and Mrs. Jane Earl Zelchenko, the Pulpit and Lectern given by Mr. S. Merchant Meeker, the Baptismal Font given by Mrs. Edith M. Whipple, the Altar Vases given by Miss Nellie C. Adams, the Altar Frontal and Fair Linen Cloth given by Mr. and Mrs. Edgar A. Pinneo and family, and a large American Flag given by Victory Camp of Woodmen of the World. In the central narthex, one of the historic Boudinot Chandeliers from Versailles Palace was restored and displayed.

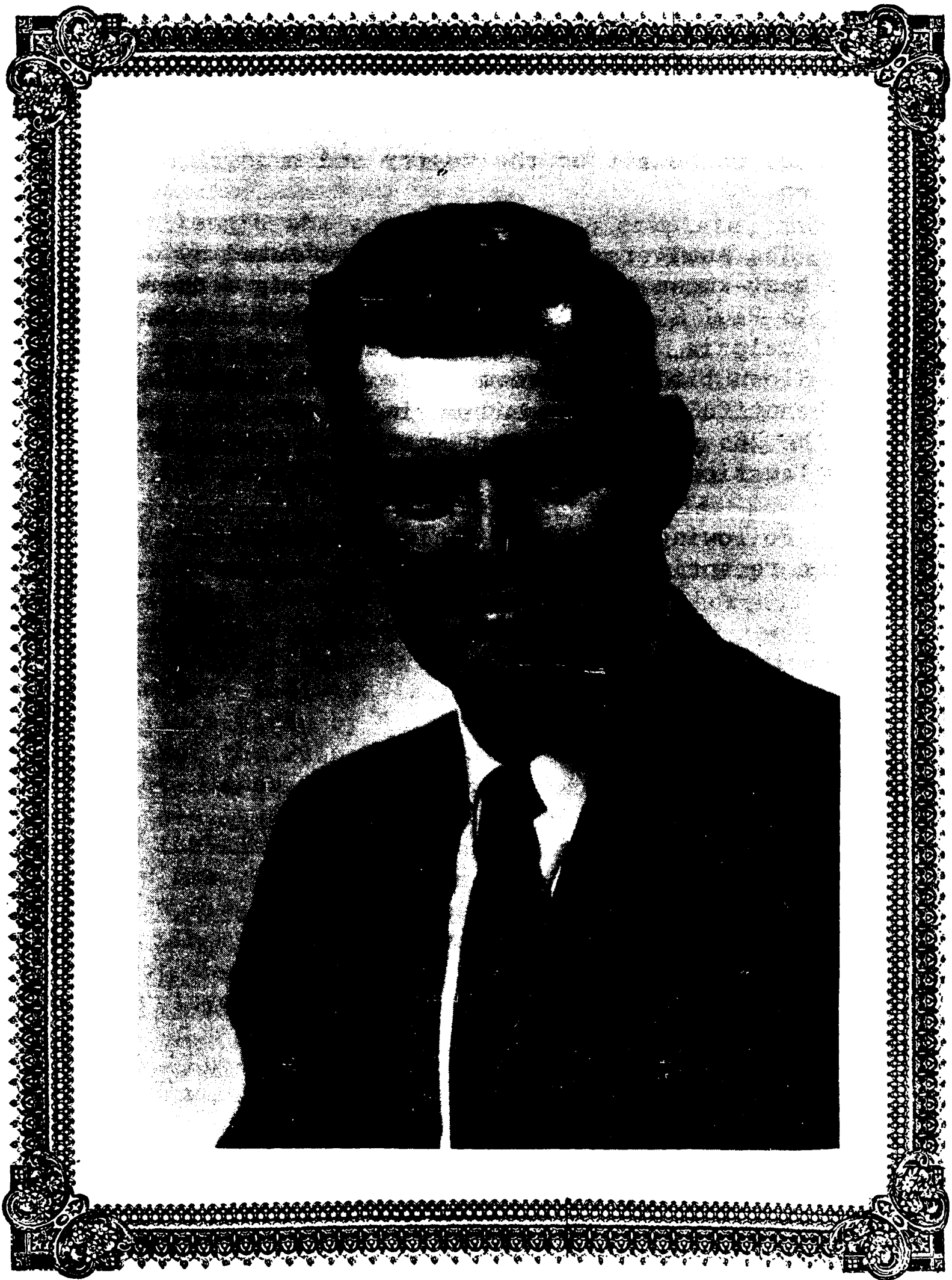
Mr. Ross preached a very fine sermon titled "To What are we Dedicated?" The sermon was replete with historic references and was particularly appropriate for the service. By orders of Session, the sermon was printed and distributed the following Sunday.

The 285th Anniversary Service was held in the church at 3:30 P.M. the same day. A very large audience of members and friends attended. The Rev. Bruce W. Evans of Springfield Church, Moderator of Elizabeth Presbytery, read the scripture. The Rev. Herbert K. England, D.D. of Roselle Church, Stated Clerk of the presbytery,

gave the pastoral prayer. The Rev. Lyttleton E. Hubard, D.D., Rector of St. John's Church, brought greetings from the second oldest church in the city, and presented a lovely bouquet of flowers for the chancel on behalf of the Vestry and members of his church.

The Anniversary Sermon was presented by one of the best-known ministers in the nation, - the Rev. Harold Paul Sloan, D.D. of Wharton Memorial Church of Philadelphia. Using as text, St. John 15, verse 27, Dr. Sloan titled his sermon "From The Beginning." In beautiful language and moving simplicity, he told of the 285 year old church which was dedicated to proclamation of a gospel over 1900 years old.

Following the 285th Anniversary Service, there was a reception and inspection of the new building.



REV. A. FAY HILL
(Minister from 1957-1962)

The Pastorate of Rev. Albert Fay Hill:

The Rev. Charles Alexander Ross notified Session of his desire to retire from the pulpit in the Fall of 1955, setting a target date of "not later than October 1, 1957." In the Fall of 1956, a congregational meeting elected a large committee to secure a satisfactory minister to replace him. This committee consisted of the following:

Charles W. Marlow Chairman

Samuel A. Briggs	Lehman C. Shugart
Horace P. Bromfield	E. Lawrence Springer
Harry C. Ellison, Jr.	Mrs. Karl Hekeler
Kenneth A. Howell	Mrs. Edgar H. Pinneo
Joseph H. Mackey, Jr.	Mrs. Howard A. Smith
Alan B. Miller	Mrs. L. Douglas Unbekant
Dr. Edward B. Peck	Mrs. Frank A. Williams

The committee investigated over 100 ministers during a seven-month period before recommending the Rev. Albert Fay Hill, Assistant Chaplain of the United States Military Academy at West Point, N.Y. The congregation voted to call Rev. Hill on April 7, 1957, but due to problems in obtaining the release from the Military Academy, he was unable to come as minister of Old First Church until September 1, 1957,-exactly one month before the target date set by Rev. Ross.

The installation of Rev. Hill took place on October 6, 1957, with the Rev. Richard E. Craven of Third Presbyterian Church presiding as the Moderator of Elizabeth Presbytery. The installation was particularly impressive because the Rev. Eugene Carson Blake, D.D., Stated Clerk of the General Assembly preached the Installation Sermon. Other clergymen who participated in the service were: Rev. Stewart MacColl of Newark, Rev. Stewart M. Robinson, D.D. of Second Presbyterian Church and Rev. Charles Alexander Ross, Pastor-Emeritus of Old First Church.

Mr. Hill was a native of California. He graduated with the class of 1950 from DePauw University at Greencastle, Indiana. He then entered Union Theological Seminary, where he was awarded the Bachelor of Divinity degree with the class of 1953. While in his

last year at Union, Mr. Hill won the coveted honor of being named "Seminarian Preacher of 1953" in a contest sponsored each year by the Pulpit Magazine. Mr Hill married Miss Grace Grogan, and they were blessed with five children, three of which were born while he served as minister of Old First Church.

Immediately after graduating from high school, Mr. Hill entered military service, being trained as a paratrooper, and saw active service in the European Theater during World War II. Because of this interruption to the normal sequence of life, he was 25 years old when he graduated from DePauw University and 28 years old when he entered the ministry.

While still a student at Union Theological Seminary, Mr. Hill served as Student Minister of Youth at West Park Presbyterian Church in New York City. After graduating from Union and being ordained, Rev. Hill served as chaplain at the Associated Colleges of Claremont, California. In 1955, Rev. Hill was appointed Assistant Chaplain at the U.S. Military Academy, where he had completed two years service before coming to Elizabeth.

Rev. Hill was a vigorous worker, a fine scholar and a very good preacher. To a greater extent than most of his predecessors, Rev. Hill was deeply concerned with the social problems of the community. He became involved with problems of sub-standard housing, juvenile delinquency and integration. He served on several civic boards involved with these problems and soon became one of the best known Protestant Ministers in the city. In his work in the church, he also stressed the social outreach of the church. He preached frequently on the subject of the purpose of the church in the modern age, stressing evangelistic outreach and serious stewardship. To implement his programs in this field, he set up strong committees for Evangelism and Stewardship. He instituted visitation campaigns to revitalize the members who were not regular in attendance at worship services. He instituted Retreats for church officers and Sunday School teachers. He expanded the duties of the Board of Deacons to include visitation of the sick,

the aged and to prospective new members. To make church membership become a more serious matter, Mr. Hill urged Session to raise the requirements for church membership. This will be covered in detail in a subsequent chapter.

Mr. Hill took an active part in the work of Presbytery and Synod. He was chairman of the committee for examination of ministerial candidates for Presbytery and was vice-chairman of the Synod Evangelism Committee. In 1959, he served on the Committee on National Purpose of the 172nd General Assembly. Dr. Henry Pitney Van Dusen, president of Union Theological Seminary was chairman of this committee. Their final report, delivered before the 173rd General Assembly, was extremely well received.

Believing that the citizens of Elizabeth would support a lecture series on some non-denominational religious or moral problem each year, Mr. Hill appointed a committee in 1958 which brought to the church the Rev. Dr. James Muilenburg, one of the greatest Bible scholars in the nation, to give two lectures on the "Dead Sea Scrolls". An excellent crowd turned out for the lectures. The following year, the Rev. Dr. Henry Pitney VanDusen gave two lectures on the subjects: "Christianity as a World Force" and "Can the Church Influence World Order?". The public support was so poor for the 1959 lectures that they were not tried again.

In 1961, Rev. Hill, working with Rev. Stuart M. Robinson, D.D. of Second Church and Rev. Richard E. Craven of Third Church and committees from all three churches, attempted to work out a merger of the three congregations. Details of this will be recorded in a subsequent chapter.

In accordance with usual practice, Rev. Hill tendered his resignation when the time drew near for the vote of the three congregations concerning merging. He accepted a call to North Avenue Presbyterian Church of New Rochelle, N.Y., and left Old First Church in January 1962. While the pulpit was vacant, the Rev. Charles Alexander Ross, Pastor-

Emeritus of the congregation, returned from retirement to fill the pulpit for several months while the committee to select a new minister was seeking a permanent successor for Mr. Hill.

A statistical summary of the $4\frac{1}{2}$ year pastorate of Rev. Hill shows:

Members on roll, September 1, 1957.	585
Additions by Letter, Reaffirmation, Confession, etc.	84
Losses due to death	27
" " " suspension or removal from roll	
for inactivity	59
" " " Letter of Dismissal	119
Members on roll, February 1, 1962	464
Total giving (Current Expense and Benevolences Year of	
1958 \$39,174	
Total giving (Current Expense and Benevolences Year of	
1961 \$46,535	

An Attempt to Raise Church Membership Requirements:

The Rev. Hill believed the vows publicly accepted upon joining the Presbyterian Church were extremely serious and that many members were taking them more lightly than they should. After much prayerful consideration and discussion, the Session of Old First Church felt impelled to take steps to bring home to all new prospective members, as well as to members already enrolled, the serious nature of the vows of all who join the Presbyterian Church. Both the Session and the minister were aware of the possible unfavorable reaction of some of the members currently on the membership rolls, but were equally convinced that if the congregation followed the content of the statement they prepared, the activity and dedication of the membership would be enhanced, and a very strong church would result.

The statement approved October 7, 1957, follows:

"New Members:

 We of Old First Church like Christians everywhere pray for that glad day when every knee shall bow at the name of Jesus and every tongue

confess that He is Lord. Therefore we make every effort to carry the invitation of membership in Christ's Church to all people. We delight in receiving into the fold all such as put their trust in Him and call upon Him for forgiveness. But we are not a church that seeks only to enlarge its membership by receiving even half-hearted members. Therefore the Session has ruled that while membership shall be open to all who seek it, regardless of race or social status or sinful past, each applicant shall be asked to fulfill certain spiritual requirements. This is not meant to exclude or discourage anyone; indeed we earnestly desire that every man shall bow before Jesus Christ and accept Him as Savior. But the requirements are rather made to aid an applicant in soberly evaluating the depth of his own commitment to Christ. And they are likewise an assurance to the community of believers that the person seeking admittance wishes to be a brother in the faith and not merely a casually interested member. The very rigor of our requirements is designed to bring our fellowship into line with the New Testament church and to promote a deeper sense of joy and fellowship among our people. So often joining the church of Christ is not the joyous occasion it should be because only a half-hearted assent is necessary. Because we are so demanding, we can know that a person joining is deeply sincere and has been called by God to labor in His vineyard.

So it is that if a person wishes to become one with us, he is required by Session to attend ten classes with the pastor to learn the content of the Christian Faith. Those classes are given during Lent and their beginning is announced in the morning bulletin. The prospective member is also required to have read almost the entire Bible and to pledge himself to some useful labor in the church according to his own talents and to pledge his attendance at every service of morning worship barring illness, absence from town or emergencies. He must pledge to tithe his substance and time and talents to the service

of Christ's Kingdom. He shall pledge to pray daily for the church, upon his and the churches heart. And he is to commit himself that he will strive always to be pure and blameless in character and ethical in his home, vocation and recreation. And last of all he must solemnly promise to love and give equal treatment and respect to all the brethren regardless of their race, social status or past. We do not want these high standards to be discouraging to anyone, but rather to serve as an indication of our deep desire that all men become ardent disciples of our Lord Jesus Christ."

This straightforward and courageous statement of requirements for membership in Old First Church was highly approved by many members of the church as well as by members of other churches and the local clergy. There were a number of members of the church, including officers, who were not enthusiastic, and several were outspoken in their criticism of the severity of the requirements. These latter members and officers were of the opinion that many potential members would be reluctant to join Old First Church in view of the stridency of the new rules.

It is unfortunate to have to report that the fears of the group who opposed the tight requirements were realized. A number of persons who were contemplating membership by Letter from other churches were unwilling to have to attend ten classes to "learn the content of the Christian Faith." Some of these prospective members had been enrolled in other churches for many years and had served as officers, teachers and leaders of those congregations. They did not join Old First Church.

After one full year, it became necessary for Session to modify the requirements for joining the church. In Session Minutes of October 26, 1959 is this revision:

" Session will consider candidates for membership who are spiritually and knowledgably qualified, but for good and sufficient reasons cannot comply with the requirements heretofore set forth.

The conditions and qualifications will be recommended to Session after careful examination by the Moderator.

" It is recognized that all of the valid reasons for deviation from the present conditions of membership cannot be foreseen. Accordingly, the following illustrative examples are offered:

1. Former members of this church who have maintained active membership in another church who express a firm intention to fulfill the conditions of active membership.
2. Any candidate who has shown notable service to Christ's Kingdom. This service may be as an ordained Elder or Deacon, devoted teaching or those who have given generously of their substance, talents or time."

An Attempt to Merge Three Congregations.

For many years it was evident to many of the church leaders of the city that there were more Protestant churches in Elizabeth than the religious population would justify. In particular, there were more Presbyterian Churches than could be justified. After casual discussion for a long period of time, Rev. Hill and the Rev. Dr. Robinson decided in 1960 that serious investigations by committees from the two churches was justified. Committees of equal size from Old First Church and Second Presbyterian Church were selected, and for a year, they explored every avenue of possible methods of merging. By mid-year of 1961, a general plan was adopted which was reported back to the respective Sessions for approval.

About that time, the Session of Third Presbyterian Church expressed an interest in entering into the plans, thus presenting the possibility of forming one very strong downtown Presbyterian Church in place of the three separate downtown churches. Throughout the Summer of 1961, committees of all three churches discussed and explored the possibilities and finally emerged with a plan acceptable to all three committees and satisfactory to all three Sessions. In broad outline, the plan was for the combined congregations to join with First Church site chosen for a location, and the Rev. Richard E. Craven, then minister of Third Church to be the minister. The properties of Second and Third Church were to be sold to provide funds for expanding the buildings as necessary. Rev. Hill of First Church was to resign the pulpit, and the Rev. Dr. Robinson of Second Church was to retire.

When the plans were approved by all three Sessions, they were made known to the congregations of all three churches by means of "Cottage Meetings" held in the homes of the parishioners of the three churches. With the approval of Elizabeth Presbytery, congregational meetings were held simultaneously at all three churches to vote on the merger plan. The meetings were held on December 13, 1961. It was required that a two-thirds majority in favor of merging would be required at all three churches before it could

be considered approved. The First Church vote was virtually unanimous in favor. The Second Church vote was barely short of the two-thirds majority, but was not carried. The Third Church vote was far short of the necessary two thirds, and the merger failed.

At the request and recommendation of Presbytery, a second vote was taken in January, 1962, involving only First and Second Presbyterian Churches. Once again First Church had an almost unanimous vote in favor of merging, while Second Presbyterian Church did not succeed in even getting a majority vote in favor of the merger.

The Rev. Mr. Hill resigned his pastorate in accordance with usual practice when a merger vote is taken, and the Rev. Dr. Robinson retired from the pulpit of Second Presbyterian Church. Both congregations had to find a new minister to carry on the work of the churches.

The Pastorate of Raymond Leslie Wallace.

A Pulpit Committee, consisting of Mr. Robert Ahrens, Miss Helen Decker, Miss Jean Hagadorn, Mrs. Alice Keating, Mrs. Roslyn Loomis, Mrs. Edward Mueller, Mrs. Howard Smith, Mrs. Douglas Unbekant, Mr. Richard Crane, Mr. William Donaldson, Mr. Harry Ellison, Mr. Warren Hastings, Mr. Joseph Mackey, Mr. Robert Miller was elected to find a new minister to nominate for the vacant pulpit. The committee worked diligently from February until September of 1962 before nominating the Rev. Raymond Leslie Wallace, PhD.

Dr. Wallace was born in Camden, N. J., attended Drexel Institute of Technology and King's College, graduated from Faith Theological Seminary at Wilmington, Del., and obtained his Doctorate at Edinburgh U. in Scotland. He was ordained as a Minister of the Gospel in the Bible Presbyterian Church in Wilmington, Del. in 1945. Dr. Wallace served two years in the U. S. Navy as Chaplain before being again ordained by Lehigh Presbytery in Pennsylvania in 1951. His first charge was at First Presbyterian Church of Weatherly, Pa. He then was called to Calvary Presbyterian Church of Newark N. J. He served at Calvary Church until it merged

with South Park Presbyterian Church in 1962.

Dr. Wallace was installed as minister of Old First Church on October 28, 1962, at an impressive ceremony presided over by the Rev. Douglas E. Bartlett, Moderator of Elizabeth Presbytery. Rev. Theodore O. Granberg, Rev. Charles A. Ross, Rev. John H. Murray, Rev. David L. Coddington and Rev. Robert W. Scott, D.D. participated in the installation service.

Ruling Elders Who Served During the Third
Century of Old First Church

Part One. Elders elected under Life Term Policy.

<u>NAME</u>	<u>ORDAINED</u>	<u>SERVED</u>
James G. Nuttman (C)	9/19/1852	17 Yrs.
Reuben Van Pelt	10/ 4/1846	26 "
William W. Pinneo	12/31/1854	19 "
Stephen Magie	9/19/1852	22 "
Dr. Stillman E. Arms	9/19/1852	25 "
Jonathan Winans	10/ 4/1846	36 "
Joseph S. Meeker	12/26/1824	52 "
Aaron G. Crane	12/31/1854	23 "
James C. Woodruff (C)	3/ 3/1867	32 "
Charles H. Langdon(C)	3/ 3/1867	36 "
Jonas E. Marsh	4/17/1872	25 "
Dr. Martin W. Woodward	4/17/1872	9 "
William B. Tucker	12/12/1876	6 "
Joseph S. Alward	12/12/1876	21 "
Brace Hopkins	12/12/1876	15 "
Charles H. Genung	12/16/1877	6 "
Brodnax Atkinson	12/16/1877	3 "
Edward S. Atwater	12/ 3/1880	33 "
Lebbeus B. Miller	12/ 3/1880	43 "
Abram B. Knapp	11/26/1891	13 "
Nathaniel D. Williams	11/26/1891	15 "
Ira B. Wheeler (C)	4/ 9/1893	19 "
Augustus S. Crane (C)	2/13/1898	26 "
Eugene O. Winans	2/13/1898	29 "
Leonard N. Wyant	2/13/1898	3 "
Charles C. McBride	12/29/1901	17 "
David Neefus, Jr.	6/17/1906	6 "
Frederick J. Smith	6/17/1906	15 "
Miller C. Earl	5/16/1909	29 "
Elbert N. Renshaw	5/16/1909	30 "
James B. Noe	6/ 7/1914	39 "
Frederick D. Hahn	3/24/1918	
John P. Bradin (C)	3/24/1918	44 "
Ira B. Wheeler	3/24/1918	12 "
Albert G. Adams	6/20/1920	3 "
Charles B. Newton	9/24/1922	15 "
Robert S. Douglas (C)	9/24/1922	32 "
Robert Wilday	9/24/1922	5 "
Henry J. Miller	6/ 3/1928	18 "

<u>NAME</u>	<u>ORDAINED</u>	<u>SERVED</u>
Frederick L. Crane (C)	6/ 3/1928	21 Yrs.
Harry J. Nelson	6/ 3/1928	17 "

Note: (C) designates the Elder served as Clerk
of Session.

Ruling Elders Who Served During the Third Century
of Old First Church

Part Two: Elected Under the Term Policy

<u>Name</u>	<u>Ordained</u>
Henry W. Crane	5/23/1937
Harry C. Ellison, Sr.	5/23/1937
George R. Harrell	5/23/1937
J. Crawford Ogden	5/ 1/1938
John D. Blair	5/ 1/1938
Frank M. Brodhead	5/12/1940
William M. Duncan	5/12/1940
George M. Ellison	5/12/1940
Dr. Edward B. Peck (C)	5/12/1940
S. Merchant Meeker	5/12/1940
Howard H. MacIntyre	5/12/1940
William C. Howell, Sr.	5/12/1940
Howard A. Smith	5/12/1940
Adrian O. Murray	5/28/1941
Charles L. Morgan	5/28/1941
John H. Pierson	5/28/1941
Porter W. Averill	5/14/1944
Charles W. Bohmer, Jr.	5/14/1944
Harry C. Ellison, Jr.	5/ 6/1945
Norman B. Wild	5/ 6/1945
Thomas M. Kinmond	5/ 6/1945
William A. Thompson	5/ 6/1945
E. Lawrence Springer	5/12/1946
David C. Gordon	5/12/1946
Charles W. Marlow	5/14/1947
T. Lester Killough	5/14/1947
Richard E. Crane (C)	5/14/1947
Allen G. Dix	5/17/1948
William C. Howell, Jr	5/17/1948
Sigurd A. Emerson	5/ 8/1949
Mrs. Edith M. Whipple	5/ 8/1949

<u>Name</u>	<u>Ordained</u>
George W. Cullen	5/11/1950
Roy H. Russ	5/11/1950
Lehman C. Shugart	5/11/1950
Samuel Briggs, Jr.	5/12/1951
Miss Henrietta Halsey	5/12/1951
Bradford E. Bailey	2/24/1952
Horace P. Bromfield	2/24/1952
Raymond L. Davison	2/24/1952
Mrs. Edgar H. Pinneo	2/15/1953
Mrs. Herbert B. Koth	2/ 7/1954
Charles H. Goeller	2/ 7/1954
Joseph H. Mackey, Jr.	2/13/1955
Miss Edna Winans	2/ 8/1956
Lewis E. Horton	2/ 5/1957
Michael Kravec	2/ 5/1957
Alan B. Miller	2/ 5/1957
Arthur J. Lutz	2/16/1958
Mrs. Howard A. Smith	2/16/1968
Miss Bertha Woodruff	2/13/1959
Miss Jean Hagadorn	2/ 5/1960
Miss Esther L. Gates	1/29/1961
David B. Koth	1/29/1961
Joseph R. Neunert	1/29/1961
Edward Mueller	2/ 4/1962
Thomas D. Sayles, Jr.	2/ 4/1962
Miss Helen Decker	2/ 3/1963
Alfred M. Elsesser	2/ 3/1963

Deacons who Served During the Third Century of the Church

Part 1. Deacons elected for a life term.

<u>Name</u>	<u>Ordained</u>
William B. Tucker	3/20/1853
Jeremiah Ross	9/14/1859
Charles H. Genung	9/14/1859
Silas W. Miller	3/ 3/1867
Jonas E. Marsh	3/ 3/1867
Theodore M. Timms	12/11/1876
Abram B. Knapp	12/11/1876
Brodnax Atkinson	12/11/1876
Charles H. Jaquith	12/ 3/1882
Walter B. Timms	6/ 1/1884
Augustus S. Crane	11/23/1892
Eugene O. Winans	11/23/1892
William M. Dunlap	11/23/1892
David Neefus, Jr.	3/13/1898
Henry J. Miller	3/13/1898
Frank C. Ogden	3/13/1898
Earl C. Myers	11/ 4/1923
Henry W. Crane	11/ 4/1923

Part 2. Deacons elected for term service.

<u>Name</u>	<u>Year Elected</u>
Harry C. Ellison, Jr.	1937
John H. Mahan	1937
George M. Ellison	1937
Alan B. Miller	1937
William C. Howell, Sr.	1938
Walter B. Rust	1938
Walter T. Plumb	1938
S. Merchant Meeker	1938
Dr. Edward B. Peck	1938
Porter W. Averill	1941
Dr. Russell A. Shirrefs	1941
Samuel J. Ridpath	1941
David C. Gordon	1942
Charles W. Bohmer, Jr.	1942
Dr. William G. Clark	1942
Thomas M. Kinmond	1943
Frederick S. Conklin	1943
Eric C. Loth	1943

<u>Name</u>	<u>Year Elected</u>
Henry P. Robinson	1944
Dr. Vernon F. Still	1944
Charles L. Bauer	1944
William W. Crane	1945
William C. Howell, Jr.	1945
Raymond L. Davison	1945
Allen G. Dix	1946
George W. Cullen	1947
Kenneth A. Howell	1947
Herbert B. Koth	1947
Charles L. Morgan	1947
Dr. Henry W. Langhein	1948
Herbert L. Minish	1948
Roy H. Russ	1948
Samuel A. Briggs, Jr.	1949
Paul L. Frohwein	1949
Roger J. Broeker	1949
John W. Crane	1950
Joseph T. Neunert	1950
Lewis E. Horton	1951
H. Cecil Oliver	1951
Mrs. Henry P. Robinson	1951
Karl A. Nekeler	1952
Warren T. Hastings	1952
James T. Rowe	1952
John G. Wright	1952
Joseph Paonessa	1953
Arther J. Lutz	1953
Warren Laughinghouse	1953
Robert Wellman	1953
Joseph R. Neunert	1954
T. Lester Killough	1954
Mrs. Theodore Degenring	1954
William R. O'Donnell	1955
William J. Douglas	1955
Clarence R. Mather	1955
David B. Koth	1956
Adrian O. Murray	1956
Francis E. Kopecky	1957
Mrs. Edgar H. Pinneo	1957
Dr. Frank A. Williams	1957
William H. Donaldson	1958
Miss Elizabeth Greene	1958
Theodore Lance	1958
Kenneth E. Nelson	1958

<u>Name</u>	<u>Year Elected</u>
Miss Virginia Marlow	1959
John A. Misteli	1959
Edward R. Mueller	1959
Dr. Frederick Barth	1960
Mrs. Emma Holtkamp	1960
Dr. Vernon Still	1960
Kurt J. Peters	1960
William J. Bloodgood	1961
Mrs. Howard A. Smith	1961
Mrs. Douglas Unbekant	1961
Albert L. Jakemeit	1961
Mrs. Sarah Bell	1962
Mrs. William Donaldson	1962
Mrs. Thomas Sayles, Jr.	1962
Mrs. Joseph McKenna	1962
John Dombrauskas	1962
Miss Winifred Carter	1963
John W. Crane	1963
Albert L. Jakemeit	1963
John H. Mahan	1963
Miss Edna Winans	1963

Trustees Elected during the Third Century of Old
First Church

1864

A. S. Woodruff
Charles H. Ross

1865

Jacob C. Winans
Ogden Woodruff

1866

Charles A. Kiggins
Jonas E. Marsh
James C. Baremore

1867

A. S. Woodruff
Job S. Crane
Charles H. Ross

1868

Isaac Faulks
Jonas E. Marsh
Dr. Henry Cannon
Joseph H. Gray

1869

Henry C. Williams
A.G. Parkhurst
F.W. Hotchkiss

1870

William Gaston
A.S. Woodruff
Job Winans

1871

John Young
Abraham B. Knapp

1872

Dr. Henry Cannon
Edward S. Atwater
Lebbeus B. Miller

1873

William Gaston
Edward A. Moen

1874

John Young
Abraham B. Knapp

1875

Edward S. Atwater
William Birnie
David Blake

Note: Entire 1873-

1875 Trustees resigned
over pew rent law suits.

Dr. Job S. Crane

Isaac Faulks
Robert Davidson
Ansel E. Parkhurst
James C. Ogden

1876

Dr. Job S. Crane
Job G. Winans
George D. Baremore
William S. Mersereau

1877

George W. Harris
James C. Ogden
Gabriel M. Lea

1878

Augustus H. Farlin
William S. Mersereau
George S. Baremore
Robert Davidson

1879

William Shave
Meline W. Halsey

1880

Edward S. Atwater
James C. Ogden
Gabriel M. Lea

1881

Charles H. Farnum
William S. Mersereau
George D. Baremore
Robert Davidson

1882

Meline W. Halsey
Charles H. Jacquith
James H. Miniszek

Trustees Elected During the Third Century (con't)

1883

James C. Ogden
Gabriel M. Lea

1884

William S. Mersereau
Charles S. Kiggins
George D. Baremore
George H. Freck

1885

H. C. Williams
Meline W. Halsey

1886

James C. Ogden
George H. Golden

1887

William S. Mersereau
George H. Freck
William Gaston

1888

H. C. Williams
Meline W. Halsey

1889

James C. Ogden
George H. Golden

1890

Theodore H. Pembroke
R. S. Williams
W. A. C. Earl

1891

H. C. Williams
Meline W. Halsey

1892

James C. Ogden
George H. Golden
Nathaniel Williams

1893

Theodore H. Pembroke
Robert S. Williams
W. Frank Sayre

1894

Austin F. Knowles
Meline W. Halsey

1895

James C. Ogden
George H. Golden
Edward Earl

1896

Robert S. Williams
Frederic A. Price
Edward Earl

1897

Austin F. Knowles
Meline W. Halsey

1898

James C. Ogden
George H. Golden
Walter B. Timms
J. Augustus Farlin

1899

Walter B. Timms
J. Augustus Farlin
Frederic A. Price

1900

Meline W. Halsey
Austin F. Knowles

1901

James C. Ogden
George H. Golden

1902

Walter B. Timms
J. Augustus Farlin
Frederick A. Price

1903

J. Smylie Tucker
Austin F. Knowles

1904

George H. Golden
Edward Earl

Herbert S. Miller

1905

J. Augustus Farlin
Walter B. Timms
Frederic A. Price
Miller C. Earl

Trustees Elected During the Third Century (con't)

1906

Dr. Walter Woolsey
William S. Bate

1907

George H. Golden
Miller C. Earl

1908

Walter B. Timms
J. Augustus Farlin
Frederic A. Price
Elias M. Krymer

1909

Dr. Walter Woolsey
Elias M. Krymer

1910

George H. Golden
C. Symmes Kiggins

1911

Walter B. Timms
J. Augustus Farlin
Frank C. Ogden

1912

Dr. Walter Woolsey
Elias M. Krymer
Lucius H. Plumb

1913

George H. Golden
C. Symmes Kiggins

1914

Walter B. Timms
J. Augustus Farlin
Frank C. Ogden

1915

Dr. Walter Woolsey
Elias M. Krymer
Lucius H. Plumb

1916

George H. Golden
C. Clarence Coleman

1917

Walter B. Timms
Frank C. Ogden

1918

Elias M. Krymer
Dr. Walter Woolsey
Lucius H. Plumb

1919

George H. Golden
C. Clarence Coleman
Frank M. Brodhead

1920

Frank M. Brodhead
John E. Keron

1921

C. W. Huntington
James F. Prince
Frank C. Ogden
H. Edward Wolff

1922

Elias M. Krymer
Herbert B. Younglove

1923

Frederick L. Crane
Lucius H. Plumb

1924

Adrian O. Murray
E. G. Fifield
Edwin H. Barlow

1925

C. Clarence Coleman
William A. Davidson
George R. Harrell

1926

D. M. Low, Jr.
H. Edward Wolff

1927

Lucius H. Plumb
Frederick L. Crane
Ray H. Davenport
Frank W. Abrams

1928

John S. Dempster
Alan B. Miller

Trustees Elected During the Third Century (con't)

1929

Frank M. Brodhead
S. Merchant Meeker

1930

William R. Cherry
H. Edward Wolff
Edwin H. Barlow
C. Clarence Coleman

1931

Herbert B. Younglove
William R. Cherry

1932

Lucius H. Plumb
Adrian O. Murray

1933

Edwin H. Barlow
C. Clarence Coleman

1934

John D. Blair
William R. Cherry
Herbert B. Younglove

1935

Lucius H. Plumb
Edward H. Maurer

1936

Herbert B. Younglove
Edward H. Maurer
Lucius H. Plumb

1937

Frank M. Brodhead
William A. Davidson

1938

Edwin H. Barlow
H. Edward Wolff
Louie H. Robertson

1939

C. Clarence Coleman
Herbert B. Koth
Sigurd A. Emerson

1940

Ray H. Davenport
William A. Stafford

1941

William A. Davidson
Edward H. Maurer

1942

Lucius H. Plumb
Alfred B. Strickler
H. Edward Wolff

1943

Edwin H. Barlow
Sigurd A. Emerson
T. Lester Killough

1944

William A. Stafford
William B. Hunter

1945

William A. Davidson
Horace P. Bromfield
Louie H. Robertson

1946

Lucius H. Plumb
H. Edward Wolff
William C. Howell, Jr.

1947

Edward H. Maurer
Alan B. Miller

1948

Adrian O. Murray
George N. Jenkins
Robert C. Crane

1949

Horace P. Bromfield
William A. Davidson

1950

Francis M. Archbald
Lucius H. Plumb

1951

H. Edward Wolff
Mrs. Herbert B. Koth
Charles W. Marlow

1952

George N. Jenkins
Everard K. Pinneo

Trustees Elected During the Third Century (con't)

1953

Alan B. Miller
John A. Wieting

1954

Samuel A. Briggs, Jr.
Miss Elizabeth Greene
Karl A. Hekeler

1955

Raymond L. Davison
Bradford E. Bailey

1956

Charles W. Marlow
Harry C. Ellison, Jr.

1957

Mrs. Robert H. Ahrens
Charles D. Brodhead
Henry W. Crane

1958

Mrs. Herbert B. Koth
William B. Heim

1959

George W. Cullen
Joseph H. Mackey, Jr.

1960

Warren Hastings
Robert Miller
David Reese

1961

William J. Douglas
Mrs. Roslyn Loomis

1962

Mrs. Robert H. Ahrens
William Donaldson

1963

Mrs. Elvin Dussler
Raymond J. Moser
Howard A. Smith

1964

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