

A HISTORY

OF THE

OLD PRESBYTERIAN CONGREGATION OF "THE PEOPLE
OF MAIDENHEAD AND HOPEWELL,"

MORE ESPECIALLY OF THE

First Presbyterian Church of Hopewell,

PENNINGTON, NEW JERSEY.

DELIVERED AT THE PASTOR'S REQUEST.

On Sabbath Morning, July 2d, 1876.

BY THE

REV. GEORGE HALE, D.D.,

LATELY PASTOR OF THE CHURCH.

PHILADELPHIA:
PRESS OF HENRY B. ASHMEAD,
Nos. 1102 & 1104 SANSOM STREET.
1876.



Engraved by J. M. W. Turner, 1840.

George Hale.

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The following correspondence will explain the appearance in print of this Historical Discourse:

PENNINGTON, July 5, 1876.

REV. DR. GEORGE HALE:

DEAR BROTHER:—Please accept our sincere thanks for the interesting and elaborate sermon delivered in our church July 2d, 1876, so appropriate to the Centennial year of our nation. While we are gratified to know that it shall find a safe place in the archives of the Presbyterian Historical Society, we ask the privilege of having it published, that we may have it in our homes and extend it to the many closely allied to our Church, whose history is half a century older than our national existence.

DANIEL R. FOSTER, *Pastor.*

ELDEES.

JOHN E. BURD,
ENOCH A. TITUS,
J. SMITH HART,
AZARIAH HUNT,
RALPH EGE.

DEACONS.

DANIEL C. TITUS,
JONATHAN S. HART,
JOHN S. VANCELEVE,
GEORGE WOOLSEY,
PETER V. D. SCHENCK,
JONATHAN V. BLACKWELL.

TRUSTEES.

HENRY B. PERRINE,
SAMUEL B. KETCHAM,
JOHN G. MCCRHEID,
JOHN E. BURD,
JONATHAN S. HART,
DANIEL C. TITUS,
RALPH EGE.

PENNINGTON, July 6, 1876.

TO REV. DANIEL R. FOSTER, and the
Elders, Deacons and Trustees of Pennington Church.

BELoved BRETHREN:—I cheerfully comply with the request contained in yours of the 5th inst., and place the discourse in your hands for publication.

With sincere regards, yours ever,

GEORGE HALE.

At the meeting of the General Assembly of the Presbyterian Church, held May, 1875, in Cleveland, Ohio, the following resolutions were adopted:

1. "That the first Sabbath in July, 1876, be designated as a day of thanksgiving and praise to God, for the manifold blessings with which He has crowned us as a people.

2. "That the pastor of each church deliver a discourse on that day, if not previously done, on the History of his Church."

HISTORICAL DISCOURSE.

TELL YE YOUR CHILDREN OF IT, AND LET YOUR CHILDREN TELL THEIR CHILDREN, AND THEIR CHILDREN ANOTHER GENERATION.—*Joel* i. 3.

It is just two hundred years yesterday since "*the old Province Line,*" the division line between East New Jersey and West New Jersey, was fixed—a compromise of vast importance to the peace and prosperity of New Jersey. "This was concluded by a deed between George Carteret of the one part and the trustees of Edward Billinge on the other. July 1, 1676."

Already, March 20, 1664, Charles II., King of Great Britain, had, by royal charter, made an extensive grant of territory in America to his brother James, the Duke of York. On the 23d of June, in the same year, James conveyed to Sir George Carteret and Lord Berkley the section which was then for the first time named New Jersey, with boundaries corresponding exactly with the present limits of this State. Sir George Carteret sold out his right in the part, which subsequently bore the name of West Jersey, to John Fenwicke, as trustee for Edward Billinge and others. This section having been divided into one hundred parts and distributed among the proprietors, the tract called the thirty thousand

acres above the Falls of the Delaware fell to the lot of Thomas Sadler and Edward Billinge, who, on the 20th of October, 1685, sold out their title and interest to Dr. Daniel Cox, of London. This is the original township of Hopewell, the first accurate survey of which extant is to be found in the Book of Surveys, page 103, in the office of the Secretary of State at Trenton, having the marginal note, "Re-survey of Hopewell tract for Col. Cox, 31,000."

SEPTEMBER, 1707.

Resurveyed then for Coll. Daniel Cox, his tract of land called Hopewell, beginning at the upper corner of the same by the river Delaware, at a white oak corner in the low land, and runs thence East South East forty chain to a markt maple and hickory for a corner, then east three hundred and one chain to a white oak for a corner, then north by west one hundred and sixty five chain to a white oak corner, then East two hundred sixty four chain to a white oak corner, then again East two hundred and forty chains to a white oak corner in a line called the Scotch line, or line of partition between East and West Jersey, then along the said line neare South South West four miles and thirty two chains to a white oak corner in the line of Maidenhead Indian purchase, then along the said line, south west and south south west to the head of a creek called little Shabbaconck, then south west to a creek called Great Shabbaconck, then down by the same fifty six chaine to a tree markt for a corner on the south west side thereof, the south west eighty two chain to a hickery corner to land surveyed to Thomas Hutchinson, then by the same North West two hundred eighty five chaines to a hickery corner by the land surveyed to Pope and Wetherill, then bounded by the same by a line North East seventy three chains and East by South forty nine chaine, and South Eleaven chaine and East by South fifty six chaine, and North by East one hundred and three chaines and a halfe, and west sixty four chains, and South West by West one hundred and ninety eight chaine to a hickery corner at the Dellawar aforessaid, and so bounded up by the said river to the first mentioned corner containing one and thirty thousand acres besides allowances for highwayes.

Resurveyed by me,

DANIEL LEEDS.

Dr. Daniel Coxe owned twenty-two shares of propriety, was Governor of West Jersey from 1687 to 1690,

and appointed Edward Hunlock his deputy. In 1691 he conveyed the government of West Jersey and territories to a company of proprietaries called the West Jersey Society, for the sum of nine thousand pounds sterling. (Smith's N. J. pp. 190, 207.)

Possibly it was this conveyance of the right of government that furnished the pretext for the sale of the numerous tracts of land in Hopewell and Maidenhead, to parties who were afterwards ejected from their lands because the title under Thomas Revell was not valid. Of this more hereafter.

It may be interesting to know that there is every reason to believe that the land in this region was fairly purchased of the Indians. We have here a copy of the deed from the Indian Chiefs to Adlord Bowde, Agent of Dr. Daniel Coxe, as follows :

To all people to whom this p'sent writing shall come, Hoham, Teplao-pamun, Mehekighue, Capernonickon, Nahusing, Mehkaekan and Shawonne, Indian Sachimachers and owners of the following tract of land in the Province of West Jersey, send greeting,

Know ye that the said Indian Sachimachers and owners of the Tract of land hereinafter mentioned for and in consideration of one hundred fathoms of wampum, Tenne stript Dutch Duffulds, Tenne broad steawelwater matchroles sixty matchroles, Thirty Gunns, Twenty Kettles, Twenty shirts, forty pair of stockings, Eighty Hatchetts, two half Anchors of powder, one hundred knives, one hundred and twenty barres of lead, sixty pounds of shott, one Anchor of Rumme, Two Barrels of Beere, Three pounds of Readlead, Three hundred pipes, Three hundred needles, and Three Anchors of tobacco, by Adlord Bowde now of Burlington, m'chant and within ye Province of West Jersey afores^d at and before the sealing and delivery hereof for and on the behalfe of Daniell Coxe, Esq^r Gov^rno^r of the said Province to them the said Indian Sachimachers and owners in hand paid whereof and wherewith they doe hereby acknowledge themselves fully contented & satisfy'd. Have granted bargained and sold, alyened, enfeofed and confirmed, and by these presents do fully clearly and absolutely grant, bargain and sell, aleyne, enscoffe and confirm unto the said Adlord Bowde, for and to the

only proper use & behoofe of the said Daniel Coxe and his Heirs & Assigns forever, All that and those tract and tracts of land beginning at a white oak markt on fouer sides being on the South South west side of Shabbicunck Creek by the roadside leading to New York three miles from the Delaware River or three miles from Hugh Stannylands, from thence running north by the land of Thomas Budd to a white poplar and a Beeche tree upon the head of Shabbicuncke creek on fouer sides and from thence to a small hickery standing by a black oak markt by the line of Thomas Budd aforesaid, from thence to a gumme tree standing by the side of Stony Brook by a lyne tree, from thence along the line of Thomas Budd aforesaid to a line of markt trees running west north west to one white and one black oake marked on fouer sides a little above Menapenasson, and from thence by a direct line west and by north to the mouth of a creek called Laocoton running into Dellaware River about Atecockin's wigwam, and soe to run down the side of Dellaware river to a line of markt trees lying two miles above the falls mill, and from thence running East to the white oake on the south west side of Shabbacunke Creeke aforesaid. And also all and every the mines mineralls woods fishings hawkings huntings and fowlings. And all & every the Rivers, Rivuletts, Creekes, Isles, Islands, Lakes, Ponds, Marshes, Swamps, Meadows, feedings, Pasturings, profitts, commodities & appurtenancés whatsoever to the said granted tracts of land or any part thereof belonging or in any wise appertaining. And also all the estate, Right, tytle, Interest possession, pperty, claim and demand whatsoever of them the said Indian Sachimachers & owners or any of them in Lawe & Equity & either of them of in or into the said granted p'mises or any pte or pcel thereof, and the reversion & reversions, Remaind^r and Remaind^m of the same and every pte thereof. To have & to hold to the said Adlord Bowde his Heirs & Assigns forever.

And the said Indian Sachimachers and owners doe for themselves and every of them & for their and every of their Heires & successors, covenant promise and agree to and with the said Adlord Bowde his heirs & Assignes by these presents. That it shall & may be lawful to and for the said Daniel Coxe his heirs & Assigns forever hereafter peaceably & quietly to have hold and enjoy the said granted & bargained tracts of land & every pte & pcel thereof to & for the uses aforesaid without any lawfull lett molestation or disturbance of them the said Indian Sachimachers & owners or any of them or of their Heirs or successors or of from or by any other p'son or p'sons whatsoever clayming or which shall or may clayme any estate Right, title, Interest, Inheritance or pperty of in or out of the said granted & bargained premises or any pte or pcell thereof by from or under them or any of them or by or through their or any of their meanes, assent consent tytle, privy pcurment.

In witness whereof the said Indian Sachimachers and owners have

ereunto sett their hands & affixed their seals (according to the English An^o.), the Thirtieth day of the month called March in the year one thousand six hundred and eighty eight Annoque R. R. Jacobi Sedi Ang^t & Quarter.

Signed, Sealed & delivered
in ye p^sence of
THOMAS BUDD,
HENRY GREENLAND,
THOMAS BOWMAN,
WILL^m BIDDLE, JUN^r,
JOHN WILLS, Interpreter.

HOHAM,
TEPLAOPAMUN,
MEROPPE,
WEWEENOLING,
LUMMUSECON,
PLEEZE,
MEHEEKISSUE,
COPENAKONISKOU,
NEHUONG,
NEHEEKAN,
SHAWSUNA.

The territory originally embraced in Hopewell was diminished on the south by the order of the court, of which there is the following record :

March 2nd, 1719-20. Ordered by the Court that the bounds of Trenton be entered upon the record as followeth, ordered accordingly. Beginning at the landing on Delaware river in Nottingham, running up s^d river to the mouth of Jacob's creek, thence along said creek to a run called Jacob's run, thence up s^d run to Thatcher's swamp, along a run that runs into Shabbakunk including Ralph Hart's plantation to the line that divides Hopewell from Maidenhead, Thence along s^d line until it comes to the s^d line of Mr. Trents and Tho^s Lamberts land, thence along s^d line between Mr. Trents and Thomas Lamberts to Delaware River and so along s^d river to the first mentioned station.

By Act of Provincial Assembly, Jan. 21, 1709-10, Burlington county included Maidenhead, Hopewell and Amwell. Hunterdon county was set-off by Act of March 15, 1713-14, making the Assunpink the southern boundary, including what are now Trenton, Ewing, Lawrence and Hopewell in Mercer, with Morris, Sussex, Warren and Hunterdon counties.

We learn from public records that the following tracts of land were taken under the title of the West Jersey Society, Thomas Revell, Agent :

John Lee 250 of the 30,000 acres,	Feb. 20, 1693-4.
John Smith 500 of Do.	June 15, 1696.
Edward Hunt 122½ Do.	May 24, 1696.
“ “ 97½ in Maidenhead, within the branches of the Shabbakunk.	
Col. W ^m Hallet of the 30,000 acres 1000 acres	July last 1697.
Joseph Sacket 300 acres Do. near Samuel Hunts.	
Roger Parke 400 “ Do. April 1697 at Wissamenson, north side of Stony Brook.	
Anne Parke 100 acres adjoining.	
Andrew Smith for his son Thos ^r . Smith 100 acres above Roger Parkes.	Ap. 1697.
Andrew Smith 200 “ more for his son Tho ^r . Smith	Ap. 1697.
John Parke 300 acres near Tho ^r . Twiggse	Feb. 27, 1696.
John Rue 200 “	Feb. 17, 1699.
Johannes Lawrenson 1050 acres	July 12, 1697.
Edward Burrowes 200 acres	Nov. 7, 1699.
Andrew Smith 200 acres	May 20, 1688.
in which Deed the tract is called <i>Hopewell</i> .	

That these, except the last named, and others with them, were bought under a title that did not prove valid, appears from the following document and the events which succeeded its being signed :

Whereas the subscribers whose names are hereunto affixed having purchased several considerable Tracts of land of one Thomas Revell an Agent of ye honourable Societie of West Jersey (and other the residents therein) being part of the tract known by ye name of ye Thirty Thousand above ye falls of Delaware Lying in ye Township of Hopewell, county of Hunterdon and Western Division of New Jersey and of him received such conveyance as by virtue of the Commission of Agency in the behalf of ye Honourable Society are Deemed and esteemed in law Effectual till a more fezable title can be made appear and whereas there is now claim laid to our severall Tracts aforesaid by Colonel Cox under a pretence of being Chief Proprietor thereof whose right to us has not been made appear, Therefore not thinking ourselves not ye least obligated to surrender up our respective lands to the use of said Cox till more legall proprietorship can be made apparently by him appear we think

it requisit on such a claim to stand a Tryal as ye law Tantly shall Direct. In order to which proceeding ye s^d Cox by his attor^r has Ejected several of us from our p^rmises obliging us to an Issue and we subscribers thinking it a hardship to carry on this Suit by one p^rticular person wherein so many is concerned we draw this instrument obliging each of us the subscribers our heirs Executors and administrators to ye each other in ye penal sum of fiften pounds curr^t money of this province to be paid by the defaulter if he stand not to and abide by evry of ye clauses abovesaid and well and truly perform this Covenant, That is to say Each of the Subscribers oblige themselves to each other in the penalty exprest equivalent to the land ye possess [he possesses] to emburse so much money towards ye carrying of this suit as the whole complement shall be found sufficient to defray the contingent charge of Trying this Title. In Testimony whereof we have hereunto set the hand this twenty Second of Aprill annogre Dominy 1731,

ISAAC HERRIN,
 NATHANIEL MOORE,
 JOSEPH STOUT,
 THOMAS WINDER,
 THOMAS HOUGHTON,
 JOHN PARKE,
 THO. CURTIS,
 JOHN HIXON,
 JNO. PARKE JUNE,
 JNO. ^{his}_{mark} HENDRICKSON,
 HENRY OXLEY,
 RALPH HUNT,
 WILLIAM CRICKFELD,
 JOHN TITUS,
 ROGER PARKE JUNE,
 BENJ. DRAKE,
 ROBERT BLACKWELL,
 JONATHAN FURMAN,
 JOHN HUNT,
 JOHN EVERITT,
 THOS. ^{his}_{mark} EVANS,
 THOS. SMITH,
 EPHRAIM TITUS,
 JOHN ^{his}_{mark} REED,

DAVID LAROE,
 JNO. FFIELD,
 JOHN FIDLER,
 EARTHOLM. ANDERSON,
 THOMAS REED,
 JNO. BLEW,
 GEORGE WOOLSEY,
 JONATHAN STOUT,
 JOSEPH PRICE,
 WILLIAM CORNELL,
 RICHARD SMITH,
 JAMES MELVIN,
 JOSEPH HOUGHTON,
 RALPH SMITH,
 ELNATHAN BALDWIN,
 DANIEL GANO,
 JOSE. PARKE,
 FRANCIS GANO,
 JOHN HOUGHTON,
 JOHN MERRILL,
 ROGER PARKE,
 ANDREW PARKE,
 JACOB KNOWLES,
 NEHEMIAH BONHAM,
 BENJ. MERELL,
 ANDREW MERSHON.

These cases of ejectment were all removed by a rule

of the Supreme Court from the county of Hunterdon to the county of Burlington, because of the alleged prejudice in favor of the defendants in Hunterdon. A jury of twelve Quakers (with the Hon. Robert Lettice Hooper, Chief Justice) tried the case, and gave their verdict for the plaintiff. Murray was the attorney for Colonel Coxe, and Kinsey the attorney for the several defendants. One of the latter, George Woolsey, carried the case (as a test case) to the Court of Errors; but it was of no avail.

The records of the Supreme Court, with the several judgments engrossed on parchment rolls, are among the archives of the Supreme Court of New Jersey, and furnish a true history of this formidable trial, which was the great event of that period to the early settlers of this township, and kept the minds of the people in a state of agitation and distressing embarrassment. But the majority of them remained on the farms which they had originally settled, and in part improved; and some of these lands are to-day in possession of the lineal descendants.

Previous to these ejectment suits, and shortly after the settling of the boundary between Trenton and Hopewell, and when Hunterdon county embraced the five townships of Hanover, Amwell, Maidenhead, Trenton and Hopewell, in 1722, we have a roll of one hundred and thirty-eight men subject to taxation, sixteen of whom were single men. There were, besides, eleven slaves, seven hundred and eighty-five cattle and horses, and four hundred and eighty-seven sheep. There were two mills, that owned by Philip Ringo, now Moore's mill, and the other owned by Cornelius Anderson, in the south-western corner of Hopewell.

The number of acres of land then in possession was sixteen thousand nine hundred and ninety-five. The tax-list is as follows :

NAME.	Single Men.	Mills.	Cattle and Horses.	Sheep.	Servants or Slaves.	Land.
Hue Standland			9	2		50
Thomas Smith			16	15		200
Richard Arnal			3			50
Nicolas Hagerte			3			130
Joshaway Ward			3			
Eldad Davis			4			100
John Feald			13	12		200
Robert Darek			2	2		
Abraham Laru			8	6		50
James Laru			6	4		50
Peter Laru			10	10		50
Thomas Woacer			3			
John Allbado			6			200
Samuel Bouldwin			6			500
Frances Hege			7			600
Ely Allbado			8	2		200
Ccrrnelus Allbado			5			150
Frances Fonnoy			10			150
Robert Shaw			7			140
Timothy Titus			6		1	200
Thomas Roberds			4			40
William Reede	1					
Joseph Huff	1					
James Evanse			6			200
Robert Maclelean			7			100
John Johnson			4			100
Roger Woolverton	1					
Andrew Millburne	1					
Jonathan Sticklin Senor	1					
Henery Heldren	1					
John Bennett	1					
John Murched			16	25	1	200
John Coe			4			40
Ezekel Oleno			1			
Nathaniel Moore			16	25		300
Charles Huff			4			100
Jonathan Stickler Jr	1					
Joseph Hart	1					
John Smith			12		1	166
William Merrel Juner			20	7		130
Hezekiah Bonham Jr			5			150
Philip Ringo		1	4			50
Benjamin Drack			17			260
Joshua Andrus June			6			
Frederick Debough			7			
Aran funhuck			10			200
Tunus Huff			4			50

NAMES.	Single Men.	Mills.	Cattle and Horses.	Sheep.	Servants or Slaves.	Lands.
Andru Routten hors			5			110
Danel Deno			1			50
Samuel Runyoun			2			50
Jemse Hide			9			200
Danel Geano			7			100
Steven Geano			6			50
Joseph Combs	1					
William Merel Sener			24	20	2	300
Benjamin Merel			5			
Nehemiah Bonham			2			150
Jabes Jarvis			4			100
Joseph Davis			3			
Auanies Olen			12	8		350
Edward Butler			1			
Barth Corvine			3			100
Jobannes Hendrixx			13	10		149
Samuel Fitch			16			200
John Everit			5			100
John Framton			14	6		100
Samuel Furman Jr			3			50
Jonathan Furman			5	4		50
Thomas Runyon			15	16		150
Viencien Runyon			2			
Roger Parke Jr			16	16		200
Roger Parke Sener			4	9		
John Park			15	20		300
John Reede			16	4		240
John Sharp	1					
William Whited	1					
Joseph Longlee			3			60
Samuel Furman Sener			10	6		100
John Capender			5			90
Joshua Ely			10			200
Richard Smith			10			100
Joses Lombard			2			
Joseph Stout			28	18		230
Hezekiah Bonel			1			10
Isnak Asstoll	1					
Thomas Combs			10			140
David Stout			10	1		250
Thomas Evans			5	8		100
Thomas Curtes			15	14		150
William Brient sener			6	6		100
Robard Blackwel			8			250
Enoch Armitage			11	4		250
Ralph Hunt			9	6		300
Thomas Huf				6		
Henere Hendrix				6		100
Jeremiah Hendrix	1					
Peter Hendrix	1					
Addom Bratten				3		50
William Larson			11	9		160
John Titus			22	10		200
Efrom Titus			4			100

NAMES.	Single Men.	Mills.	Cattle and Horses.	Sheep.	Servants or Slaves.	Lands.
Ralph Hunt stone brock	7	.....	.....	100
John Hunt yoreng	2	.....	.....	100
Elisha Bord	5	.....	.....	40
Elnathan Boulder	18	20	.....	100
Thomas Reede	8	.....	.....	200
John Hart	10	6	.....	200
Samuel Hunt	9	10	.....	200
John Hunt	13	11	.....	200
Edward Hart	4	.....	.....	50
Isaac Herren	9	7	.....	260
Thomas Merel	9	.....	.....	100
Peter Ringo	1	.....	.....	50
William Cornel	20	30	1	200
Andru Foster	1	.....	.....	100
Jemse Terrel	4	.....	.....	3
Calap Carman	4	.....	.....	90
Andru Smith	25	15	1	500
John Hickson	14	.....	.....	100
William Larance	12	5	.....	200
Henery Oxly	15	7	.....	200
William Huff	5	1	.....	500
William Briant Stone bruk	13	28	.....	300
Cornelus Andrus sun	1	17	3	.....	134
Samuel Everit	9	4	.....	100
Joseph Reeder	7	.....	.....	200
William Miller	2	.....	.....	120
Joseph Reed sener	5	13	.....	80
Thomas Finne	1	.....	.....	.....	.....
Joseph Reede Jr	4	.....	.....	60
James Melven	9	1	.....	500
David Price	3	.....	.....	.....
William Lin	5	.....	.....	200
Joseph Nasbet	1	.....	.....	.....
Nicolas Roberds	3	.....	.....	.....
Jorge Wolse	11	.....	.....	200
Thomas Burrus	13	18	.....	297

NOTE.—In 1726 Hunterdon county had

Males above 16,	.	.	.	892
Females " "	.	.	.	743
Males under "	.	.	.	851
Females	.	.	.	750
Total				3236

This is perhaps the best place to insert "A Duplicate for the Township of Hopewell, June 26, 1753."

At a meeting of the assessors of the county of Hunterdon at the house of Philip Ringo in Amwell on the 12th day of June 1753 pursuant to an

order from the Justices and freeholders of s^d county to divide the Quota for raising the sum of One Hundred and Thirty Pounds for repairing the Gaol and Court House and killing wolves and panthers &c. The Quota of each Township is as follows viz

	£.	s.	d.
Kingwood	12	13	0
Bethlehem	15	5	11
Reading	18	4	5
Lebanon	21	6	8
Amwell	34	5	2
Hopewell	16	12	5
Maidenhead	6	16	8
Trenton	4	15	9

JOS. DEACON,
CORNELIUS LARE,
WM. BAY,
JOHN VANCLEVE,

GEO. READING,
CHARLES HOFF,
WM. BATES,
AZARIAH HUNT,

Assessors.

	s.	d.		s.	d.
Andrew Smith Esq	5	0	Cornelius Polhemus	2	4
Andrew Smith Jun ^r	3	7	Cornelius Anderson	3	4
Andrew Mershon	2	1	Charles Hoff	3	2
Andrew Foster	1	10	Charles Sexton	2	4
Abraham Laroe	1	10	Cornelius Ringo Eq ^r	1	7
Andrew Muirhead	2	6	Cornelius Williamson		9
Adam Ague	1	5	Daniel Cox	8	2
Andrew Titus	1	6	Daniel Hart	3	5
Abraham Anderson	1	10	Daniel Genoe	4	2
Azariah Hunt	1	9	David Stout	5	3
Andrew Vannoy	1	0	David Stout Sen	7	0
Abraham Moor	1	7	David Price	1	10
Andrew Morgan	3	3	Daniel Biles		6
Benj ⁿ Cornwall	2	9	Edward Burrows	2	1
Benj ⁿ Pelton	4	2	Edward Hunt R S	2	6
John Soverns	1	0	Edward Hunt	2	7
Benj ⁿ Anderson	2	0	Edmund Palmer	1	10
Benj ⁿ Ketchum	0	5	Elnathan Baldwin		11
Benj ⁿ Temple	4	8	Eliakim Anderson	1	
Benj ⁿ Stout Sen ^r	5	10	Edmund Herin	1	8
Benj ⁿ Stout Jun ^r	1	5	Ephraim Titus	2	2
Benj ⁿ Merrill	1	5	Elnathan Moore		11
Benj ⁿ Drake	2	11	Edward Cooper		4
Barnet Christopher	2	0	Ephraim Merrill		4

	s.	d.		s.	d.
Everitt Oxley		3	Josiah Furman	1	1
Ephraim Runyon		9	Jonathan Furman	0	7
Francis Blackwell	2		Joseph Hart	3	
Francis Vannoy	3	3	Joseph Golden Sen	4	5
George Woolsey	3		James Adams	1	11
Gerrit Johnson	4	7	Joseph Stout	4	4
Henry Woolsey		6	Joshua Bunn	1	10
Henry Ringo		9	James Larason	2	1
Henry Oxley	2	7	James Hunt	1	9
Henry Vankirk	3	10	Jacob Ketcham	1	
Hugh Howell	1	9	James Matthews	1	4
Henry Pinkerton		11	Joseph Stout Col	6	5
John Bord		6	James Larue	2	5
John Peter Kempall		7	Josiah Hart	1	10
John Davis	1	5	James Fitch	1	
John Porter	1	4	Jonathan Gray	1	5
John Ronze Sen ^r	1	9	Joseph Gray	1	6
John Fider Sen	2	7	Jeremiah Smith	2	8
John Phillips Esq ^r	4	9	Joseph Moore Sen	4	10
John Bainbridge	3	6	Joseph Severns	3	10
John Cornwall	1	5	Joseph Burrows	2	7
John Carpenter	1	6	Joseph Disborough	1	
John Hart Jn ^r son	2	9	Jacob Blackwell	3	9
John Moor G ^r son	1	8	Isaac Herin Esq ^r	3	3
John Welling	5	3	Joseph Titus	1	4
John Ketcham	1	1	Joseph Vankirk	1	8
John Hart Edwards son	5		Isaac Anderson	1	2
John Skidmore	1	4	Joseph Baldwin	1	11
Joseph Brown		5	Jacob Stout	1	4
John Titus J ^r	2	2	Josiah Golden Jr		4
John Lambert	2	3	Moses Baldwin	1	4
John Moor Nathans son	3		Matthew Hixon	2	2
John Titus Sen	3	4	Mathias Baker	1	11
John Roberts	1		Mary Burt	1	11
John Houghton	1	10	Nathaniel Moore	6	4
John Ballard		5	Nathan Moore	1	9
John Anderson		4	Noah Hunt	2	6
Joseph Moore J ^r	1	11	Nathan Hunt	1	4
Joseph Bonham	1	1	Philip Titus	2	2
Josiah Howell	1	2	Peter Parn	1	
Joseph Price	2	5	Peter Covenhoven	2	8
Jonathan Smith	3	5	Philip Palmer	1	6
Joseph Parke		3	Philip Roberts		7

	s.	d.		s.	d.
Philip Rodgers	1	7	Stephen Barton		4
Ralph Hart	2	11	Sam ^l Fitch		4
Reuben Armitage	4	11	Timothy Smith		4
Ralph Hunt	2	10	Thomas Burrows Jun ^r	1	11
Richard Hart	2	5	Thomas Hoff	4	6
Robert Akers	2	5	Timothy Brush	1	9
Richard Hoff	1	9	Timothy Titus	2	9
Richard Roberts	1	7	Tho ^s Cain		8
Return Temple		8	Tho ^s Drake	1	11
Richard Phillips	3		Tho ^s Blackwell	2	5
Robert Lansing	2	6	Titus Hixon		4
Richard Ervins	2	8	Valentine Bryant	3	10
Richard Stillwell		4	Vincent Runyon	1	1
Sam ^l Stout Esq ^r	7	7	Wilson Hunt	10	9
Seth Field	2	6	W ^m Bryant	2	9
Sam ^l Furman	1	4	W ^m Merrill cooper		11
Sam ^l Hunt	5	5	W ^m Parke	1	7
Sam ^l Tucker	1	2	W ^m Reed	1	5
Sarah Temple	1	4	W ^m Cornwall	1	5
Sacket Moore	3	4	W ^m Newton		4
Sam ^l Moore	2	2	W ^m Waters	2	4
Stephen Burrowes	2	11	Wm Ranals		5
Sam ^l Ketcham	1	7	W ^m Merrill		4
Smith Cornwall	1	8	Zebulon Stout	2	6
Stephen Biles		6	Zedekiah Pettitt	2	2
Sam ^l Morris		4			

AZARIAH HUNT,
Assessor.

We here introduce brief memoranda of some of the original settlers, beginning with

ENOCH ARMITAGE, a model ruling elder of the olden time, who deserves some notice in the annals of American Presbyterianism.

A record made by himself informs us that he was a son of John Armitage, and born November 27, 1677, at Ligate, in Kirk Burton Parish, in the West Riding of Yorkshire, England. His wife, Martha, died in England, August 4, 1713. His children, Mary, John, Reu-

ben and Lydia, were born in England, and, with the exception of John, are known to have settled with their father in this country. Mr. Armitage set sail from Liverpool March 14, 1719, arrived at New York May 30, and soon took up his permanent residence on a farm a mile northeast from Pennington, in Hopewell Township, New Jersey. His property has been owned and most of the time occupied by successive generations of the family. In about eighteen months after his arrival he was chosen clerk of the township, and probably about the same time was appointed an elder of the Presbyterian Church; for in the latter capacity he was present with his pastor, the Rev. Moses Dickinson, at the sessions of the Synod of Philadelphia in 1722, '24 and '25. His name is found in the minutes of the mother presbytery, and occurs last in the Synodical Records of 1737.

In the conflict in the Presbyterian Church of this country, which issued in the schism of 1741, Mr. Armitage, Thomas Burrowes (ancestor of the Rev. George Burrowes, D.D.), Edward Hart, (father of John Hart, a signer of the Declaration of Independence, 1776) and Timothy Baker were prominent supporters of the Old Side in the congregation with which they were connected.

The erection of the first church edifice in Pennington is to be ascribed in part to the zeal and liberality of Mr. Armitage, for credible tradition reports that he gave all the timber, besides work done gratuitously in the line of his trade, he being a blacksmith. His old Bible, printed in 1671, which was the companion of his daily meditations, is an instructive relic. Well preserved, though much worn by use, it reminds of that

plain but godly woman who said, "I read the Old Testament in the morning, and I read the New Testament in the evening; but the *Psalms*—*I keep them a'going all the time.*"

One of the most interesting memorials which this worthy man has left behind him is an original address delivered by him to the people, after their pastor, the Rev. Moses Dickinson, had left them to be settled in Norwalk, Connecticut. It is entitled, "Some Meditations upon the 15th, 16th and 17th verses of the Twenty-Seventh Chapter of Numbers, occasioned by the removal of Mr. Dickinson, and delivered at Hopewell Meeting House by E. A., 1727."

He commences thus:—"Beloved friends, having no book suitable to the outward circumstances of the congregation, and being something more than ordinary affected with our present desolate condition, and being encouraged by your kind acceptance of what I have been enabled to do in your service since Divine Providence cast my lot amongst you, I proceed to deliver my meditations on these verses, especially the last clause of the seventeenth verse, 'that the congregation of the Lord be not as sheep that have no shepherd.'" This, it would appear, was not the first time he had served them in the absence of a preacher. His manner of treating the subject proves him to have been an attentive hearer of sermons, a close observer, a clear thinker, sound in doctrine, fearless in duty, "mighty in the Scriptures," and possessed of an admirable Christian spirit. The address must have occupied more than an hour in the delivery. It contains judicious and weighty suggestions that might be profitable to the under-shepherds as well as to the sheep of the Lord's flock. We

quote the following passages: "I think—though I find no Scripture to back my opinion—yet, considering the many opinions and parties among Christians—that it is necessary that he [a pastor] have a competent knowledge of the original languages from which the Scriptures were translated. Thereby he will be better able to defend against the errors and heresies; otherwise he must always take the sense of Scripture from others; and wherein they differ, he may be at a loss whose interpretations to follow. But yet it must be owned, that sometimes it hath pleased God in these latter days to call men to his work, and furnish them with gifts and graces, and blessed their labors to the spiritual good of others, though they only know their native language." His practical remarks at the conclusion are arranged under six heads, viz.: "It is the duty of those that are as sheep without a shepherd: 1st. To hearken unto the voice of Christ, the chief shepherd. 2dly. To preserve unity and concord among themselves. 3dly. Pray God to send them a pastor after his own heart. 4thly. Seek the common good. 5thly. Watch against enemies, and over one another. 6thly. Observe the motions and conduct of Divine Providence." What better counsels could be given to any vacant congregations?

In regard to meetings for social prayer, he says: "As far as I can learn, it hath been the practice of Christians in all ages to meet together to pray, and what can be the reason that this spiritual exercise is neglected in this country I cannot account for. I am informed it is practised in New England, and I have seen an excellent discourse in print that was preached to a company of young men that met together to pray

at stated times in Boston; but here is none of that exercise. But where the fault of it lies, the Lord knows, and where it will be found at last, there it must be accounted for. I am well assured God's people have found it a soul-refreshing, grace-strengthening exercise; and I could tell you of some remarkable instances of God's gracious answers to the humble, serious, understanding and affectionate prayers of his people at such times. It was a saying of Mr. Dod, 'What we win by prayer we shall wear with comfort.'

Mr. Armitage died on Sabbath, January 28, 1738-9, and was buried on the following Wednesday in the Presbyterian churchyard at Pennington. At his funeral the Rev. David Cowell, of Trenton, preached a sermon from Luke ii. 29—"Now lettest thou thy servant depart in peace according to thy word." At the conclusion of the discourse a high tribute is paid to the worth of the deceased, the larger portion of which is here given:

"The words of our text Mr. Armitage adopted as his own, and desired they might be discoursed upon at his funeral. Those most acquainted with him testified to his disposition for peace. God had given him by nature a calm and quiet spirit, which was his ornament and glory. He was not subject to anger, heats and passions, as many others are, and this happy natural talent, assisted and improved by a religious principle and the love of God, was so bright and shining that his moderation was known to all men who had the happiness of an intimate acquaintance with him. In his dealings he was strictly just and honest; to those in distress, charitable and ready to help and assist. In his conversation he was grave without mo-

roseness and pleasant without levity. From the quickness of his wit and the strength and clearness of his judgment, he was ready on all occasions to bring out of the good treasure of his heart things new and old. The sum of his religion was love to God and his neighbor, without being rigid and contentious for things indifferent. The government of his family was with the greatest economy and religious order. His stated times for prayer, both private and secret, his times for instructing his family, for taking refreshment, and his times for following the works of his calling, followed one another so constantly by turns, and in the revolution of such certain periods, that they seldom interfered, much less justled out each other; and such a vein of religion ran through the whole, that his life was like the life of Enoch, whose name he bore, a walking with God. If we consider him at church, we shall find he was constant and devout in attendance upon God's public worship. In the management of church affairs, which was early committed to him, and continued to the last, he deservedly obtained that character of a good steward to be faithful; and as his management was the product of religious principles and a sound judgment, he had the satisfaction to see them approved by the wisest and best Christians. Such a religious, honest and just walk in his own house, and in the house of God, procured for him the esteem of persons of all persuasions and all characters. If he was maligned by any self-conceited brethren, who run their own ways, and give liking unto nothing but what is framed by themselves and hammered on their anvil, as their ignorance was the cause, so that only can plead their excuse. A sovereign God gave him such a fidu-

cial sight of Christ, and his own interest in him, founded on the divine promises, that he adopted the words of good old Simeon for his own. He made it the business of his life to follow peace with all men, and it was his grief his endeavors succeeded no better. He desired to die in peace, and to have a hopeful prospect of peace after his death. With respect to himself his prayer was eminently answered. When he passed through the valley of death, God was with him. Death gave one friendly stroke, and it was over—that he rather seemed to conquer than to be overcome.”

Of the numerous descendants of Mr. Armitage may be mentioned the Rev. Enoch Green, who died at Deerfield, New Jersey, November 2, 1776, while pastor of the Presbyterian Church in that place; the late Enoch Green, an elder in Easton First Church; Daniel G. Howell, once an elder in Pennington Church; Charles H. and Henry P. Muirheid, of Philadelphia; Dr. W. W. L. Phillips, of Trenton; Daniel Christopher, of Freehold; Lewis J. Titus, an elder in Lambertville Church; Enoch A. Titus, an elder in Pennington Church; Daniel C. Titus, a deacon and trustee at Pennington; Elizabeth Moore, widow of the Rev. William J. Blythe, and her brothers, Imlah, Charles, Ely and Thomas; and we ought not to omit his own son, Reuben Armitage, who was, until his death in 1783, one of the strong pillars of the church.

THOMAS BURROWES, son of Edward Burrowes of Jamaica, Long Island, is not named as an elder; but he took an active part in the affairs of the church. Mr. Guild often preached at his house. He owned the three farms now occupied by his descendant Stephen

B. Smith, the heirs of Aaron H. Burroughs, and the Messrs. Craft, land bought on the 17th of November, 1699. He had five sons, Edward, Thomas, Stephen, Eden and John, all of whom, with the father, signed the call for the Rev. John Guild's pastoral services, and two daughters, Hannah, and Charity the wife of Zebulon Stout. He died a short time previous to December 15, 1764.

II. Edward married Jane, the oldest child of Sheriff John Muirheid, and had John, Anthony, Zebulon, Edward, Catharine wife of Jesse Atchley and ancestor of all the Atchleys in this township; Hannah wife of John Moore; Rebekah wife of Frances Reed, and Jane.

II. John settled in Amwell, N. J.

II. Thomas, Jr., took the western section of the farm, and had Foster (the father of Nathaniel, a ruling elder, and grandfather of Mrs. Stacy G. Potts and Rev. George Burrowes, D.D.); Stephen (saddler); Rachel wife of Jonathan Stout; Rebecca and Charity.

II. Stephen took the homestead, was both an elder and trustee; married twice; his children by the first wife, a Miss Moore, were Hannah wife of Andrew Titus (son of John); Mercy wife of Henry Mershon; and Eunice wife of Ebenezer Rose. His second wife was Sarah, widow of Timothy Temple and sister of John Hart, signer of the Declaration of Independence; and their children were Major Stephen Burrowes, who was both an elder and trustee, and Sarah wife of Andrew Reeder, of Lawrence.

II. Eden married and had two sons, Thomas and Eden.

We will add here that Major Stephen Burrowes occupied the homestead, married Hannah, sister of John Carpenter (the ruling elder), and had Harriet, who

became the wife of Ralph H. Smith and the mother of Stephen B. Smith.

GEORGE WOOLSEY also came from Jamaica about the year 1700, and settled on the north side of the road leading from "Maidenhead to the Delaware River" over against Thomas Burrowes. His grandfather, George Woolsey, came to Manhattan Island, 1635, and lived among the Dutch, and removed thence to Jamaica, L. I., 1665, and had three sons, Captain George, Thomas, and John.

It was George, the son of Captain George, who settled in Hopewell. His sons were Daniel, Jeremiah, Henry and Joseph, and Jemima wife of Ralph Hart and mother of Dr. Noah Hart, and of his sisters Jerusha, Hannah and Elizabeth.

II. Daniel had a son Benjamin, who lived in Trenton, and was the father of a son and daughter, Henry and Nancy.

II. Henry, son of George, lived in Pennington, south of the churchyard, married Martha daughter of Ephraim Titus, and granddaughter of Enoch Armitage, and had only one child, Martha wife of Philip Vancleve of Lawrence.

II. Joseph, son of George, married a Montgomery, and removed to Maryland.

II. Jeremiah, son of George, married Mary daughter of Joseph Hart, Dec. 15, 1753, and had the following children, of whom it is of record, that (each and) all were baptized in infancy, to wit: Hannah, born April 27, 1755; Ephraim, born March 6, 1757; Mary wife of Louis Perrine of Freehold, born July 27, 1759; Jemima, born August 28, 1761; Susannah, born December 4, 1763, and Jeremiah, born June 16, 1769.

George Woolsey's will was proved March 11, 1762, and the will of his son Jeremiah was proved May 2, 1801; he died April 14, 1801. Ephraim succeeded his father Jeremiah in the ownership of the homestead; married Ann Johnson of Bucks county, Pa., and had the following children: George, the present owner of the old homestead; Ephraim, father of Captain Henry Harrison Woolsey, who lost his life before Petersburg, Va., in the late war; Hannah wife of Deacon Andrew Titus, and mother of the ruling elder, William J. Titus; Mary wife of Philemon Blackwell, and Eliza.

Dr. Jeremiah Woolsey, son of Jeremiah, graduated at the College of New Jersey, 1787, married a Montgomery, practiced medicine at Allentown, N. J., went to Cincinnati in 1821, and died February 10, 1834; had three daughters, one of whom was named Catharine, and two sons, William and Daniel, druggists of Evansville, Ind.

Captain Henry Harrison Woolsey, son of Ephraim Woolsey and Eleanor Vancleve, was born about a mile west from Pennington, in 1836, and graduated at the College of New Jersey, 1856. He had commenced the practice of the law, when the assault on Fort Sumpter shook the nation, and young Woolsey, brave, patriotic and conscientious as he was lovely, felt that he must answer the call to arms. After having distinguished himself in several battles, especially that of Gettysburg, where he had command of his regiment, he fell at last, mortally wounded in a skirmish before Petersburg, Va., June 18, 1864. His last words were, "*I die in a glorious cause, and feel that I have not lived in vain for this world or the world to come.*" He was buried at Pennington, June 24, in the same grave with his wife, who had died just before the tidings of his own death were telegraphed.

Deacon George Woolsey served three years as a member of the Legislative Council of New Jersey. He is a third cousin of President Theodore D. Woolsey of Yale College, they both having descended from Captain George Woolsey.

JOHN CARPENTER also came from Jamaica, L. I. His will was made October 1, 1744, and admitted to probate April 2, 1745, indicating at about what date he must have died.

He married Captain Ralph Hart's daughter Mary, sister of Ralph and Josiah, and had sons, Hezekiah and John, between whom the farm was to be divided, according to the will; also daughters, Mary, wife of John Hunt, innkeeper at Pennington; Sarah wife of Augustine Moore; Hannah wife of Major Stephen Burrowes, and mother of Mrs. Harriet Smith; and Catharine, wife of Israel Moore, and mother of Aaron Moore, of Elizabeth wife of Josiah Hart, and of Sarah Moore. John, the son, married Ann, sister of Col. John Vancleve, and had two children, John, who died of lockjaw at the age of fourteen, and Elizabeth wife of Peter Beekman of Raritan. He died September 15, 1831, at an advanced age, having been for many years a highly-esteemed citizen and a useful ruling elder and trustee of the church.

JOHN MUIRHEAD was born in Glasgow, Scotland, married Rebekah Bailey of Jamaica, Long Island, November 22, 1706, and settled here about that time on the farm now owned by Henry B. Perrine, one mile below Pennington. He died in January, 1725, and the widow died December 25, 1759. Both are buried side by side in the Ewing churchyard.

Their children were (1) Jane, born August 29, 1710, baptized by Mr. Geo. McNish; (2d) March 1st, 1711-12, a son baptized *George* by Mr. Andrews; (3d) a son born February 1713-14, and baptized John by Mr. Robert Orr; (4th) a son born February 14, 1715-16, baptized William by Mr. Robert Orr; (5th) February 11, 1717-18, a son born and baptized Andrew by Mr. Robert Orr; (6th) December 25, 1719, a daughter baptized Rebekah by Mr. James Muirhead; (7th) a daughter baptized *Ruth*, born May 4, 1723; (8) 1725, a daughter baptized Elizabeth. It is an interesting fact that all of these eight children were baptized in their infancy.

Mr. Muirhead was the first High Sheriff of the county of Hunterdon after it was set off from Burlington, March 15, 1713-14. The first gaol of the county was built of logs, and stood not far from Mr. Muirhead's dwelling. A descendant of Mr. Muirhead, of the fifth generation, bearing his name, John, was not long since the sheriff of Mercer county, which is mainly taken from Hunterdon. With the exception of Jane, wife of Edward Burrows, and who, through the marriage of her daughter Catharine with Jesse Atchley, became the ancestor of all the Atchleys of this region, we are acquainted with none but the descendants of Andrew, who married Elizabeth, daughter of Jonathan Waters. Their children were 1. John, born October 18, 1750; 2. Deborah, born March 20, 1753; 3. Jonathan, born May 7, 1755; 4. William, born October 18, 1757; 5. Rebekah, born February 8, 1759; 6. George, born June 25, 1760; 7. Andrew, born December 7, 1764, who married Hannah, daughter of John Stevenson.

JONATHAN, the son of Andrew, married Mary Lott, and

had children John, Andrew, William, Elizabeth wife of William Beakes, Mary wife of James Disborough, Ann wife of George Schenck, and Rebecca wife of George McDowell. Jonathan Muirheid, died Nov. 2, 1837, and Mary, his wife, died July 30, 1817, in her fifty-seventh year.

GEORGE MUIRHEID was married to Charity, daughter of the Rev. John Guild, by the Rev. Joseph Rue, June 9, 1788, and their children were, 1st. John Guild, who, by his wife, Elizabeth Howell, had eleven children, five only of whom, Charles H., John Guild, William Harrison and two daughters survive.* 2nd. Benjamin, who by his wife, Sarah Howell, had children, of whom two sons, John and William B., and two daughters are now living; 3d. Deborah wife of Jesse M. Howell, and mother of several daughters, and of the Rev. Jesse L. Howell. 4th. William. 5th. George. 6th. Elizabeth wife of George Woolsey and mother of a son, Theodore F., and three daughters now living.

This Muirheid family has furnished to this church two ruling elders and five trustees, and to the Church at large one minister of the gospel. In each generation, they have been efficient aids in upholding the interests of the congregation in both temporal and spiritual things.

On the 4th of January, 1745, Andrew Muirheid bought of Joseph Furman a farm near Harbourn town, lately conveyed to him by John Titus, Jr., and that has been the homestead of the Muirheid family for one hundred and thirty-six years.

* The patriotic devotion of Charity wife of John Ogden, and the gallant conduct of General Henry P. Muirheid, of the regiment of Rush Lancers in the late war, are held in cherished remembrance by the people of this township.

NATHANIEL MOORE came from Newtown, L. I., and took up land about 1708; married Joanna, daughter of the Rev. John Prudden, [first pastor at Jamaica, L. I., and then pastor of the Presbyterian Church at Newark, N. J.,] lived where his lineal descendant, Mrs. Hannah Moore recently died. He died September 6, 1759, in the seventy-second year of his age. His children were John, Joseph, Samuel, Benjamin, Abigail wife of her cousin, Sackett Moore and Sarah wife of Abraham Temple.

II. Captain John Moore owned the farm which eventually became the property of his granddaughter Rebecca, the only child of his son Amos, and wife of Aaron Hart, Senior. Captain John had other sons, John, Samuel, Nathaniel and Theophilus, and a daughter, wife of John Smith, Esq.

II. *Joseph*, son of Nathaniel, lived on the farm now owned by John E. Burd, and married a Miss Green, of Ewing. Their children were Ely, Moses, Ephraim, and Elizabeth wife of Col. John Vanclave.

II. *Samuel*, son of Nathaniel, occupied the farm now in possession of Wm. B. Curlis, married Rebecca Green, of Ewing, and had children, William, Elijah, Samuel, Rebecca, Phoebe wife of William Green, Mary wife of Jonathan Smith, Joanna wife of Titus Quick of Amwell, and Abigail, who left a legacy of \$4000 to Pennington Academy.

II. Benjamin, son of Nathaniel, lived on the homestead. His children were Sarah (wife of David Woodward, and mother of Mrs. Hannah Moore and Mrs. Mary Anderson), and Augustine, who married Sarah (daughter of John Carpenter), who died April 16, 1839, aged seventy-eight, leaving no children.

III. Ely Moore, son of Joseph, lived on his father's farm at Pennington, married Elizabeth daughter of Cornelius Hoff, and had Joseph (father of Imlah, Charles, Ely, Thomas, Catharine wife of William A. Green, and Elizabeth wife of Rev. Joseph W. Blythe), Sarah, third wife of Benjamin Stout Hill, Fanny wife of Ira Jewell, and Elizabeth wife of John Maxwell, Savannah, Georgia.

III. Moses Moore, son of Joseph, Senior, by his second wife, Martha daughter of Abraham Coryell, had Hon. Ely Moore, member of Congress from New York city. Ely M. was born on the farm owned by John Runk in Hunterdon county.

III. Theophilus Moore, son of Captain John, married Rhoda, daughter of Justice John Phillips, and had a daughter who married Samuel Holcomb of New Brunswick (and they were the parents of Mrs. George P. Molleson, and Mrs. Dr. Taylor, Jr.), and a second daughter, who married John V. Hart of Philadelphia.

III. Nathaniel, son of Captain John, married Eleanor Van Brunt, and had sons, Cornelius and John. This John removed to Philadelphia, married Hannah, daughter of Joseph Price, and had one son, and daughters Susan second wife of Armitage Green, Eliza who first married a Finley and afterwards Xenophon J. Maynard, *Maria* wife of Mr. Ellison of Philadelphia, and the wife of Mr. Link.

Abigail Moore, daughter of Nathaniel Moore, was born on the farm owned by the late Hannah Moore, May 17, 1717. She married her cousin, Sackett Moore, and had children: (1) Nathaniel, born December 8, 1741, died September 30, 1781; (2) Jesse, born April 14, 1750, and died July 8, 1839; (3) Joseph, born August 14, 1744, and died March 20, 1803; (4) Sackett

was born January 7, 1754, died July 30, 1821; (5) Benjamin, twin with Sackett. The resemblance was so exact that their nearest neighbor could not distinguish them, and usually addressed each one "Good morning, Sackett or Ben." Abigail, a daughter of this Sackett Moore, Jr. (by his wife Abigail Scudder) married Joseph Scudder Hart, and she only, with her descendants represents that branch of the family.

ELNATHAN BALDWIN, probably from Hempstead, L. I., married Keziah, daughter of the Rev. John Prudden, of Newark, sister of Mrs. Joanna Moore, lived below Pennington, near the turnpike gate. In his will, executed December 6th, 1738, he mentions five sons, Stephen, Moses, Thomas (a ruling elder of this church), Joseph, and Elnathan; and daughter, Ruth Burt.

II. *Moses Baldwin* and Deborah Wright were married by Rev. Joseph Morgan, November 11th, 1735. Their children were (1) Keziah, born December 1st, 1736; (2) Hannah, born April 11th, 1738; (3) Ruth, born March 18th, 1740; (4) David, born February 16th, 1742; (5) Daniel, born March 19th, 1744; (6) Mary, born November 27th, 1749; (7) Andrew, born July 3d, 1751; (8) Elizabeth, born May 8th, 1756, and wife of Samuel Titus, son of Joseph Titus, Sen. She died July 30th, 1812. David, son of Moses, married Martha Burt, daughter of Edward Cornell, and had Moses, Benjamin, Daniel, Andrew (father of Deacon David G.), and daughters.

II. Elnathan, the youngest son, removed to the vicinity of Hightstown, and his two sons, Enos and Israel, were elders in the Cranberry Church, and Woolsey in the Freehold Church.

JOHN TITUS and wife Rebecca, had sons, Joseph, Andrew, Samuel, Benjamin, Philip, John and Thomas; daughters, Susanna wife of Thomas Blackwell, Mary wife of Josiah Hart. John T. owned the two farms since held by Joab and Noah.

II. Joseph had sons, Uriel, the father of Joseph, Jr., a ruling elder; Samuel, father of Andrew, a deacon, and Joseph, second, father of Jonathan and Samuel (millers). Joseph, Sen., owned the farm above Titusville, where his son Uriel, and grandson Joseph, were born and died.

II. Andrew, son of John, married Hannah, half sister of Maj. Stephen Burrowes, and had children (1) Stephen the father of George, Andrew, Smith, Asa, John, for many years the cashier of Trenton Bank, Aaron Burroughs and Charles; and daughter Sarah wife of John Howell, of Easton. (2) Jesse, who had sons, George W., Stephen, Jr., Jesse, Jr., Andrew, Jr., Lot and Theophilus. (3) John, the father of Noah, Theodore, Charles and Theodosia, who married Samuel, son of Jesse Hunt. Andrew Titus owned the farm near Titusville, now in the hands of Mr. Wykoff Hendrickson.

II. Samuel, son of John, took the homestead, and had children: (1) Johnson, who divided the homestead between his sons Joab and Noah. (2) Solomon, a deacon, who married Susanna, daughter of Nathaniel Reed, and had Reuben (a deacon), Nathaniel R., an elder, Abijah and Samuel; Susan, wife of Mr. Daniel Bowne, and Mary wife of Daniel J. Blackwell; (3) Benjamin, father of Randall, David L., Furman, Liscomb R., Andrew R., Benjamin Wesley, and Nathaniel H., and three daughters, who married respectively Lewis Drake, Bayard Drake and Williamson Updike. (4) Enos, who by his first wife Mary Reed had Rebecca wife of Henry

Blackwell, and by his second wife Elizabeth Hill, had Stephen, Charles, Adaline, Amanda first wife of Samuel H. Burroughs, Maria wife of Joseph Bunn, and Ruth wife of Asher Howell. This Samuel Titus, Sr. had daughters, Mrs. Mary Hunt, Mrs. Daniel Stout and Mrs. Merrill.

II. Benjamin, Sr., married a Moore, and had children.

II. John, son of John first, settled on the farm now in possession of the Muirheid family, but removed to a farm north of Harbortown.

II. Philip once owned the farm now the property of T. Frelinghuysen Titus.

The descendants of John Titus bearing the name are numerous, and if the kindred by marriage were included, it would greatly increase the number. The family has given to this church six ruling elders, four deacons, and four trustees; and to other Presbyterian churches three ruling elders and two deacons. John Titus probably emigrated from Hempstead, L. I.

EPHRAIM TITUS, of another family, was for many years an elder of this church, married Mary, daughter of Enoch Armitage, and through his daughters Martha and Lydia, has numerous descendents in this county.

TIMOTHY TITUS, the grandfather of the late Captain Timothy Titus, owned the lands of Aaron Stout, and the late Pierson Bake. Through Susanna, his daughter, who married Edward Hunt, Sr. (on the river road), and through other female branches of the family, he is the ancestor of quite a number of this congregation.

EDWARD HART, from Stonington, Connecticut, was the commissioner who laid before the Presbytery of Phila-

delphia the call for the pastoral labors of the Rev. John Guild. His farm is that now owned by the Temple family on the Hopewell and Ewing turnpike. His son John was baptized in the church at Maidenhead by the Rev. Jedediah Andrews, of Philadelphia, on the 12th month, 21st day, 1713, old style, corresponding to February 10th, 1714, new style. This John became a representative of the Provincial Legislature of New Jersey, a member of the Committee of Safety, a member of the Continental Congress, and a signer of the Declaration of Independence. As his will was executed April 16th, 1779, and approved May 26th, 1779, the time of his death is nearly ascertained, which was probably in the sixty-sixth year of his age. He was originally buried in the private burying-ground of the Hunt family, but was a few years since removed to the cemetery of the Hopewell Baptist Church. On the occasion of dedicating the monument erected to his memory, on the 4th of July, 1864, Governor Joel Parker of this State delivered an oration before a large assembly. He spent the latter part of his life on his farm adjoining the Baptist church, now the property of Moore Phillips. He gave the ground on which that meeting-house was built. John Hart's children were Jesse, Nathaniel, Edward, Sarah Wikoff and Deborah.

Edward Hart had a daughter, Sarah, who first married Timothy Temple, and after his death became the second wife of Stephen Burrowes, Sen., and mother of Major Stephen Burrowes.

RALPH HART, brother of Edward, lived over the township line in Maidenhead, and left his real estate there to his sons Samuel and Benjamin; but two of his sons,

Ralph and Josiah, settled in Hopewell, and Mary became the wife of John Carpenter. Ralph, Jr., married Jemima, daughter of George Woolsey, Sen., and had a son, Dr. Noah, and daughters, Jerusha, Hannah and Elizabeth. By a second wife, a widow Merrill, he had a daughter Mary wife of George Smith.

II. Josiah married Mary Titus, daughter of John, Sen., and had Elijah, Nathaniel, Andrew, Titus, Rebecca wife of Thomas Wilson, Sarah wife of Andrew Smith, Elizabeth wife of Jacob Ege, and Mary wife of Ishi Vanclave.

III. Elijah married Keziah, daughter of (river road) Edward Hunt, and had Enoch, Philip, Hannah wife of Edmund Phillips, and ——— wife of Peter Phillips.

III. Nathaniel married Abigail, daughter of Captain Joseph Scudder, and had Josiah, Elizabeth wife of Levi Knowles, Mary wife of Ephraim Roberts, and Joseph Scudder (who by his marriage with Abigail, daughter of Sackett Moore) became the father of Nathaniel and Sackett Moore Hart.

III. Andrew, son of Josiah, married Elizabeth, daughter of Adam Ege, and their children were Asa, Amos, Esq., Abner, Adam, Mrs. Robbins, Mrs. Theophilus Stout, Sarah wife of John Phillips, and Rebecca.

III. Titus, son of Josiah, a deacon of the church; by the first wife, Rebecca, daughter of Capt. Samuel Scudder, he had Samuel, Noah, Mary (the wife first of Noah Stout and then of Benjamin Hendrickson), Abigail wife of Thomas Blackwell, Sarah wife of Joseph Furman, Rebecca wife of John P. Stout. By his second wife, Phoebe Guild, Charity, second wife of Reuben Titus, and Hester wife of Peter Blackwell.

Of this Hart family, Titus Hart, and Daniel H. Hart,

a son of Enoch, were deacons, and Nathaniel, and his son Josiah, trustees.

ABRAHAM TEMPLE lived on the farm more recently owned by the late Isaac Primmer, and there lies buried. He married Sarah, daughter of Nathaniel Moore, Sen., and had daughters Sarah and Joanna, and sons Benjamin and Timothy.

II. Timothy married Sarah, sister of Hon. John Hart, and had John and Nathaniel.

III. John married a daughter of his uncle Benjamin, and had Asher, Timothy, William, and Sarah wife of Asher R. Hart.

III. Nathaniel married twice, had a son John, a daughter, who married her cousin, William Temple, and another daughter wife of Benjamin Hendrickson.

IV. John, the son of Nathaniel, lived and died in Trenton; had a son William H., who, by his marriage with Elizabeth McClellan, became the father of the Rev. Asher Brown Temple, of Seneca, New York.

JOSEPH HART occupied the farm, now Amos Furman's, had sons Joseph (the father of Aaron Hart, Sen., and grandfather of Jonathan Smith, Aaron, Jr., George H. and Ann, wife of James Burroughs). Besides Aaron, Sen., he had a son Israel, who married Mary Davison, and had several children, all now deceased. There were other sons of Joseph Hart, and a daughter Jane.

II. Amos, the son of Joseph Hart, Sr., was the father of Mrs. Daniel Furman, Rebecca wife of Ezekiel Furman, and Mary, second wife of Amos Laning, Sen.

Mary, daughter of Joseph, Sen., became the wife of Jeremiah Woolsey. From this Hart family the church has had one trustee, two ruling elders, and one deacon.

JOHN HART, whose farm was on the west side of Roger's road, leading to Trenton, lately in possession of his grandson, Asher R. Hart, was of a separate family. Among the people of the township, the descendants of John Hart were called the white Harts, and the descendants of Edward and Ralph were called the black Harts.

John Hart had sons, Richard and John, and Mary, who married a Dean.

Richard had sons: (1) Joseph, (2) John R. (of Honey Hollow, who, by his wife Mary Dean, had Richard, John Dean, Phœbe, and Mrs. Naomi Baldwin). (3) Asher R., the father of Samuel Stockton Hart, and several daughters.

John, the son of John, settled on the farm long held by his grandson Abner. By his first wife had Elijah, father of Catharine Hunt, and grandfather of Charles, Elijah, and Theodore Hunt. 2 John, unmarried; and by his second wife, Phillips and Abner. Phillips took the homestead, and was father of John, Abner, Benjamin, Joseph, Palmer, and Israel, with Mrs. Clara Dunn, Elizabeth wife of Elijah Atchley and Susan.

RALPH HUNT. There were two of this name. The one who lived on the Lawrence road, owning the lands now held by Israel Temple and his descendant, John H. Drake, was called London Ralph. He and his wife Elizabeth have the initials of their names, R. H. E., on the wrought iron latch of the kitchen door at the old homestead. Their sons were John, Edward, Nathaniel, William and Daniel.

II. John, son of Ralph, known as Captain Hunt, was unusual as to his stature, had Ruth wife of Stephen Hunt, and Betsy wife of Jesse Hunt, of Kentucky, by his wife, Martha Horsfull.

II. Edward, son of Ralph, married Charity, daughter of William Cornwell, or Cornell; had sons : (1) Ralph, (2) John (the father of Asa, Ralph, Edward, Nathaniel R., Mary, the wife of Henry Drake, Martha, wife of John Laning, of Lawrence, Elizabeth, wife of Christopher Vankirk), (3) Abigail, wife of Robert Updike, and (4) a daughter Elizabeth, who married a Northrop.

II. Nathaniel lived in Lawrence, opposite Captain Inman's, and by his wife, Mary Phillips, had Joseph, Ralph, Samuel, and Mary, wife of William Hunt's son Ralph.

II. William's children were Ralph and Anne.

II. Daniel had Major Ralph, Dr. Benjamin (of Lebanon), and Elizabeth, wife of Jacob Anderson.

This church is much indebted to the liberality of Edward Hunt, Sen., his grandson, Asa, and to Mrs. Ruth Hunt.

The other RALPH HUNT, called Stony Brook Ralph, owned the farm below Mt. Rose, since held by Abraham Terhune. He was the father of Charity, wife of the Rev. John Guild, of Azariah, prominent in the public affairs of the township; Nathan, for many years a ruling elder and trustee; Elijah and Noah.

II. Azariah's sons were Ephraim, who was killed by a horse, and Ralph (distinguished for his flaxen hair) was father of William, Catharine and Nancy.

II. Nathan's sons, John and Enoch, never married, but his son Noah, by his wife who was a Drake, had John, who married a sister of Theophilus Quick, Enoch, who married a daughter of Smith Titus, and another, who was wife of Andrew Blackwell.

JOHN HUNT, son of Edward of Newtown, L. I., owned the farm where Stephen Hunt now lives; had, by Mar-

garet, his wife, sons Noah, Wilson, John, Jonathan, Enoch, Gershom and Daniel; and daughters Johanah and Charity. He died in 1749.

II. Noah took the homestead, and had Stephen, a trustee, and Achsah, who married Josiah Vankirk. Stephen had two sons, Noah H. and Asa R., who did not live to inherit the estate. Achsah Vankirk had Sarah, who married Peter S. Schenck, and still lives, at the age of 87, mother of Rev. Noah Hunt Schenck. D.D.

II. *Wilson* finally settled northwest of Marshall's corner, and had (1) Elijah, who married and had children. (2) James (Deacon), the father of Joseph, Wilson, Peter, James, Elijah, and Jonathan, who took the homestead of James, the father. (3) Abraham, merchant in Trenton, and father of Wesley, Wilson, Abraham, Philemon, Robert and Theodosia. (4) Nathaniel had sons, Randall and Wilson, and Theodosia and Sarah, who live in Cranberry. (5) Jonathan, who had one daughter. (6) Mrs. Susan Gordon. (7) Mrs. Johnes of Lawrence. (8) Charity wife of Dr. De Camp, of Stoutsburgh, (9) also a Mrs. Stout. (10) John Price, who, by his marriage with Margaret Guild, had Charity, who married a Wilson, Susan wife of James Stevenson, Mrs. Mary Bruere, Azariah, Wilson P., Elijah and John Guild. This is the *Wilson P. Hunt* who, under the patronage of John Jacob Astor, crossed the Rocky Mountains to the Pacific.

II. Jonathan went to the South, had a son George.

II. John's children were John, innkeeper at Pennington (who had one daughter, Eliza, Mrs. Welch, of Boston), Wilson, Margaret wife of James Wilson of Amwell; Rebecca wife of Gershom Lambert, and by a second wife, had Lemuel, Isaac, and Eure wife of Cornelius Larrison.

This Hunt family, in its several branches, has done much for the interests of the Church.

EDWARD HUNT, of quite another family. He was possibly the Edward to whom Ralph Hunt of Maidenhead, in his will, made 1732, bequeathed 150 acres in Hopewell. He married Susanna, daughter of his neighbor, Timothy Titus, and had Timothy, John, Keziah wife of Elijah Hart, Mary wife of Moore Scott, Phoebe wife of John Furman, Hannah and Sarah.

II. Timothy married Fanny, a daughter of Richard Phillips, and had children: (1) Richard, who married Hannah, daughter of John Phillips, and had children, Abner, Wilson, Elisha, Abigail wife of Abner Hart, Rhoda wife of Richard Brewer, and Frances wife of Smith Titus. (2) Timothy, by Catharine, daughter of Elijah Hart, and Theodore, Charles, Elijah H., and Francina—lived where Daniel H. Hart died.

II. John married Jane, daughter of Theophilus Phillips, and had children, (1) Theophilus, who by his first wife, a daughter of John Smith, Esq., had Philip Titus and John Smith; and by his second wife Elizabeth Farley had George, and Jane wife of Daniel Howell Phillips.

From this family there have been two ruling elders in the Pennington Church and one elder in Titusville Church.

ANDREW SMITH. There is some interest attached to him, as the naming of this township probably originated from the naming of his early purchase of land here, in date, so far as the records show, anterior to any other purchase for occupation. On the 20th of May,

1688, Cornelius Empson, of Brandywine Creek, sold to Andrew Smith two hundred acres, which tract the deed says, he, the said Empson, "*doth enfeoff and confirm unto the said Andrew Smith, heretofore laid forth in the county of Burlington aforesaid, and also settled upon, and by him the said Andrew Smith called and to be called, HOPEWELL.*" This 200 acre tract is probably the homestead near Harbortown. It is an interesting fact that he signed the call for Mr. Guild's services in 1739. Andrew Smith was a professional surveyor (as was also his son Timothy), and this would be reason sufficient for the adoption of a name suggested by *him*. He had three sons, Andrew, Jonathan and Timothy.

II. Andrew married Mrs. Mershon, and had Charles and Zebulon, both unmarried, and Andrew, who married Sarah, daughter of Josiah Hart, Sen., and had Benjamin (dead), George Washington, Esq., and Nathaniel.

II. Jonathan married Miss Hixon, and had (1) John Smith, Esq., both ruling elder and trustee in Pennington Church, who, by his wife, a daughter of Capt. John Moore, had Jonathan (father of *John*, ruling elder in Lambertville), Keziah wife of Daniel Atchley, Jane wife of Theophilus Hunt, Phœbe second wife of George W. Smith, Esq., Sarah wife of Crineyance Vancleve Jr., and the mother of Jonathan and Samuel Titus of Stony Brook Mill.

II. Timothy, the surveyor (and a beautiful penman), married Jane Lott, and had Joseph, Andrew, George, the father of Capt. Ralph H. Smith, and grandfather of Stephen B. Smith; John Berrien, Sarah wife of James Wilson, Abigail wife of John Vannoy, Mary wife of Stephen Titus, Andrew's son.

From this family there have been two trustees and a

ruling elder in Pennington church, and one elder of Lambertville Church.

JOHN WELLING came from Jamaica, L. I., bought 223 acres (of which he was then in possession by a year's lease) July 18, 1728, of Terit Lester, who had bought of John Muirheid, and he of John Fitch, to whom it had been conveyed by John Reading and James Trent, Commissioners of the Loan Office. His son, John Welling, Esq., married Esther, the oldest daughter of the Rev. John Guild. Their children were

(1) Enoch, born April 21, 1769, married Rebecca, sister of Samuel Green, who died March 12, 1837, in the 63d year of her age. Their children were Enoch G., who married Elizabeth Grover. He died June 7, 1848, in the 50th year of his age. The other son of Enoch, Sr., John, died August 31, 1832, in the 32d year of his age, married Sarah Grover, and has sons, Charles and Lewis.

(2) John, born January 17, 1772, died July 5, 1800, in the 29th year of his age, an enrolled communicant.

(3) Hannah, wife of John Davison, born April 10, 1774.

(4) Charles, born February 10, 1777, by his wife, Mary Sexton, had nine sons and one daughter, of whom Charles, of Missouri, and two others, survive. Charles Welling, died October 15, 1857, having been over fifty-seven years an elder of Pennington Church, and many years a trustee.

(5) Asa, born November, 1779, and died young.

(6) Isaac, born January 27, 1784, died February 29, 1868, having been thirty-eight years an elder. He married Hannah, daughter of Lewis Perrine, of Freehold. Their son John held the office of deacon in this church,

and of ruling elder at Titusville. After a life of eminent piety and usefulness, he died, leaving three sons, John Calvin, Joseph and Henry. The two daughters of Mr. Isaac Welling are still with us, Mrs. Elizabeth Wiley and Mrs. Hannah Cooley; also Dr. Henry P. Welling, a graduate of the College of New Jersey, 1828, and of the Medical Department of the University of Pennsylvania, and for forty-five years a skillful practitioner of medicine in this region. His son, Edward Livingston Welling, a graduate of the College of New Jersey, 1857, and M.D. at the University of Pennsylvania, is now united with his father in the practice of his profession. His honorable record as a surgeon in the army during the late war deserves a fuller statement than can here be given.

John Welling, Sr., had, besides his son John Welling, Jr., a daughter named *Elizabeth*, born 1730, and therefore ten years older than her brother John. She married Jacob Carle, a ruling elder in the Ewing Church, who died November 23, 1800, aged 75. She died May 22, 1801. Both lie in the Ewing churchyard. Their children were John, Jacob, Israel, Elizabeth, wife of John Van Mater, and Hannah. By the marriage of Hannah to Aaron Vancleve, she became the mother of Dr. John Vancleve, and of that remarkable woman, *Elizabeth* wife of Caleb Smith Green, whose children, John C. Green, George S. Green, Chancellor Henry W. Green, Caleb S. Green, and grandson Professor William Henry Green, are all well known in the community.

But there remains time only to name others, *William Cornwell* or *Cornell*, (with his five sons, Smith, William, John, Edward, and Benjamin), worthily represented by his descendant, Samuel C. Cornell, and whose old homestead is occupied by one who bears the name William Cornell Lewis.

There was *Jesse Atchley*, from Cranberry, with his six sons, Edward, Thomas, Levi, Asher, Daniel and Jesse, from which family there has been one ruling elder; there were *Jonathan Furman*, ancestor of *Theophilus*, an elder, *Samuel Hunt*, *Thomas Hoff*, whose family gave us two ruling elders, *Charles Hoff*, whose family gave us one deacon, *Francis Vannoy*, *John Phillips, Esq.*, of Pleasant Valley, originally from Lawrence, *John Ketcham*, his son *Levi*, grandson *Enoch*, both elder and trustee, and the great grandsons *Joshua*, *Enoch*, *William Smith*, and their nephew *Samuel*, a trustee, whose liberality as a family in the erection of the new church will not soon be forgotten; *Robert Blackwell*, who, through his sons *Francis* and *Thomas*, has spread over the township. From this family we have had an elder, a deacon, and a trustee; *Cryance Vancleve*, whose son, Colonel *John Vancleve*, was a trustee, and a great grandson, *John S.*, a deacon; *Robert Drake*, several of whose posterity have been on the church roll; *Andrew Morgan*, *Thomas Roberts*, *John Field*, *Joshua Bunn*, *John Bainbridge*, son of the elder *John Bainbridge*, of Lawrence, *Adam Ege*, *William Bryant*, *John Reed*, *Edmund* and *Philip Palmer*, *Abraham Pittinger*, *Josiah Beakes*, *John Davison*, the *Bakers*, *Robert Laning*, *Joseph Burroughs*, son of *John B.*, of Ewing, *Samuel*, and his son *Jonathan Stout*, and a little later came *Joseph Vankirk* from Amwell.

PENNINGTON.

In 1697, July 12th, eleven hundred acres of land (thirteen hundred in fact) were sold to *Johannas Lawrenson*, of Maidenhead (Lawrence) by *Thomas Revell*, agent of the West Jersey Society. *Lawrenson* con-

veyed his title to Richbell Mott, May 14, 1700, and Mott sold out his claim November 11, 1708, to John Cornwall, John Mott, Nathaniel Moore, and Thomas Read. It is on this section of land that this village of Pennington is built, measuring about one mile and three-eighths from north to south, and from east to west embracing about two square miles. The settlement of the village probably began near 1708. It was first named Queenstown, in honor of Queen Anne, the sovereign of Great Britain. As early as 1747 it began to be called Pennington, which name it has borne ever since.

The name by which the old congregation was known in its earliest history was

“THE PEOPLE OF MAIDENHEAD AND HOPEWELL.”

The first authentic evidence that there were Christian people in this region uniting together for the maintenance of religious worship, is found in the record of a deed bearing date 1698-9, March 18th, in which the Honorable Jeremiah Basse, Esq., Governor of the Provinces of East and West Jersey, and Thomas Revell, &c., agents of the Honorable the West Jersey Society in England, convey “for the erecting of a meeting-house, and for burying-ground and school-house,” one hundred acres of land to “Ralph Hunt, John Bainbridge, Johannes Lawrenson, William Hixon, John Bryerly, Samuel Hunt, Theophilus Phillips, Jonathan Davis, Thomas Smith, Jasper Smith, Thomas Coleman, Benjamin Hardin, William Akers, Robert Lannen, Philip Phillips, Joshua Andris, Samuel Davis, Elnathan Davis, Enoch Andris, Cornelius Andris, James Price, John Runyan, Thomas Runyan, Hezekiah Bonham, Benjamin Maple, Lawrence Updike, Joseph Sackett,

and Edward Hunt, "inhabitants of the said township aforesaid, *i. e.*, Maidenhead, and parts adjacent." There is a strong presumption that the first house of worship for the congregation was erected in what is now called Lawrenceville. Further, the baptismal records of the First Presbyterian Church, Philadelphia, show that the Rev. Jedediah Andrews of that church administered the rite of baptism at Maidenhead in 1713 and 1714, and it is matter of ecclesiastical record that the Rev. Robert Orr, the first pastor, was ordained and installed October 20, 1715, in the meeting-house at Maidenhead. The second church edifice was in what is now known as Ewing township, built of logs in 1712, on land conveyed by Major Alexander Lockhart, March 9, 1709, to Richard Scudder and sixteen others in trust. The third in order was erected in Pennington, as early as the year 1724 or 1725, on the site of the old brick church, which was taken down in 1847. The fourth edifice was built of stone in 1726, on or near the site of what is now known as the First Church, Trenton city.

The first ecclesiastical record of this congregation is found in the Minutes of the Presbytery of Philadelphia, May 11th, 1709, as follows :

Ordered, that Mr. Smith go to the people of Maidenhead and Hopewell, and confer with them on such matters as shall be propounded to him by them, concerning his being called to be their minister; and that Mr. Smith preach to the people aforesaid on his way to New England or return from it, or both; and that this be intimated to Mr. Smith, and the people be writ to by Mr. Andrews.

Whether anything was done to carry out this order is unknown, but the wish of the people to obtain the ministrations of the gospel was not then realized.

In the Minutes of Presbytery of September 11th, 1711, it is written :

Upon the desire of the people of Maidenhead and Hopewell signified by Mr. Wm. Yard, for our assisting them in getting a minister, it was agreed that in case the people of Maidenhead and Hopewell are not engaged with Mr. Sackett, that they use all opportunities they have for a speedy supply, and apply themselves to the neighboring ministers for assistance in getting a minister for them.

The Mr. Sackett here spoken of was the Rev. Richard Sackett who graduated at Yale College in 1709, and died in 1727.

The congregation spread over this extensive territory continued as one under the ministration of three successive pastors, the Rev. ROBERT ORR, the Rev. MOSES DICKINSON, and the Rev. JOSEPH MORGAN, respecting each of whom a brief account will be given.

I. REV. ROBERT ORR.—His name indicates his Scotch origin, although the place of his birth is not known. He was received by the Presbytery of Philadelphia as a licentiate, September 15th, 1715, at a meeting held in New Castle, Delaware, when the following record was made :

Mr. Philip Ringo having presented a call from the people of Maidenhead and Hopewell, in West Jersey, unto Mr. Robert Orr, the Presbytery called for, considered and approved his credentials as a preacher of the gospel, and likewise considered of and approved the call, which being presented by the Moderator unto the said Mr. Orr, he accepted of it; whereupon it was appointed that Mr. Andrews, Powel, M'Nish, Jones and Morgan, after having been satisfied with Mr. Orr, his ministerial abilities, shall solemnly ordain him by fasting, prayer, and imposition of hands unto the work of the ministry among the said people of Hopewell and Maidenhead on the third Wednesday of October next.

Again, in the Minutes of September 18th, 1716, it is recorded :

“ Mr. Orr was ordained at Maidenhead according to appointment, only Masters M'Nish, Jones and Powel were absent, and in the room of these three other ministers assisted.”

Again :

Memorandum.—Mr. Robert Orr having performed those points of trial assigned him to satisfaction, namely, preached a popular sermon from James ii. 24, and given an Exegesis on that question, “An foedus circumcissione signatum a foedere Evangelico essentialiter differat,” and also answered to several interlocutory questions touching theological matters, and given a specimen of his attainments in other parts of learning to good approbation, he the said Mr. Orr was, on the 20th day of October, 1815, solemnly set apart to the work of the ministry by Masters Andrews, Morgan (Jonathan), Dickinson, Evans and Bradner, at Maidenhead, before a numerous assembly.

Mr. Orr lived on the farm which until recently was the property of William A. Green, within the township of Lawrence, and on the Ewing boundary line. Mr. Orr lost a son by death, while residing there. The grave is in the Ewing churchyard, by the side of a son of Sheriff John Muirheid. The pastoral relation of Mr. Orr continued about four years. As the Minutes of the Presbytery of Philadelphia from 1717 to November 9th, 1733, have been lost, there is no record of the time of the dissolution of the pastoral relation. His name is mentioned as being present at the meetings of Presbytery and Synod during his pastorate, and at Presbytery, September 18th, 1716, his elder Enoch Anderson appears with him. The last notice of Mr. Orr is in the Minutes of the Synod of Philadelphia, September 19th, 1719, when he is spoken of as “having no pastoral charge,” and Mr. Andrews was ordered to prepare Synodical testimonials for him, which were made out and given him. The time of his death and the place of his burial are unknown.

II. The Rev. MOSES DICKINSON was the second pastor. He was born December 12, 1695, at Springfield, Mass., son of Hezekiah and Abigail Dickinson. He graduated

at Yale College in 1717, in a class of five members, every one of whom entered the Christian ministry. This was the year in which the college was removed from Saybrook to New Haven. Dr. Sprague states that Mr. Dickinson was settled as pastor of the Presbyterian Churches of Hopewell and Maidenhead, New Jersey, some time before September, 1719, for his illness at that time detained his brother (Rev. Jonathan Dickinson) from Synod. Owing to the loss of the records of Presbytery, this date cannot be verified. He first appeared in the Synod of Philadelphia September 20, 1722, with his elder, Enoch Armitage, of the Hopewell Church, and was at Synod with the same elder in 1724 and 1725. He continued in the pastoral relation until after the 26th of June, 1727, when the Society of the Congregational Church, Norwalk, voted to request Mr. Dickinson to supply their pulpit, with reference to a settlement among them. He came, and after he had preached two or three Sabbaths, they gave him a call to become their pastor. The unwillingness of the Hopewell people to part with him is clearly indicated by an address, which that worthy elder, Enoch Armitage, wrote out and delivered before the people, entitled, "Some Meditations upon the 15th, 16th, 17th verses of the Twenty-Seventh Chapter of Numbers, occasioned by the removal of Mr. Dickinson, and delivered at Hopewell Meeting-House by E. A."

Mr. Dickinson was pastor of the Congregational Church at Norwalk from 1727 until May 1, 1778. On his tombstone is the inscription, "Beneath this monumental stone lies interred the body of the Rev. Moses Dickinson, late pastor of the First Church of Christ in Norwalk, who departed this life May 1, 1778, in the

83d year of his age, and 51st of his ministry in said church. A man of good understanding, well informed by study, cheerful in temper, prudent in conduct, he came to his grave in full age, like as a shock of corn cometh in his season."

The first church edifice at Pennington was erected during the pastorate of Mr. Dickinson. In the words of a memorandum, which was furnished by the writer to Dr. John Hall, in preparing his History of Trenton: "In the old records of Hopewell Township," we find the following:

"March ye 9th, 1725-6, agreed upon by the majority of the town to hold their town-meetings insuing at the new meeting-house by John Smiths." This John Smith was a merchant in the village, and owned the lands adjoining the church lot east and south. There is a tradition that before a church was built there was stated preaching in a school-house which stood on the ground that is now the south part of the Pennington graveyard, known from time immemorial as the *school-house* lot. This lot was conveyed by John Smith, for ten pounds, to Nathaniel Moore, William Cornwell, John Everitt, Ralph Hunt, Jonathan Furman, Reuben Armitage, and Stephen Baldwin.

This meeting-house stood nearly on the site of the brick building that was taken down in 1847, but sixteen feet further north. It was a frame building, thirty-four by thirty feet, weather-boarded with cedar shingles. The pulpit was on the north side, and the doors on the south. In 1765, when this frame church was replaced by another, the bilstead timbers were removed to the parsonage farm on the Scotch road, and used as the frame of a barn. That frame, with quite a number of the old weather-beaten cedar shingles, even yet serviceable for weather-boarding, may be seen at the present day.

That Mr. Dickinson was not without spiritual fruit from his labors here, is evident from a letter written to Cotton Mather in May, 1721, in which the writer speaks of "the astonishing marks of a work of grace around him, and which were more plentiful among those who had been longer under the means of grace;" and in another letter, written in September, he speaks of "magnum incrementum ecclesiae in Mr. Dickinson's congregation."

III. The Rev. JOSEPH MORGAN was the third pastor. His name has led to the opinion that he was a native of Wales. He graduated at Yale College in 1702. President Woolsey, in a letter to the writer, says: "Some interest is attached to Mr. Morgan from the fact that he was not only one of the members of the first class in Yale College, but also the only one of the class who did not also take his degree at Harvard; that is the *only one veritably educated at Yale alone.*" He was licensed to preach in 1697, and ordained in 1700. He preached the sermon at the ordination of the Rev. Jonathan Dickinson of Elizabethtown, New Jersey, September 9, 1709. He was settled in the ministry first at Greenwich, Connecticut. In 1710 he removed to Freehold, New Jersey, being received by the Presbytery September 21, 1710. Here he remained as pastor until 1729, when he undertook the pastoral charge of the church of Maidenhead and Hopewell.

While at Freehold, he was greatly afflicted by the death of his son Joseph, a graduate of Yale, who was preparing for the ministry. He died on the 28th of November, 1723; on the 30th the father preached from Job x. 2, and on the next day from Psalm cxxxvii. 1.

These discourses are in print, and to be found in the Library of Princeton Theological Seminary. Another printed sermon of Mr. Morgan's is deposited in the Library of the Antiquarian Society, Worcester, Massachusetts.

During his pastorate of eight years, from 1729 to April 6, 1737, he resided at Maidenhead, on the property for many years occupied by the late George Brearley.

He was deposed from the ministry for intemperance, and afterwards restored. All the proceedings of the case now lie before me, but nothing would be gained by their publication. His name appears for the last time on the records of the Synod as an absentee, May 8, 1740. When and where he died, and where he was buried, has not been ascertained.

Shortly after Mr. Morgan began his ministerial labors in the congregation of Maidenhead and Hopewell, active measures were taken by the Hopewell people to procure a parsonage farm. The original subscription reads thus :

We hereunto subscribed inhabitants of Hopewell, in the county of Hunterdon, in the province of West Jersey, do promise and oblige ourselves, our executors and administrators, to pay or cause to be paid unto Nathaniel Moore, Philip Ringo, and Thomas Reed, their heirs, executors, administrators or assigns, or to any one of them, the several sums of money that are to our names annexed, one-half at or before the first day of May next ensuing the date hereof, and the other half at or before the first day of May, in the year of our Lord 1731, the said money being in trust with the said Nathaniel Moore, Philip Ringo, and Thomas Reed, toward the purchasing of a plantation to be a dwelling place at all times for such a gospel minister of the Presbyterian persuasion as shall be duly and regularly called by the major part of the inhabitants of Hopewell, which compose the Presbyterian society in that town, but to be enjoyed by such a minister no longer than he continues to be such a lawful and regular minister to that society, and when the relation

between such minister and that society shall cease, then the said plantation shall return to the said society, to be a dwelling place for the the minister yt shall next be regularly called, to dwell on as aforesaid, and if the subscribers shall judge meet that if there be above one hundred acres purchased, that the said shall be set apart towards the founding of a *Latin School* upon the said plantation so purchased as above.

We give the names of the subscribers, omitting the sums of money :

Timothy Titus, William Lawrence, Thomas Burrowes, Jr., John Branes, Cornelius Anderson, Benjamin Severance, Francis Vannoy, Jonathan Moore, Edmund Palmer, Alexander Scott, Edward Hunt, Thomas Hendrick, Robert Akers, Peter La Rue, John Fidler, Andrew Milbourn, Roger Woolverton, Benjamin Wilcocks, Johannes Hendrickson, Henry Oxley, Roger Parke, John Parke, Ralph Hunt, Joseph Hart, Abraham Anderson, Barth. Anderson, Joseph Price, Ephraim Titus, Robert Blackwell, Ralph Hunt, Jr., Richard Bryant, Jonathan Stout, Jonas Wood, Thomas Read, John Hunt, Jonathan Furman, Samuel Furman, John Carpenter, Samuel Hunt, Nathaniel Moore, George Woolsey, Jonathan Wright, Caleb Carman, Elnathan Baldwin.

It is not improbable that this effort was the first step towards the purchase of the parsonage farm on the west side of the Scotch road adjoining the lands of George Woolsey, Aaron Hart, and Stephen B. Smith, and where for many years lived the Rev. John Guild and the Rev. Joseph Rue, successively pastors of the First Presbyterian Church of Hopewell.

Before the ministry of Mr. Morgan closed, the Trenton people worshipping in the two meeting-houses, the one in the country and the other in the city, were organized into a separate congregation. The first recorded intimation of such a movement is found in the Minutes of Philadelphia Synod, September 19, 1733.

Upon a supplication of the people of Trenton, presented to the Synod by the committee of the Synod, it was recommended by said committee

that the commission of the Synod do allow something out of the fund to Trenton as to them shall appear needful when they are settled with a minister; which overture being read was approved by the Synod *nemine contradicente*.

The Trenton people afterwards procured the services of the Rev. David Cowell of Harvard University, 1732, a native of Dorchester, Massachusetts, who was ordained and installed their pastor November 3d, 1736. Here Mr. Cowell continued until his death, which occurred December 1st, 1760.

IV. The REV. JOHN GUILD is the next pastor that claims our attention. He was born in Wrentham, Massachusetts, in 1712, a son of John and Esther Guild. He entered Harvard College, at Cambridge, at the age of eighteen, and, after passing through the regular four years' course, graduated in 1734. He was taken under the care of the Presbytery of Philadelphia April 6, 1737, at the time when the result of Mr. Morgan's case dissolved the pastoral relation, through the action of a commission held at Maidenhead. On the 4th of August, 1737, he was heard in part and approved. On the 13th of September, 1737, after having preached a sermon from Galatians vi. 15, before the Presbytery in the Market Street Meeting House, Philadelphia, he was licensed to preach the gospel. He was at once employed by the Hopewell people to preach with a view to settlement. At this time the conflict which in 1741 divided the Church into two parts, the Old Side and the New Side, had begun to agitate the religious community here. At a meeting of the Presbytery, March 14, 1737-8, the New Side men asked the privilege of hearing Mr. James Davenport, or some other minister, for three

months. The friends of Mr. Guild quietly yielded, and a letter was drawn up addressed to Mr. Davenport by the ministers of the Presbytery. But this negotiation was not successful. Finally, under appointment of Presbytery, the Rev. David Cowell, of Trenton, met the Hopewell people, and drew up the following call, to wit :

HOPEWELL, August 15, 1739.

To MR. JOHN GUILD :

SIR :—We inhabitants in and near Hopewell, being sensible that the Gospel ministry is the ordinary means by which the glorious Head of the Church carries on the interest of his kingdom in this world, and the necessity we are under in point of duty and the present situation of our affairs to have a gospel minister settled amongst us.

We having had Satisfactory Experience of your Ministerial Abilities and Christian Deportment during your abode with us, which is almost two years, do Call and invite you to be our settled Pastor, Promising subjection to you as our Minister in the Lord.

And forasmuch as those who minister in holy things are partakers of the Altar, and it is by the King of the Church ordained that those who preach the Gospel should live of the Gospel, we do therefore Covenant and Promise to communicate to you of our worldly Substance according to our Ability for your comfortable subsistence among us while you remain our minister.

NATHANIEL HEART,
EDWARD BURROWES,
THOMAS BURROWES, JR.,
STEPHEN BURROWES,
EDEN BURROWES,
JOHN BURROWES,
JOSEPH DISBROW,
JOHN TITUS,
NICOLAS ROBERTS,
JEREMIAH BURROUGHS,
ANDREW SMITH,
RALPH SMITH,
PHILIP PALMER."

THOMAS BURROWES,
RALPH HUNT,
THOMAS BALDWIN,
RALPH HUNT,
HENRY WOOLSEY,
EDWARD HART,
EPHRAIM TITUS,
GEORGE WOOLSEY,
BENJ. TEMPLE,
EDWARD HUNT,
WILLIAM REED.

Mr. Guild wisely judged it best not to declare his acceptance immediately, on account of the excitement

kept up by the array of the contending parties against each other. But finally, on the 8th day of October, 1741, arrangements were made for his ordination, which took place agreeably to appointment, November 11th, 1741. Mr Guild delivered his trial sermon from John xiv. 6, in the presence of the Rev. Messrs. David Evans, Robert Cross, David Cowell and Jedediah Andrews. The ordination sermon was preached by Rev. David Evans, from John xii. 42, after which Mr. Guild "was by fasting, prayer and imposition of the hands of the Presbytery, solemnly, in the public meeting-house at Hopewell, ordained, and set apart to the sacred ministerial work."

Mr. Guild gave one-fourth of his time to the Maidenhead church at least as late as 1769, when the major part of the New Side party (who had for nearly a quarter of a century worshiped in the church that stood from 1742 to 1826 in the graveyard, one mile west from Pennington) returned to the old church. In the Minutes of the New Brunswick Presbytery for April 18, 1769, the tabular statement puts Mr. Guild's name over against Hopewell; and Maidenhead is included among the vacant churches. Mr. Guild's relation to the Maidenhead church was never formally constituted, and no action taken in reference to the cessation of his labors.

It was under Mr. Guild's ministry that the second church edifice for the Hopewell people was built. It was commenced in 1765, and completed in 1766. The dedication sermon was preached by the Rev. William Kirkpatrick. (The Maidenhead people had already finished in 1765 a new church about one-half the size of the one projected in Pennington.) It was placed sixteen feet further south than the frame church. The pulpit,

shaped like a wine-glass, and with sounding board above, stood on the north side, between two large windows. The doors were on the opposite, or south side, opening into the churchyard; and there was a steeple surmounting the eastern end. It was built very substantially of brick. The aisles were paved with square brick; a few of which yet remain, having been used for paving the south end of the side walk along the graveyard wall. There were four men who gave one hundred pounds each, viz.: Reuben Armitage, Ralph Hart, Edward Hunt and John Welling; and Reuben Armitage gave five pounds extra for the privilege of occupying a specified seat. The names of only thirty-four other contributors have come down to us. A bell (the first ever heard in this village) was presented by the young men, John Muirheid and Jonathan Bunn taking an active part in its purchase. Mr. Moore Furman, of Trenton, gave the communion table, the marble slab of which was broken into two parts by a British soldier, when the British occupied the church, about a hundred years ago. The silk damask cushion for the pulpit was the gift of Charles Cox, Esq., of Kingwood, Hunterdon county. The Building Committee were Noah Hunt, Edward Hunt, and Jeremiah Woolsey. As Mr. Woolsey was then building a commodious brick house for himself (which has sheltered the family for one hundred and ten years, in at least five generations), he might be supposed to have some qualifications as a member of a church building committee. William Worth, of Lawrence, was the chief mason, and Alexander Biles and Josiah Beakes the carpenters.

The following paper shows who were the leading supporters of this church in 1769 :

We the subscribers hereunto do Promise and Oblige ourselves to pay to Samuel Moore and Jeremiah Woolsey (or to either of them), both of Hopewell, in the County of Hunterdon, and Western Division of the Province of New Jersey, the sums of money as against our names affixed, on or before the first day of December next ensuing the date hereof; the said sum or sums of Moneys being for the use and propriety of the Rev. Mr. John Guild as his Stipend or Sallery for Preaching and attending on the Service of God, three Fourths of his time as heretofore has been usual and Customary at the Meeting-house in Pennington. Given under our Hands, and dated this twelfth day of December, in the Year of our Lord One thousand Seven hundred and Sixty-nine.

(Name and amount torn off.)		£ s. d.	
Ralph Hart,		Stephen Burrowes, Jr.,	10
	£ s. d.	Wm. Campbell,	10
Joseph Moore,	15	George Huss,	10
David Adair,	10	Theophilus Moore,	7 6
Amos Moore,	10	Joseph Baldwin,	10
John Moore,	7 6	Thomas Baldwin,	10
Joseph Hart,	1 5	Robert Combes,	1
John Welling, Jr.,	1	Henry Baker,	10
Theo's Bainbridge,	1	Noah Hart,	15
Miss Ringoe,	10	Amos Hart,	10
Nathaniel Moore,	15	Matthias Baker,	1
John Carpenter,	15	Jacob Ashton,	10
Timothy Hunt,	10	Joseph Vankirk,	5
Moore Scott,	7 6	Reuben Armitage,	1 4
Foster Burrowes,	15	John Hart,	15
Henry Mershon,	10	(Name torn out),	15
Jeremiah Woolsey,	1 10	Richard Hart,	15
Ralph Hart,		Martha Lanning,	5
Nathan Moore,	3	John Temple,	10
Stephen Burrowes,	1 10	Nathaniel Reed,	15
Andrew Muirheid,	1 5	Philip Roberts,	7 6
Asa'h Hunt,	1	Samuel Hart,	7 6
Wm. Bryant,	7 6	Gershom Moore,	8
William Burk,	2 6	Naomy Reed,	7 6
Andrew Hoff,	7 6	Noah Hunt,	1
Edward Cornell,	15	Samuel Titus,	1
Benjamin Titus,	5	Nathan Hunt,	15
John Ketcham,	1 16	Edmund Herin,	5
Edward Hunt, Sr.,	1	John Baker,	7 6
Ephraim Titus,	1	Thomas Houghton,	15
Job Burrowes,	15	Lott,	15

	£ s. d.		£ s. d.
William Cornell,	15	Robert Laning,	10
Josiah Hart,	15	Ralph Laning,	15
Timothy Smith,	10	John Titus, (am't torn off.)	
Simeon Phillips,	10	Benjamin Cornell, "	
Seth Field,	10	Joshua Bunn,	10
Daniel Howell,	10	James Hunt,	7 6
John Akers,	1	Catharine Christopher,	7 6
Joseph Titus,	1	Thomas Blackwell,	5
Edward Hunt,	1	Joseph Burrowes,	1
John Hunt,	1	Job Sayer,	10

This township entered with patriotic and self-sacrificing spirit upon the work of maintaining the liberties of the country in 1776. Three companies of men were raised, of which the names of officers and men are here recorded. They were revolutionary soldiers worthy of a lasting record.

I. Company. Captain, Henry Phillips, of Hopewell.

1st Lieut., Nathaniel Hunt.

2d Lieut., Daniel Howell.

Ensign, Timothy Titus.

John Hunt, Innkeeper, Pennington; Levi Hart, William Larrison, Roger Larrison, Daniel Campbell, Zebulon Burrowes, Elias Golden, John Field, Jacob Moore, John Muirheid, Jonathan Muirheid, George Muirheid, William Moore, Nathaniel Hart, Titus Hart, Godfrey Chamberlain, Noah Chamberlain, Henry Burrowes, Joseph Smith (Tim's son), Andrew Smith (Tims), John Cornell, Samuel Ege, Jacob Ege, Joseph Smith (Jonathan's), Jonathan Smith, Andrew Hoff, Jacob Hoff, Abraham Golden, Jonathan Bunn, Col. John Vanclave, Ezekiel Rose, Moore Scott, William Muirheid, Levi Atchley, Jonathan Stout, Andrew Stout, John Knowles, Anthony Burrowes, Uriel Titus (camp fever), Peter Lott, Wm. Smith, Edmund Phillips, Andrew Phillips, Lott Phillips, Thomas Atchley.

II. Company. Captain. Joab Houghton.

1st Lieut., Ralph Guild.

2d Lieut., William Farkes.

Ensign, Timothy Brush.

} Overbrook.

John Herin, Gershom Herin, Wm. Stout, Francis Vanney, John Vanney, Samuel Stout (weaver), *James Hunt*, William Jewell, Jesse Stout, Andrew Morgan, Benjamin Morgan, Thomas Yates. Jacob Blackwell,

Andrew Blackwell, Benjamin Blackwell, William Golden, David Hunt, Johnson Titus, Solomon Titus, Enoch Armitage, John Vankirk, Josiah Vankirk, John Hunt (Nathan's son), Stephen Hunt.

III^d Company. Captain, John Hunt.
 1st Lieut., Ralph Lanning.
 2d Lieut., Henry Merson.
 Ensign, Stephen Burrowes.

William Bainbridge, John Bainbridge, *Ralph Hunt* (son of Edward, died in the prison-ship), Elijah Moore, Amos Lanning, William Moore, John Temple, Nathaniel Temple, Ephraim Woolsey, Joseph Inslee, Timothy Mershon, Philip Hart, Abner Hart, Edmund Roberts, Jesse Moore, Edward Atchley, Levi Ketcham, Ely Moore, Moses Moore, Samuel Beakes, William Baker, Joseph Burroughs (camp fever), James Burrowes (river road).

George Muirheid (aged 17), Uriel Titus, John Stevenson, and John Taylor, went to Elizabethtown during the war, on service alone. Col. Seeley was in command, refused them pay and rations, but finally attached them to Capt. Updike's company. They served out for their month in twenty days, and were honorably discharged. Deacon James Hunt was a brave soldier, killed a British soldier half a mile west of Pennington, in 1776. Benjamin Mershon saw a British soldier enter Thomas Burrowes' house, and having laid his gun by the fence, followed him in and took the soldier's gun from him, and took him prisoner. On the morning of December 26th, 1776, John Muirheid, John Guild, and David Lanning, escorted Gen. Washington and his army from the Eight mile ferry to the north end of Trenton.

By the reunion of the Old Side and New Side divisions of the Presbyterian Church, Mr. Guild and Mr. Cowell were transferred to the Presbytery of New Brunswick. At a meeting in Amwell, June 13, 1758, the Rev. John Guild was present and took his seat as a member of the Presbytery.

Mr. Guild married Charity, the daughter of the Ralph Hunt who occupied a farm on the north side of Stony Brook and south of Mount Rose. Nathan Hunt, for many years a ruling elder in the Pennington Church, was her brother. He was blessed with a family of three sons and six daughters, all of whom lived to be

more than fifty, and their average age at death exceeded sixty-seven years. Five of the daughters married and settled in this township, and the sixth daughter married and settled near at hand in Trenton, now Ewing. Thirty-four of Mr. Guild's descendants by blood are to-day in the communion of this church. How large a number—children, grandchildren, great grandchildren, and even one further removed—have publicly professed the faith of their honored ancestor in the Presbyterian Church cannot be stated accurately. They would, if gathered from both worlds, make a respectable assembly. For one hundred years Mr. Guild has not been without a representative from those of his own children and descendants on the communion roll of this church. He knew how to rule his own house, and he knew how to take care of the Church of God.

He passed through scenes of great public trial. When he came hither, many of the tenants of the soil had not extinguished the claim on their new homes. Just at the time he was licensed there came on this congregation, with terrible effect, almost the first stroke of that shock which rent asunder the whole Presbyterian Church. He had his share in the alarms caused by the French and Indian war; and in the Revolutionary war, which followed the memorable Declaration of Independence of July 4, 1776, he was hated as a true patriot. He was obliged to escape, in company with his children, and to take refuge for several weeks with a family of the name of Slack in Bucks County, Pennsylvania, while the enemy were ranging through the forests and fields and keeping possession of the church. His house was entered by British soldiers, his papers destroyed, and his books torn in pieces. The church in which he was

accustomed to preach was used by the soldiers of the invader for barracks, the seats hacked in pieces cutting up meat, and the sacrilege completed by breaking the top of the communion table by a heavy blow with a British firelock; and some of his people were called from their homes, putting their lives in jeopardy for the preservation of the rights, liberties and life of the nation.

Of all the trials to which he was subjected, nothing was more painful than the alienation of Christian brethren who ought to have been one in Christ. Much of his time, for more than twenty years, was given to the healing of breaches. For this his self-control, his sound judgment, his singleness of heart, his meekness, his patience, his steadfastness and his calm moral courage, admirably qualified him. Three of his sermons now lying before me are from the texts, "Be not ye called Rabbi." "Blessed are the meek, for they shall inherit the earth." "Blessed are the merciful, for they shall obtain mercy." The principles which underlie these passages pervaded his heart and gave character to his ministry. For almost fifty years he stood firmly at his post, and approved himself unto God and man as "a workman that needed not to be ashamed." He laid the foundations here well. The influence of his ministry in moulding the character of this people as a peaceful and harmonious community is felt to this day. Through the power of the Holy Ghost, may it abide to the latest generation.

He was held in high esteem by his brethren in the ministry. Thirty times within twenty-six years he occupied the Moderator's chair. As he was a neat penman he was often called to be clerk of the body; and on account of his wisdom in deliberation he was

appointed on committees, where skill, impartiality, prudence and fidelity were required.

Mr. Guild dwelt on the parsonage farm, on the Scotch Road, during the larger part of his ministry, but spent the latter portion of his life on the farm where his wife was born, once the home of his father-in-law, Ralph Hunt, where he died, July 10, 1787. Mrs. Guild died in the year 1766.

Owing to his increasing infirmities, and especially a cancer on his lip, which impeded his utterance, he applied for a dissolution of his pastoral relation, which request was granted by the Presbytery at a meeting held in Baskingridge, April 26, 1785. His last appearance in public was at the funeral of his faithful friend Ralph Hart, father of the late Mrs. Mary Smith. He lingered, after being released from his charge, a little more than two years. His funeral sermon was preached by the Rev. Samuel Stanhope Smith, D.D., President of the College of New Jersey. He was buried beneath the brick church, then standing, under the chancel in front of the pulpit. The taking down of the church leaves the marble slab which covers his grave exposed to public view. The epitaph on that stone was composed by the Rev. John Woodhull, D.D., of Freehold, and is as follows :

IN MEMORY OF THE
REV. JOHN GUILD,
Pastor of this congregation 47 years,
who departed this life
July 10, 1787,
Aged 75 years.

In yonder sacred desk
I spent my painful breath
In warning sinners of eternal death.
Now dust and ashes I
From this cold marble cry,
Sinners be warned and to the Saviour fly.

Mrs. Guild's we add :

IN MEMORY OF
 CHARITY, the Wife of
 the Rev. John Guild,
 who departed this life
 February 16, 1766,
 Aged 44 years.

V. Rev. JOSEPH RUE, the fifth pastor, was the son of Joseph and Sarah Rue, born June 19th, 1751, in Freehold, New Jersey. His paternal ancestor (La Rue being the original name) was one of the Huguenots who fled from France at the revocation of the Edict of Nantes.

He prosecuted for a time the trade of shoemaking, but an accident, by which he lost his right arm, was the providential event which led him to form the purpose of entering the Christian ministry. The pastor of his childhood and youth was the celebrated Rev. William Tennent, for whom he had a warm affection. He graduated at the College of New Jersey in the autumn of 1776, and commenced his theological studies with his old pastor. Mr. Tennent died in 1777, and was succeeded in 1779 by the Rev. John Woodhull, D.D., with whom Mr. Rue completed his preparation for the ministry. At Baskingridge, October 17, 1778, he was taken under the care of Presbytery as a candidate, and was licensed as a probationer for the gospel ministry at Allentown, July 25, 1781. After this he continued preaching in various places in the Presbytery until April, 1783, when the people of Shrewsbury asked for his services as a stated supply. Here he labored until April, 1784, when the congregation of Shrewsbury and Shark River proposed to make out a call for him to be

their pastor. On the 15th of June, 1784, having preached, at Pennington, a trial sermon from Hebrews xi. 1, he was ordained as an evangelist. Mr. Joseph Clark was then also ordained. At the same time a call from Shrewsbury and Shark River was put into his hands, which he took into consideration. This call he did not accept. When the Presbytery met at Basking-ridge April 26, 1785, Mr. Guild's relation to the church at Pennington was dissolved, and a call was laid before the Presbytery for the pastoral services of Mr. Rue. This he took into consideration; and in the mean time the Presbytery adjourned to meet at Pennington on the 18th of October. The record of that meeting has been lost, but there is documentary evidence that the Presbytery did hold its sessions on the 18th and 19th of October, and doubtless Mr. Rue was duly installed on the 19th of October, 1785. Four years after this, April 28, 1789, the Trenton 1st Church gave Mr. Rue a call for one-fourth of his time for one year. At Presbytery in Pennington, September 20, 1791, they renewed the application for one-fourth of his time for three years. On the 7th of April, 1800, the Trenton 1st Church applied for *one-third* of Mr. Rue's time, which request was granted. This arrangement continued until 1821. On the 24th of April, Mr. Rue asked to be released from his charge of Trenton 1st Church, which was granted at a subsequent meeting, July 25, 1821. From this date, Mr. Rue gave the whole of his time to the Pennington congregation until his death, which took place April 15, 1826. He left behind him a widow (Elizabeth, daughter of Thomas Liscomb), two sons and two daughters. The sons, Thomas and Joseph, removed to Ohio. Joseph only is now living. The widow and daughters remained

in connection with this church to the close of life, and their dust lies in this churchyard, by the side of the venerated husband and father.

There is no record of any large ingathering during the early part of his ministry, but in the records of the Presbytery for April 28, 1801, there is this minute :

The attending ministers, in compliance with an especial rule on that subject, severally gave into the Presbytery a verbal account of the state of religion in their respective congregations, which, in general, exhibited a favorable state of true piety. In some of the congregations, very visible and pleasing evidences appeared of the power and grace of Christ, especially in that of the Rev. Joseph Rue.

In a circular adopted by the Presbytery, September 15, 1801, and printed for distribution among the churches, it is said :

We render praise and thanksgiving unto God, that in this dark day He hath not forsaken you, but hath in some places shed down His influences in a plentiful manner, and made a preached gospel mighty for convincing and converting sinners, and pulling down the strongholds of Satan.

The tabular statement printed with this pastoral letter shows that the number of communicants in the two churches served by Mr. Rue had increased within one year from sixty-eight to one hundred and sixty-eight. That this work did not soon cease, is manifest from the records of the meeting held in Princeton April 26, 1803, where it is written :

The Presbytery were exceedingly comforted by learning that in several congregations under their care, particularly the *Pennington* and *Trenton* 1st Churches, *Baskingridge*, *Amwell* 2d Church, and *Kingston*, very considerable revivals of religion had taken place, that the Lord appeared to be pouring out His spirit to the awakening and consolation of many souls in those places, and not a few, within a short time, had been added to the church.

It pleased God to grant to His servant special tokens of His favor in the evening of his days. After he was

released from the charge of Trenton 1st Church, the Pennington Church was twice blessed with gracious visitations, in 1821 adding twenty, and in 1823 adding twenty-eight to the number of communicants. The records of the Presbytery show that during the twenty-five years of Mr. Rue's ministry, from 1801 to 1826, there had been accessions of two hundred and fifty-five to the communion roll by profession.

The last Sabbath on which Mr. Rue preached was made impressive by an unexpected circumstance. The oldest son of parents at whose marriage Mr. Rue had officiated some five years before, was presented for baptism. The baptismal service was begun, but when the words of the institution were reached, Mr. Rue's memory utterly failed him; he could not repeat the form, and with weeping eyes and deep emotion he withdrew, and left the service incomplete. More than forty years afterwards, and while that faithful mother was still living, it was my privilege to finish the rite so long ago commenced, and to receive this friend and brother into the fellowship of this church.

The kindness of the Presbytery of New Brunswick in sending ministers to supply Mr. Rue's pulpit gratuitously for about two years after disability, both mental and bodily, had laid him aside, and in like manner for six months after his death, that the salary might inure to the benefit of the afflicted family, is worthy of special note. The benevolent actors have gone up to their reward, with but one or two exceptions. This Presbytery met Mr. Rue's expenses at the College of New Jersey, as a candidate for the ministry, and well did he repay this small expenditure by his long, faithful, earnest and successful ministry.

The Rev. David Comfort, of Kingston, who preached (from Rev. xiv. 13) a sermon on the occasion of his funeral, states :

Mr. Rue labored long without seeing much fruit. The discouragements against which he had to struggle became so great, that he used to plead with his Heavenly Father to remove him from his charge by *death* or *otherwise* as He in infinite wisdom saw fit, that he might not stand in the way, as he supposed, of some more favored and successful minister of the gospel. God answered his request in a way calculated to advance His own glory, and satisfy the enlarged desires of His devoted servant. The Spirit of the Lord came down upon this people like showers upon the mown grass, and a glorious harvest was gathered into the granary of the Lord.

In a few other paragraphs, having borne testimony to Mr. Rue's fidelity, he spreads before us the closing scene :

Our departed father was not only a faithful pastor, ready in season and out of season to break to them the bread of life, and visit from house to house as well as to reprove, rebuke, exhort and entreat, but he was also a faithful attendant on all the judicatories of the church which required his presence.

For two or three years past, his bodily powers and the faculties of his mind have been evidently sinking, though in that time he occasionally performed the duties of his office to general satisfaction.

Five weeks ago there was a marked change, since which his strength has declined. The hopes of his friends are blighted, and he is removed to the possession of a better inheritance.

For a few weeks during his illness, a dark cloud hung over him, and obscured the prospect of eternity, which he saw evidently just before him. He could not therefore enjoy those bright evidences, and that assured confidence of his Saviour's love, which are so desirable in the immediate view of death. But the remedy was at hand. He who had been taught of God, knew where to look and how to apply for relief. His trust was in the Saviour's merits, and he did not plead in vain. Though he was often heard to exclaim, "*Lord, have mercy upon me,*" this simple plea prevailed. His prayer was heard, and that mercy which he asked for was obtained, and he was heard in the triumphs of faith to say, "*My fears have left me, I now go in the strength of the Lord,* and rejoicing in the hope and the immediate prospect of eternal blessedness with God in heaven." He called upon all around him to praise God for that *infinite* mercy which, in answer to prayer, had been bestowed upon him in that

trying moment. And thus died the dear departed friend whose loss we sensibly deplore. While we mourn our own loss, let us rejoice in his eternal gain.

Thus ended a pastorate among this people of forty-one years, and a life of nearly seventy-five.

On the memorial stone which covers his remains, is engraved the following epitaph, composed by the Rev. Samuel Miller, D.D., of Princeton, N. J.

THIS MARBLE
Covers the mortal remains
of the Reverend
JOSEPH RUE,
For forty-one years
The active and useful Pastor
of the Presbyterian Church of
PENNINGTON, New JERSEY.
An affectionate Husband,
A kind Parent, a firm Partiot,
And as a Christian Minister,
Pious, faithful,
Successful and beloved.
He departed this life
April 15, 1826,
In the 75th year of his age.

The inscription on Mrs. Rue's tombstone is :

ELIZABETH LISCOMB,
Widow of
Rev. Joseph Rue.
Was born September 5, 1760.
Died August 25, 1845.

For forty years she adorned the
Christian profession by a holy walk.
An affectionate wife, a tender parent, a
constant friend, devout, hospitable,
cheerful, patient, and discreet, she was
an example to her sex.

"The memory of the just is blessed."

As a memorial of the majority of communicants in the Pennington Church in 1806, this subscription paper is here inserted :

We, the subscribers, agree to pay by the first day of January next, the several sums annexed to our names into the hands of John Muirheid, Treasurer, for the purpose of purchasing two silver cups for the use of the Communion of the First Presbyterian Church of Hopewell.

SEPTEMBER 16, 1806.

SUBSCRIBERS' NAMES.	\$ c.	SUBSCRIBERS' NAMES.	\$ c.
John Smith,	2	Margaret Hunt,	50
John Muirheid,	2	Elizabeth Sexton,	50
Charity Muirheid,	1	Jesse Christopher,	75
John Hunt,	50	Mercy Christopher,	75
Jane Hunt,	50	Elizabeth Titus,	50
Hannah Hunt,	50	Hannah Beakes,	50
Keziah Hart,	50	Sarah Cornell,	1
Elizabeth Hunt,	50	Rebeckah Fitch,	50
Philip Hart,	50	Mary Hunt,	1
Anna Hart,	50	Rachel Beakes,	25
Edmund Roberts,	50	Elizabeth Beakes,	50
Elizabeth Roberts,	50	David Baldwin,	50
John McClellan,	50	Mary Davison,	50
Leticia McClellan,	50	Mary Hart,	50
Elizabeth McClellan,	50	Christian Hoff,	50
Sarah Phillips,	50	Daniel G. Howell	50
Sarah Phillips,	50	Charlotte Marsellis,	50
Elizabeth Moore,	50	John Carpenter,	1 50
Abigail Smith,	50	Mary Carpenter,	50
Rebekah Smith,	1	Charles Welling,	1
Keziah Hoagland,	50	Hannah Welling,	50
Peter Phillips,	50	Isaac Welling,	1
Mary Phillips,	50	Stephen Burrowes,	1
Rebeckah Roberts,	25	Hannah Burrowes,	1
Nathan Christopher,	50	Mary Woolsey,	1
Elizabeth Christopher,	50	Anne Woolsey,	1
John Hart,	50	Susanna Moore,	50
Mary Hart,	50	Hannah Howell,	50
Richard Hart,	50	Elizabeth Moore,	50
Elizabeth Hart	50	Edmund Burrowes,	50
Jane Smith,	1	Susanna Burroughs,	50
Polly Smith,	1	Hannah Hunt,	50

SUBSCRIBERS' NAMES.	\$ c.	SUBSCRIBERS' NAMES.	\$ c.
Jacob Hoff,	1	Elizabeth Titus,	50
Enoch Ketcham.	50	Achsah Vankirk,	50
Matilda Ketcham,	50	Ruth Hunt,	1
Aaron Hart,	50	Keziah Lanning,	50
Mary Scott,	50	Martha Wright,	37
Mary Bainbridge,	50	Foster Walters,	50
Abigail Bainbridge,	50	Mary Mount,	31
Hannah Bainbridge,	50	Abraham Pettinger,	50
Elizabeth Phillips,	50	Sarah Savadge,	25
Sarah Moore,	50	Margaret Morgan,	25
Elijah Hart,	50	Jeremiah Vandike,	50
Rebekah Hart,	50	Joab Titus,	50
Amos Lanning,	50	Elizabeth Bryant,	50
Mary Lanning,	50	Rebekah Ketcham,	50
Daniel Lanning,	50	Susanna Phillips,	50
Margaret Hart,	50	Stephen Hunt,	2
Sarah Gray,	50	Mary Fish,	25
Joseph Hart,	50	Martha Baldwin,	25
Asher R. Hart,	50	Sarah Moore,	50
Abigail Hart,	50	Hannah Jones,	25
Rebekah Hart,	50	Catharine Hunt,	50
Sarah Horne,	50	Solomon Titus,	75
Daniel Atchley,	50		—
Elizabeth Vanclave,	50	113 names,	\$66 18
Enos Titus,	50		

These silver cups are well preserved, and are used at every communion service.

VI. The REV. BENJAMIN OGDEN was the sixth pastor.

He was a son of John Ogden and Abigail Bennett. Born in Fairfield, Cumberland county, New Jersey, October 4, 1797, he graduated at the College of New Jersey in 1817, and was one of the subjects of that wonderful work of grace, under Dr. Green's Presidency, which gave to the Church such men as Drs. Charles Hodge, David Magie, John Maclean, Ravaad K. Rodgers, and Bishops McIlvaine and Johns. He prepared

for the ministry at the Theological Seminary of the Presbyterian Church in Princeton. He was licensed as a probationer by the Presbytery of Philadelphia April, 1821, and by the same Presbytery ordained June, 1822, at Bensalem, Bucks county, Pa., where he labored as a missionary for one and a half years. He was installed as pastor of the Church of Lewistown, Delaware, in 1823, by the Presbytery of New Castle, where he remained three and a half years. In the meantime the Presbytery of Lewes was formed.

On the 28th of November, 1826, Mr. Ogden was received from the Presbytery of Lewes by the Presbytery of New Brunswick, when a call from this church was placed in his hands and accepted. On the 5th of December, 1826, he was installed the pastor of this church by a committee consisting of Dr. Samuel Miller, and the Rev. Messrs. Eli F. Cooley and George S. Woodhull.

In this field Mr. Ogden did not labor in vain. In the summer of 1833, he called to his aid the Rev. Daniel Deruelle, who began by preaching a series of sermons to Christians from passages in the fifty-first Psalm. The word came with power. The hearts of believers were melted, backsliders returned, unceasing prayer was offered mingled with praise, and sinners were brought to repentance. Although it was in the midst of the harvest, there was no hindrance. The farmers arose to their work in the field at about three in the morning, and closed at noon. Having dined, they arrived at the church in time for one service at 3 P. M., and another at 8 P. M., the intervening hours being devoted to meetings for prayer. It was a time of great joy. As a fruit of this work, there was an addition to the communion roll

of forty-seven persons. Of these, only two or three are still with you.

The church was blessed with another revival in the winter of 1837-8. It is well described in an article published in the Presbyterian, signed N. N., dated Pennington, April 24th, 1838 :

The following communication relative to a revival of religion which occurred during the winter of 1837 and 1838, on many accounts extraordinary, it is thought will be read with interest in future time.

"I was one of the numerous assembly that thronged the Presbyterian Church at Pennington on Saturday and Sabbath, the 15th and 16th insts., and I felt, in common with the rest of the assembly, that it was good to be there. This church then received an addition of three score persons, *fifty-eight* on *examination*, and *two* by certificate. Of this number twenty-nine were baptized on Saturday. It was a pleasing spectacle. Those who witnessed it can never forget it. Amongst the number was an aged man who had been in the world nearly three score and ten years, and yet had only just begun to live for eternity. He, with two others, one of them his sister, of nearly the same age, had gone into the vineyard at the eleventh hour. In this display of divine grace it seems as if no age or class of people has been passed by. The youngest of the number received into church fellowship was *eleven* years of age. The larger portion consisted of those who had reached the meridian of life. Thirty-four of them were or had been married. Amongst this number there were nine husbands with their wives. In one place a father and a son, in another a mother and a daughter, stood side by side when the sacrament of baptism was administered. There a husband rejoiced on account of his wife, and there a wife on her husband's account, there a brother for his sister's sake, and there a sister for her brother's sake, whilst many a father and mother, with enraptured hearts, exclaimed concerning a son or a daughter, this my child was dead, but is alive again, was lost, but now is found. Indeed, the heart of the whole church seemed to overflow with wonder, love and gratitude, on account of the salvation they had witnessed and experienced. The discourse delivered by the pastor (the Rev. Benjamin Ogden), on the Sabbath, was from these words, '*by grace ye are saved,*' and in speaking of the revival of religion which had occurred, he remarked: 'We are compelled to refer it all entirely to the grace of God. We cannot say to other congregations, do as we have done, and you will have a revival of religion. A similar effort would not follow unless God should take occasion therefrom to glorify and magnify the riches of His grace. Our congregation,

when the operations of the Holy Spirit first manifested themselves, was like Elijah's altar after twelve barrels of water had been poured upon it. And as in his case the Heavenly flame not only consumed the wood, soaked as it was with water, but laid hold of the stones and the dust, and turned the very water itself into fuel, so it has been with us. We were surprised; our hearts overflowed with love and gratitude, and were affected with a deep sense of our unworthiness, whilst the astonished world looked on with awe and reverence, and said, the Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad.'

"The Lord has cleared the darkest skies,
Has given us day for night;
Bade drops of sacred sorrow rise
To rivers of delight."

Our meetings have during the past winter been more frequent than usual; but it was not the frequency of our meetings that caused the revival, but the revival the spiritual appetite that caused the meetings. It was not so much we that got up the revival, as the revival that got us up. No extraordinary means of grace have been used, and the preached word to which you have chiefly listened has been dispensed by your pastor, and it has been similar to that to which you have now listened for eleven years and a-half; and all the assistance your pastor has had has been from ministerial brethren located near us. But the day of God's *almighty power* came, and the people were, in consequence thereof, willing. And oh! it has been a season, a sweet, refreshing season, such as we shall never forget. Religion, religion, has been with us, since the commencement of this year, the *only interesting topic of thought and conversation*. The one thing needful, blessed be God, has arrested and held the attention of this community to the exclusion of almost everything else. And now, seated around the table of the Lord, we may say, 'all bitterness, and wrath, and anger, and clamor, and evil speaking, with all malice, so far as they have existed, are put away, and we are kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven us.' Nay, if there be in this large assembly of communicants a single bosom which is not warm with love towards each and every other person, I am happily ignorant of it."

The Presbytery, at the annual meeting on the last Tuesday in April, took notice of this same revival in these terms:

An interesting communication of renewing and reviving grace has been experienced by the church in Pennington; the more remarkable, as it was introduced by no favorable premonition, but on the contrary, de-

scended upon the people in the very moment when they were full of apprehension from the signs of a brooding storm. God himself appeared to come down into the midst of jarring elements, and compose them to a calm. Though the year had begun without promise, it ended with the accession of fifty-eight new communicants; and this enumeration, it is to be remarked, includes only the last communion season of the year. The earliest decided manifestations of religious interest took place in public assemblies; these tokens were multiplied during pastoral visitation, and as the means of grace were furnished with greater frequency in correspondence with the increased demand for them, the public religious sentiment increased in intensity and extent, with extraordinary rapidity, until the whole texture of society was imbued with its predominating solicitude. The exercises of those who were hopefully converted were marked by strength and affection, and after the anguish of great humiliation and compunction, there was usually an answerable serenity and joy in the Lord. The difficulties that had been looked for were prevented; the greatest harmony continues to prevail; and the duties and observances of the church are rendered with zeal, brotherly love and delight. This work of grace may be characterized as having to a remarkable degree embraced persons in middle life and the heads of families.

The interior of the church edifice of 1765-6 was remodeled in the summer of 1830, and the whole plan changed. The brick pavement was taken out, the height of the ceiling was reduced by putting in a false ceiling below the original one, the modern slip was adopted instead of the antique pew; the old pulpit with its sounding-board was removed, and another built at the west end of the building between the two entrance-doors.

In April, 1833, the plan of raising the pastor's salary by rents on the pews was introduced. The method previously resorted to was an annual subscription. In the year 1834, the church was enlarged by the addition of eighteen feet to the west end, bringing it out even with the street side-walk. And on the 5th of March, 1834, the first steps were taken towards erecting a church edifice in the western part of the congregation, at Titusville, for Sabbath afternoon services. This house,

built of stone, was finished and opened for worship in the summer of 1839. The land and a large part of the cost of material and work was the gift of Mr. Joseph Titus.

The whole number received on the profession of their faith under Mr. Ogden's ministry was one hundred and eighty-six.

On the completion of his ministry he removed to Three Rivers, Michigan, and thence to Valparaiso, Indiana, where he died January 11, 1853. He was married to Emily T. Sansbury, October 15, 1821. There were ten children, four sons and six daughters, all of whom were living at the time of his death. One daughter is the wife of the Rev. James Greer, and another of the Rev. J. G. Reiheldaffer, D.D. One son, Thomas Spencer, entered the ministry. Born at Pennington, January 9, 1832, and baptized in the May following, he was licensed as a probationer by the Presbytery of New Brunswick, and was ordained by the same Presbytery in the Millstone Presbyterian Church, Monmouth county, N. J., August 29, 1857.

After having been united in marriage to Miss Phoebe Elizabeth Combs, he set sail for Corisco, Western Africa, October 5, 1857, where, after a faithful service of three years as a missionary, he died and was buried. His widow and infant child returned to this country.

VII. The seventh pastor, the Rev. GEORGE HALE, D.D., was a native of the State of New York, a graduate of Williams College, 1831, and of Princeton Theological Seminary, 1838. The call to this pastoral charge was signed by the ruling elders and trustees, all of whom are now dead. The elders were Aaron Hart, Charles Welling, Isaac Welling, Joseph Titus, Joab Titus, Enos Titus,

Edmund Roberts, Theophilus Furman, Enoch Ketcham, Nathaniel R. Titus and John Hoff. The trustees were Joseph Titus, Aaron Hart, James Stevenson, Charles Welling, Garret J. Schenck, Andrew Titus, and C. L. Wynkoop. At the meeting of the congregation, Wednesday, January 2, 1839, the Rev. Hugh Hamill presided, when the election took place and the call was signed. A committee, consisting of James Stevenson, Esq., and George Muirheid, Esq., was appointed to wait on the pastor elect and to inform him of the action of the congregation, which duty they discharged promptly and most cordially.

In reviewing this pastorate, which continued a little more than thirty years, to March 7, 1869, the winter of 1841-2 presents itself as a season worthy of a grateful memorial of the rich spiritual blessings bestowed on this people. The Spirit of God had begun to move on some hearts as early as the former part of November, but this fact was not revealed until afterwards. Through the third week in December there was preaching daily, with much prayer; but Satan was struggling for the mastery, and it seemed for a time doubtful which side would be victorious. At this solemn crisis, Tuesday, the 28th of December, was set apart as a day of humiliation, fasting and prayer. The members of the church appeared early at the sanctuary. Two sermons were preached in the morning from the same text—Romans xiii. 11—“And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.” The first sermon was addressed to professors of religion by the Rev. Henry Heermance, and the second by the Rev. P. O. Studdiford, D.D., to the impenitent. The whole afternoon was devoted to fervent prayer. There was earnest

pleading and great melting of heart. Like the Syro-phœnician woman, the church cried, "Lord, help us;" and, while with humble and contrite hearts they prostrated themselves before God, they received some tokens of the divine presence. The congregation met for worship in the evening. The house was still as a death-chamber. An unusual awe settled upon the assembly. God was there. The text for the evening was, "I pray thee have me excused." The preacher's lips were touched with sacred fire; every sentence he uttered was armed with power and pierced to the inmost soul. The secrets of the heart were disclosed, excuses were scattered to the winds, and sinners sat before God condemned and speechless. Twenty-seven newly converted persons sought spiritual counsel that evening, and many more returned home in silence to weep and pray in secret. From this evening the work went forward powerfully, until it pervaded the whole community. Preaching services were also held at Titusville, which were greatly blessed to the families in that vicinity. Evening meetings were held at private houses in the several sections of the congregation, and thorough pastoral visitation was kept up from week to week. By Sabbath, the 20th of March, 1842, when a sacramental service was held, the results were manifested. On that day one hundred and twelve stood up at once to enter into covenant with God and his church, and sat down for the first time at the communion table; of whom eighty persons were baptized. The whole number gathered into the visible Church through this work of grace was one hundred and thirty-two, forty-nine of whom were heads of families. The hopeful converts were of every age, from twelve up to eighty-two.

This revival of 1841-2 prepared the way for the organization of the Titusville Church in 1844. That church has had four pastors: Rev. Garret Van Artsdalen, Rev. Jesse B. Davis, Rev. William A. Jenks and Rev. John S. Gilmer; but is now vacant.

In the winter of the year 1846 this church was permitted again to "see God's power and glory in the sanctuary." Some indications for good were visible about the middle of December, 1845. The most noteworthy and impressive scene was on Sabbath evening, January 4, 1846, when a strong appeal was made to the congregation from the words of Elijah,—“If Baal, then follow *him*.” The preacher was lifted altogether above himself with clearness of thought, cogency of argument and freedom of utterance, which seemed to be nothing less than supernatural. Ears were opened, consciences were aroused, tears flowed freely, heads dropped, and in the faith of Jesus Christ the final decision was made by some, at least, to enter at once into the service of God. One of the subjects of the Spirit's work that evening has been for more than a quarter of a century a minister of the gospel, ordained as an evangelist in the presence of some of the people now living here. As the result, fifty-six new names were added to the communion roll, of whom one is now an acting elder in this church and another a deacon. While we would ascribe to God alone the power and the glory in this blessed work, honorable mention should be made of the Rev. Robert Hamill, who for two weeks labored shoulder to shoulder and heart to heart with the pastor, both in the pulpit and from house to house.

The blessed effects of the revival of 1846 were continued through the years 1847 and 1848, and a season

of refreshing was enjoyed during the winter of 1850-51, in each case cheering the hearts of the people of God and gathering in sinners from the world.

But in the winter of 1857-58 the Lord was pleased to visit the church again in a more striking manner, of which the pastor at the time made the following record :

REVIVAL AT PENNINGTON.

It has pleased God recently to visit the Church of Pennington, New Jersey, with a gracious outpouring of the Holy Spirit, as the result of which sixty persons have united with the church by a public profession of their faith. Of this number there were ten husbands, with their wives ; ten female heads of families, three of whom were the wives of church-members ; and five male heads of families, who were husbands of communicants, making in all thirty-five heads of families. The remainder were single persons of both sexes, ranging from the age of sixteen upward. Of the sixty, twenty-two are males and thirty-eight are females. Among them are found the children of the covenant and the lineal descendants in the fourth and fifth generation of the godly men who nearly a century and a half ago laid the foundations of this church, as well as some of the posterity of a former pastor who labored faithfully among this people for almost half a century. "He hath remembered his covenant forever, the word which he commanded to a thousand generations."

These converts, with scarcely an exception, have been regular attendants on the house of God, and were experimentally well acquainted with the truths of Christianity. It is worthy of observation that this revival is no sudden affair, produced by a little unusual effort and mere human machinery ; but it is the ingathering of the ripened fruits of seed which has been sown from time to time through a period of years. Two persons date back their religious impressions two years ; one, three years ; two, four years ; one, five years ; one, six years ; five, eight years ; one, nine years ; four, ten years ; five, twelve years ; two, fifteen years ; three, sixteen years ; two, eighteen years ; and three, twenty years ; while others have been under the faithful training of Christian parents, frequently warned by pious friends or well instructed in the Sabbath-school. The immediate occasions of the religious awakening of individuals have been various. Here one traces the first determination to seek the soul's salvation to the solemn charge of a dying Christian mother ; there another recalls the affecting scene at the death-bed of a father, or a sister, or a child ; another is brought to reflection by overhearing, from day to

day, the voice of secret prayer; another by the sudden death of a beloved friend; and still another was led to give earnest attention to the concerns of eternity by being brought through wasting sickness "nigh unto death;" while several refer their earliest convictions to the seasons of gracious influence enjoyed by this congregation in former years, and some to impressions received from the public services of the house of God at a more recent date. The spiritual exercises of these hopeful subjects of renewing grace have been of the most satisfactory character, agreeing in all essential points, but in other respects differing according to the natural temperament, age, circumstances and degree of scriptural knowledge.

In the latter part of October, 1857, there were indications of a deeper interest in spiritual things among the people of God, and one or two cases of awakening among the impenitent. About that time a course of systematic pastoral visitations was commenced and was prosecuted to its completion; social prayer-meetings were multiplied; renewed and special attention was given to household baptisms; and preaching was appointed from time to time at private houses in the several neighborhoods of the congregation. A season of fasting, humiliation and prayer was observed on the third of December, the day on which the Pennington Church was to be visited by a Committee of the Presbytery of New Brunswick. At this time began the week-day public services in the sanctuary, and these have been continued with greater or less frequency, as the state of the congregation seemed to demand. In gathering in this spiritual harvest there has been no resort to extraordinary measures; but the great truths of the gospel have been addressed with plainness and pungency to the understanding, the conscience and the heart, and with special adaptation to the known condition of the various classes of hearers. While there has been no noise, no confusion in the public assembly, there has been deep feeling, with that breathless silence and that fixed attention which mark the powerful operation of the Holy Spirit accompanying the ministrations of the word. Christians have been stirred up to unwonted fervency and importunity in prayer, with contrition of spirit, and have been permitted to rejoice that "praying breath is not spent in vain;" while at the sacramental supper parents have welcomed their sons and daughters; husbands have come for the first time to sit down with their wives, and wives with their husbands; and brothers, sisters and near kindred have met around the Lord's table as children of a common Father and heirs of the same eternal inheritance. As to some of these cases of conversion, it is a pleasing consideration that in them are now answered the oft-repeated prayers of the pious dead, whose bodies have long since mouldered to the dust.

This blessed work of grace furnishes great encouragement to pastors of churches, believing parents and Sabbath-school teachers to be "not

weary in well-doing." for they that sow in tears shall reap in joy. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

It gives us pleasure to make special mention of the valuable assistance rendered in the greatly increased labors of this revival by our esteemed brother Roberts, now (1876) Dr. Roberts, of Elizabeth, New Jersey.

On the 18th of November, 1863, being the twenty-fifth anniversary of the day on which the pastor began his regular labors in this church, he preached a "Quarter-Century Sermon," from Psalm lxviii. 28: "Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us." The latter part of that sermon is here given for the purpose of presenting the main facts relative to that period. The speaker said :

On the third Sabbath of November, 1838, I preached my first sermon, in the course of my regular ministrations here, from James v. 16: "The effectual fervent prayer of a righteous man availeth much." The precious truth conveyed in this text has, under God, proved to be the keynote to the spiritual history of this people for the quarter of a century which now closes. I had already, during the ministry of the Rev. Benjamin Ogden, preached three sermons, on Wednesday, the 21st, and Thursday, the 22d, of the preceding February, at the close of a series of religious services, which had been attended with a special work of divine grace. This brief acquaintance led to an invitation from you in the month of August following, through a committee, to come hither again and preach, with a view to a settlement as your pastor. [Mr. Ogden had already announced his purpose to resign.] The invitation was accepted, the time designated being the third Sabbath in November, when I came agreeably to appointment; and on the 7th of February, 1839, the ordination and installation were solemnized by the Presbytery of New Brunswick. During these twenty-five years, there has been a perceptible advancement, gradual but steady, in all the material interests in this region. Farms have been enriched and more thoroughly cultivated, so that the annual productions of the soil are more than

doubled. The proprietors have in numerous instances "pulled down their barns and built greater," and have either improved their dwellings or have erected new ones more commodious.

In this village, where there are now standing about one hundred dwellings, at least sixty (more than one-half) have been put up within this time, and many of the others have been improved and enlarged. There have been erected the Methodist Episcopal Male Seminary, with the recent addition for the other sex, and the Literary Hall, the Pennington Institute on the opposite side of Delaware street, a new house of worship for the Methodist Episcopal Church, a church building for the people of color, and a neat, well-furnished and spacious edifice for our public school. Then, the only brick pavement was that in front of the old church, constructed mainly of the square brick tiles which were used to pave the aisles of the church of 1765-6, until the first alteration in 1830. Now, only a little more enterprise is wanting to complete such a side-walk as is needed on both sides of Main street and elsewhere. Most of the ornamental trees which improve the aspect of the place have been planted during this period. Then, only two religious periodicals, a few copies of the weekly papers of the county, and not one daily, were left here by a tri-weekly mail; and now, to say nothing of what is brought to the four other post villages in this township, our daily mail comes well freighted, and a newspaper is deemed in almost every family to be one of the necessaries of life. More interest is felt in the cause of common schools, better qualified teachers are employed, the standard of scholarship has been raised; in a word, the subject of education generally has been exciting more earnest attention throughout the community.

Happily, this is not the only region where such favorable changes as these have been in progress. This laudable spirit of enterprise, which aims at the public good, found in multitudes of places, has contributed to develop the resources of our land, and to make this one of the most prosperous nations of the earth.

In this congregation much has been done to advance its welfare in externals. A house for religious services at Titusville was completed, furnished and dedicated, in the summer of 1839. Since the organization of that church in the western section of the congregation by colony from this, in January, 1844, they have provided a comfortable parsonage house, and have built a church edifice far more tasteful and convenient than the former, with the various other appendages necessary to an established congregation. In 1847, the work of building the church in which we are now (in 1863) worshipping was undertaken. As the income of the congregation in the old building was never sufficient to meet the annual expenditure, and there was reason to fear an accumulating debt (that terrible incubus on all churches), unless it were prevented by the oft-

repeated generosity of a few individuals ; as the accommodations were too limited to supply the wants of all the families ; and as some parts of the old house were suffering from decay, rendering it uncertain how long it could be safely occupied without essential changes, it was resolved, after much deliberation and prayer, to put up a building entirely new on the present site. The corner-stone was laid on the 5th of May, 1847, and the house was dedicated on the 10th of August, 1848. The procuring of furniture for the main audience room and the lecture room, the bell, the iron railing, the grave-yard wall, and the pavement along the whole church lot—these demanded much activity, toil and generosity from the ladies, as well as from the other sex. A like spirit of improvement is seen in the purchase and laying out of the cemetery, the erection of sheds for carriages and horses, and the planting of ornamental trees in the church-yard. We are indebted principally to the ladies for the organ in this room, and the melodeon in the lecture room—instruments which have rendered valuable service both to the choir and to the congregation, in sustaining this highly-important part of public worship, the praise of God.

There have been stated contributions to associations for charitable purposes, and to missionary societies, more especially to the boards under the control of the General Assembly of the Presbyterian Church. The sum of \$1545 25 has been raised for foreign missions ; \$1201 for domestic missions ; \$1579 83 for the education of young men for the ministry ; \$775 06 for the Board of Publication ; \$732 12 for Church Extension ; \$343 for Princeton Theological Seminary ; \$89 for the Fund for Disabled Ministers ; for the American Tract Society, \$196 16 ; for the American Bible Society, \$593 42 ; for miscellaneous charitable objects, \$2451 72 ; making a total of \$9479 57. To this should be added legacies to the amount of about \$4500 to the Boards of Education and Domestic Missions. This does not include the moneys raised and expended for the parsonage, for the new church edifice, its furniture and appendages, for the Sabbath-school libraries, for the stated support of the gospel, and the ordinary expenses of the congregation under the direction of the trustees.

As in other communities, so here, many *changes* have taken place during these twenty-five years. I have attended four hundred and fifty-one funerals. Of these persons one hundred and four died in infancy, and one hundred and twenty at the time of their death were over sixty years of age ; and of these one hundred and twenty, forty-five were over seventy, thirty-two over eighty, and eight over ninety years of age. There were one hundred and nine male heads of families, and one hundred and thirty-four female heads of families ; making two hundred and forty-three married persons of the congregation at whose funerals I have officiated. There are but about forty of those who were pew-holders at

the date of my settlement that are pew-holders now [only sixteen in 1876]; and embracing both the congregations of Pennington and Titusville, the number of families that are living in the same homes which they then occupied does not much exceed forty. I have united in wedlock two hundred and forty-three couples, of whom fourteen males and twenty-seven females have died since their marriage. There have been baptized in infancy three hundred and seven, thirty-two of whom have since died—only about one-tenth, an unusually small proportion.

Since I came among you I have preached not less than four thousand and five hundred times, fully one-tenth of these services having been on funeral occasions. The Wednesday evening prayer-meeting has been held steadily from house to house in the village, greatly to the edification of those who have availed themselves of its privileges. During the winter season, prayer-meetings have been held in the neighborhood. The Sabbath afternoon service, at school-houses and private houses not in the village, has been maintained, and services have been held during the week whenever circumstances admitted, and the state of the congregation called for them. The children of the congregation have been taught to commit to memory the Westminster Assembly's Shorter Catechism. The Sabbath-school in the village has been regularly sustained both winter and summer, and from three to six others have been kept in operation during the summer in other districts, with a growing interest, on the whole, in this good cause. The sacrament of the Lord's Supper has been statedly administered, and on no one of these occasions have I been absent since my ordination. Days of public thanksgiving, days of fasting and humiliation, and days of special prayer, whether recommended by our National or State Executive, or by our ecclesiastical courts, have been uniformly observed. In the exercise of discipline (one of the most painful of duties) according to our form of government, the Session has always endeavored to be both *just* and *kind*, guarding the honor of Christ's house, and in the spirit of the gospel, aiming to make sure, if possible, the salvation of the offender's soul. It is a pleasure to record the fact that no disturbance has ever been made by an attempt to resist any act of the Session, nor has one of its decisions for these twenty-five years been made the ground of either appeal or complaint before the higher ecclesiastical courts.

For nearly five years I maintained for your special benefit a classical school for boys, but as the demand on both time and strength was found too great to be compatible with the pressing labors of a pastoral charge like this, it was not continued. In the latter part of the year 1840, fully impressed with the important bearing of this undertaking on the interests of this church, the female seminary, known as Evergreen Hall, was revived under Presbyterian auspices, by the aid of eleven liberal

and public spirited gentlemen of this congregation. From the first of April, 1841, it has been quietly doing its work, while I have watched its progress with no little toil, anxiety and prayer. The good accomplished through its instrumentality will be best known hereafter.

During my ministry among you, three hundred and eighty-six persons have been admitted to the communion of this church on the profession of their faith; two hundred and six of whom were baptized at the time of their reception, and one hundred and twenty-seven were received by certificate from other churches, making a total of five hundred and thirteen. If to the number of communicants in the Titusville church the number connected with this be added, it will give more than four hundred and fifty communicants now within the territory covered by this congregation in 1838.

The majority of those who have been hopefully converted here during this quarter of a century have been brought into the church in times of special awakening. In 1840 there was a season of refreshing, when twenty-six were received. In the winter of 1841-2, there was an extraordinary work of grace, as the fruit of which one hundred and twelve young converts took their seats at the communion-table for the first time on the same day; in 1843 another gracious season added twenty-three; in the winter of 1845-6 a revival of considerable power added fifty-six to the roll of communicants; in the winter of 1847-8, while the new church was in progress, the Lord was pleased to visit us again, and add fifteen to our number; in 1851 another work of grace gave as its fruit sixteen hopeful converts; in 1852 there was a time of some religious interest, when nine were received; in the summer of 1854 the church was refreshed and strengthened, and five members added; the winter of 1857-8 was a "day of the right hand of God's power," when sixty were brought in;—three powerful revivals and six other times of special religious interest! Surely, "the Lord hath done great things for us, whereof we are glad."

I can truly say with the apostle Paul, "And I, brethren, when I came unto you, came in weakness, and in fear and in much trembling." It is true that in my earlier years, when the question of entering the Christian ministry was seriously contemplated, it was the height of my ambition to become the pastor of a rural congregation, of an affectionate people, who could appreciate the gospel, who would "esteem a pastor highly in love for his work's sake, and be at peace among themselves." In this, our Heavenly Father has been better to me than my fondest hopes. Hither His providence brought me without my own motion; here His providence and grace have upheld me thus far; and here, contrary to my fears and above my fears, He has strengthened, sustained and blessed both you and me. The Divine blessing upon my ministry, though not equal to my desire, has been altogether beyond my expecta-

tions, far in advance of the measure of instrumentality, zeal, and labor employed. God has verily shown us that He is "able to do exceeding abundantly above all that we ask or think." That I should not be exempt from discouragements, disappointments and trials of various sorts which come to the lot of all, and especially to those who have the care of souls, was to be expected; but of these I shall not speak, amid mercies so great, so numerous, so undeserved. These twenty-five years have been the happiest years of my life. In all sincerity can I say, that had the choice been given me, *there is no congregation of Christian people of which I have any knowledge, in this or any other land, that I would have preferred before this.*

I have ever endeavored to tread in the footsteps of the apostle who said, "I have not shunned to declare unto you all the counsel of God." I have ever sought to speak advisedly with my lips both in the pulpit and out of the pulpit, and yet with plainness, with fidelity, and with that fearlessness which springs from a just sense of accountability to God. If ought said or done has ever wounded any, let such be assured that not only was there an entire absence of intention to give offence, but there was the most earnest desire to the contrary. For the readiness of mind with which you have heard the Word of God at my mouth; for your faithful attendance on the services of the sanctuary and at social meetings; for your help in training our children and youth, especially the children of the church; for your contributions to objects of benevolence and your co-operation in advancing the material interests of the congregation; for the liberal construction upon my motives, and the care with which you have guarded my reputation; for the cordiality with which you have received me to your houses, and the thoughtfulness with which you have confided to me your trials, fears, hopes and joys; for every act of kindness designed to promote the spiritual comfort of me and mine, and especially for your sympathy in days of affliction, when we were called to lay our loved ones in the tomb; for every prayer, every petition you have put up here, or in the family, or in the closet, in my behalf—for all these, and more which time would fail to mention, fathers and mothers in Israel, brethren and sisters, and you that are my spiritual children, I give you this day, in the name of my Lord and Master, most hearty thanks. "God is not unrighteous to forget your work and labor of love." "He that giveth a cup of cold water only to a disciple, in the name of a disciple, shall in nowise lose his reward."

During the progress of a little more than five years after the period covered by this Quarter-Century Sermon, the church continued to prosper. In the winter

of 1865-6, there was a season of a little reviving which brought ten within the fold, and in the winter of 1866-67, there was a spiritual work of still greater power, when the church was enlarged by an accession of twenty-six. As the general result, we see during these thirty years, five hundred and thirteen added on profession, and one hundred and twenty-seven by certificate. There were three hundred and fifty-six baptized in infancy; and there were five hundred and fifty funerals, and two hundred and seventy-five marriages. In the meantime the church raised over \$4000 for missionary purposes, nearly one-half as much in five and one-third years as had been contributed within the previous twenty-five. And within those five years, a new interest was awakened in the cause of Sabbath-schools, and a more powerful impulse given; deeply felt alike by parents and children,—an influence which prepared the way for blessings yet to come.

Special attention has uniformly been given to the Shorter Catechism of the Westminster Assembly; and at the annual gathering of the children of all the Sabbath-schools, a Bible was given to each one who had committed the Shorter Catechism to memory, and a copy of the New Testament to such as had learned the Child's Catechism. These occasions, in which an abundant feast was spread for the children, and in which addresses, prayers and cheerful songs were commingled, were animating and impressive, and remembered with pleasure by the old as well as the young.

It is pleasant to know that twenty-five of the members who were in communion at the beginning of this ministry in November, 1838, are now living here, although all the officials, whether ruling elders, deacons,

or trustees, are dead. All the churches of the Presbytery have changed pastors, and only six of the ministers who were then in its connection are now alive.

The following facts and correspondence show the pleasant relations subsisting between the pastor and his people. He having first consulted the Session at an informal meeting, when each member signified his approbation, sent to the Pennington congregation the following communication :

PENNINGTON, N. J., March 23, 1867.

TO THE MEMBERS OF THE PRESBYTERIAN CHURCH AND CONGREGATION
OF PENNINGTON :

BELoved BRETHREN :—For a few weeks past I have been holding under consideration the question of spending the coming summer in Europe. An important element in making up a decision would be the assurance that I have *your full consent and cordial approbation*. The term of my absence will probably not exceed six months, and during that period I propose to obtain the services of a substitute who would reside within the limits of the congregation.

It may be proper for me here to mention a fact which is probably not known to most of you, namely, that at the time of my settlement among you, a little more than twenty-eight years ago, there was a verbal agreement that I should be allowed an annual vacation of six weeks. This indulgence it has never been in my heart to demand, for it has ever been my preference, while health and strength permitted, to remain at home prosecuting my labors.

That your reply may be such as shall be sanctioned by the Great Head of the Church, and for the ultimate good of all concerned, is the prayer of

Your friend and pastor,

GEORGE HALE.

To this a reply was returned as follows :

PENNINGTON, N. J., March 25, 1867.

REV. GEORGE HALE, D.D. :

DEAR SIR :—Your letter was received and read at the annual meeting of the congregation, and

Resolved 1st, and unanimously adopted, That leave of absence be granted you for six months, or so long as may suit your convenience.

Resolved 2d, That the congregation pay the substitute you shall furnish in the time of your absence.

Respectfully yours,

JOHN E. BURD, *Moderator*.

The pastor sailed from New York for Havre, France, Saturday, May 25, in the steamer Guiding Star, and on his return in the Arago from Falmouth, England, landed in New York, and arrived at Pennington on Thursday, Nov. 14, 1867, at evening. On Friday, two hundred of the congregation met at Evergreen Hall, and gave their pastor and those who returned with him a cordial greeting. An address of welcome was delivered by Major John G. Muirheid in behalf of the people, and responded to by the pastor. A neat family Bible was at the same time presented to Rev. J. H. B. Janeway, who had supplied the pulpit. The ample supply of provisions with which the "tables groaned" that evening was furnished by the ladies. Reading the Scriptures, singing and prayer, in which our friend and neighbor Dr. John Hall, of Trenton, took part, closed this joyous festive occasion.

The congregation, true to its promise, had continued the pastor's salary, and paid in full the amount agreed upon for the services of the substitute.

On the 11th of February, 1869, the Rev. George Hale, D.D., was elected, by the Trustees of the General Assembly of the Presbyterian Church, the Secretary of the Fund for Disabled Ministers and their Families, to fill the vacancy created by the death of the Rev. Joseph H. Jones, D.D. Having accepted the appointment, subject to the action of the Presbytery of New Brunswick, he addressed the following letter to the congregation at a special meeting held at 3 P. M., Tuesday, March 2, 1869, to wit:

PENNINGTON, March 2, 1869.

TO THE MEMBERS OF THE PRESBYTERIAN CHURCH AND CONGREGATION
AT PENNINGTON:

BELOVED BRETHREN:—You have already learned from other sources that I have been elected "Secretary of the Committee on the Fund for

Disabled Ministers and their Families." This office I think it my duty to accept. You have therefore been called together to-day that I may resign into your hands, so far as I received it from you, the charge of this church and people; and also that you may make arrangement to unite with me in applying to the Presbytery of New Brunswick (at its meeting in Trenton, at 3 P. M., to-morrow) for the dissolution of the pastoral relation. The contemplated separation is not only trying to you *but also to me*. This consideration has had its due weight in coming to the decision which I have reached. The interest I feel in this congregation is deep and abiding, for it has been matured for many years during which I have anxiously watched over you, and labored and prayed for you, and rejoiced in your joys and wept in your sorrows. Nevertheless, with all the light I now have, *my calm and sober judgment is convinced, and my conscience clear, that this appointment is as truly a call of God as that which brought me hither to be your pastor*. It is a consolation to know that you are under the care of the Great and Good Shepherd, who will never forsake you unless you forsake Him; and that in answer to your prayers, He will soon send you an under-shepherd, who will do for you all that He shall see to be for your highest good and His own glory.

It is, therefore, my earnest request that the kind feeling which you have ever cherished towards me will now be shown by interposing no obstacles, but by cheerfully uniting with me in the application to Presbytery for the dissolution of the pastoral relation subsisting between us. I have endeavored to be faithful while I have been with you, and wherein I may have failed, I implore your kind indulgence, while I take refuge in atoning blood.

Grant me, dearly beloved, as long as you shall live, an interest in your prayers, as it will ever be my privilege to remember you at the throne of grace, until that day when we must, both people and pastor, stand before God.

"What is my hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus at his coming?"

And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among them which are sanctified.

Ever your sincere friend in our common Lord and Saviour,

GEORGE HALE.

The congregation gave expression to their confidence in their pastor, and their warm regard for him, by complying with his request; and accordingly the relation was dissolved, to take effect March 7, 1869. The pastor was appointed to preach in the Pennington Church on

that day, and to "declare the pulpit vacant." On that Sabbath, in the morning, the sacrament of the Lord's Supper was administered, and in the evening, after a sermon from the words of God to Moses, "Speak unto the children of Israel that they go forward," the action of the Presbytery was cited, and the last word spoken. There was a separation in form, but *no farewell*.

The church edifice built in 1847-8 was a stately Gothic structure in the style of the eleventh century, with the lancet-arch. It was in imitation of brown freestone, all the old material on the ground being used as a matter of economy. It was some time after the subscription began to be circulated before the work was begun. On the 5th of August, 1845, the congregation appointed a committee to circulate a subscription paper. The following amounts were subscribed:

James B. McNair,	\$500 00	Elizabeth Stevenson,	\$61 00
Charles Welling,	300 00	D. B. Skillman,	50 00
Isaac Welling,	250 00	James Burroughs,	50 00
John Conrad,	250 00	Joshua Ketcham,	50 00
Asa Hunt,	275 00	Wm. S. Hunt,	15 00
Stephen B. Smith,	200 00	Hannah Howd,	15 00
George Woolsey,	200 00	Josiah Baldwin,	12 00
Andrew Titus,	200 00	Joseph Phillips, Jr.,	3 00
Henry P. Welling,	100 00	Azariah Titus,	5 00
C. L. Wynkoop,	100 00	Joseph C. Van Doren,	5 00
D. N. Wiley,	100 00	Margaret Wikoff,	20 00
Ephraim Woolsey,	100 00	Sarah Wikoff,	25 00
George Hale,	200 00	Geo. and A. S. Lanning,	20 00
Reuben Titus,	100 00	Solomon D. Irvin,	10 00
Absalom Blachley,	200 00	Wm. Smith Hunt,	10 00
Andrew Baldwin,	105 00	John C. Titus,	10 00
Garret J. Schenck,	100 00	Benj. Q. Ege,	15 00
Mary L. Hale,	100 00	Boswell Howe,	25 00
Pierson Bake,	100 00	Charlotte Titus,	5 00
Aaron Hart, Jr.,	100 00	Ursula Fish,	15 00
J. Smith Hart,	100 00	Sarah Schenck,	25 00
John Welch,	100 00	Sarah Phillips,	10 00
B. S. Holt,	100 00	Jesse Snook,	15 00
Azariah Hunt,	100 00	Benj. Taylor,	20 00
Mary Hart,	50 00	Azariah Reed,	5 00
George Muirheid,	25 00	Clark Miller,	5 00
John G. Muirheid,	25 00	Hannah Ketcham,	5 00

Eliza Ketcham,	\$5 00	John V. Terhune,	\$10 00
Sarah S. Vancleve,	2 00	Randall Drake,	25 00
Deborah Dennison,	5 00	Charity Dunn,	15 00
N. R. Titus,	25 00	Edward Hepburn,	20 00
Daniel C. Titus,	15 00	Enoch A. Titus,	25 00
Charity Vancleve,	2 00	George R. Cook,	20 00
Charles Tindall,	5 00	John S. Vancleve,	10 00
Benjamin Ogden,	1 00	Samuel Hart,	10 00
Emily T. Ogden,	1 00	James Large,	10 00
Mary L. Wynkoop,	5 00	Jesse Atchley,	5 00
Ann Reed and daughters,	3 00	John Vancleve,	5 00
Sarah Wilgus,	3 00	Anthony Reed,	5 00
Asher R. Hart,	15 00	Uriah Burd,	10 00
John D. Drake,	10 00	David B. Green,	5 00
John Temple,	10 00	Wm. A. Green,	50 00
Samuel S. Hart,	10 00	Wm. P. Vankirk,	7 00
Israel Temple,	1 00	John C. Hunt,	5 00
Rhoda Hunt,	5 00	Isaac Primmer,	10 00
Timothy Hunt,	15 00	Wm. H. Temple,	3 00
Samuel H. Burroughs,	5 00	Asher Brown,	10 00
Aaron W. Stout,	25 00	Hannah McClellan,	3 00
Ann Hagaman,	5 00	Mary Hunt,	2 00
Augustine M. Vankirk,	20 00	Henry H. Phillips,	5 00
Henry B. Perrine,	25 00	John Dilts,	50 00
John E. Burd,	25 00	Malvina Forman,	25 00
Edward Atchley,	20 00	Daniel J. Blackwell,	40 00
Jonathan Anderson,	5 00	Ishi V. Blackwell,	5 00
Israel Baldwin,	5 00	Andrew and Charles Fish,	5 00
John McClellan,	5 00	Nathaniel H. Hart,	10 00
Wm. Williamson,	10 00	J. P. Martin,	5 00
Abm. De H. Williamson,	3 00	John B. Beatty,	5 00
Charles Hoff,	5 00	R. W. Petherbridge,	5 00
Jonathan Burd,	10 00	Edward Cooke,	5 00
Peter Updike,	20 00	Joseph Bunn,	5 00
Joseph Titus,	10 00	Enoch V. D. Waters,	5 00
Charles Kelsey,	10 00	Simeon Phillips,	1 00
William Beatty,	5 00	Williamson, Burroughs, &c.,	10 00
David L. Titus,	20 00	I. and I. P. Steiner,	5 00
Joseph M. Vancleve,	25 00	Mary C. White,	5 00
Thomas H. West,	5 00	G. H. White,	25 00
Susanna Titus,	5 00	Ludlow D. Potter,	10 00
Elias Golden,	10 00	Ed. Errenham,	6 00
William Rosco,	20 00	John S. Hunt,	10 00
Samuel C. Cornell,	5 00	Widow of Asher Temple,	50

Mr. Moses Baldwin,	\$ 50	Wm. Davis,	\$1 00
Hannah Muirheid,	20 00	John H. Phillips,	5 00
Josiah Hart,	20 00	Isaac H. Bergen,	2 00
Joseph Vannoy,	10 00	Aaron Hart,	50 00

Mrs. Mary Smith gave timber.

Here are one hundred and fifty-one subscriptions (of these donors, sixty only are living, ninety-one are dead) amounting to \$5619, and yet with that beginning, a church that could not now be erected for \$40,000 was built at a cost in cash of \$10,000 to the congregation.

Messrs. Isaac Welling and John Conrad, who undertook the contract from love to the church, lost over \$4000. In God's own time, the reward will come to them and to their posterity. The designing architect was Mr. Johnson, of Philadelphia; the superintending builder, Augustine M. Vankirk; the master mason was John McPherson; the building committee were Benjamin S. Holt, Dr. James B. McNair, and C. L. Wyncoop.

The exercises at the laying of the corner-stone, May 5, 1847, were:

1st. Invocation and reading of the Scriptures, by the Rev. James R. Talmage, of Blawenburgh, N. J.

2d. Psalmody: "Before Jehovah's awful throne." 100th Psalm, Rev. George Ely, Hamilton Square.

3d. Laying the corner-stone and prayer, by the pastor.

4th. Psalmody: 87th Psalm, "God in its earthly temple," &c. By Rev. R. D. Morris.

5th. Addresses by Rev. Joseph H. Jones, D.D., of Philadelphia, Pa., and Rev. P. O. Studdiford, D.D., of Lambertville.

At the dedication, August 10, 1848, the exercises were as follows:

1. Voluntary, by the choir, "Jerusalem my happy home." Mr. Peter V. D. Schenck, leader.

2. Invocation, by the Rev. P. O. Studdiford D.D., of Lambertville.

3. Reading Scriptures, Psalm xx., lxxxiv. and cxxii., by Rev. R. D. Morris, of Newtown, Pa.

4. Psalmody. 122d Psalm (P. M.): "How pleased and blest was I." By Rev. George Ely, of Hamilton Square.

5. Prayer by Rev. Samuel Miller, D.D., of Princeton.

6. Dedication hymn prepared for the occasion:

In Thy blest presence now,
 Father in Heaven, we bow;
 Oh, be Thou near.

Cause thy rich love so free,
 In every heart to be,
 While we devote to Thee
 This house of prayer.

Thou who on earth once dwelt,
 Who all our sorrows felt,
 On Calvary;
 This humble temple grace,
 Here show Thy smiling face,
 Be this Thy dwelling-place,
 Perpetually.

Here Holy Spirit too,
 Who dost the soul renew,
 Exert Thy power.
 Make stubborn wills to bend,
 And rocky hearts to rend,
 While prayer and praise ascend,
 Each holy hour.

Come great eternal Lord!
 Father, Spirit and Word,
 Blest Three in One:
 Thy glories bright display,
 Light, life and joy convey,
 Here may ten thousands say,
 "Thy will be done."

Then when life's work is o'er,
 And they from earth shall soar,
 In Heaven to appear,
 Loud voices glad will say,
 As hence they wing their way,
 To dwell in endless day,
 "We were born here."

7. Sermon by the pastor, Deut. viii. 2: "Thou shalt remember all the way the Lord, thy God, led thee."

8. Dedicatory prayer by the pastor.

9. Collection.

10. Concluding prayer by Rev. Daniel Deruelle.

11. Benediction by Rev. Hugh Hamill of Lawrence, with doxology.

VIII. REV. DANIEL REQUA FOSTER is the eighth pastor. He was born September 22, 1838, at Patterson, Putnam

county, New York, the son of Edmund and Ann Eliza Foster; received into the full communion of the church in January, 1849; prepared for college at Peekskill Academy; took the degree of A.B. at the College of New Jersey, 1863, and A.M. in 1866; graduated at Princeton Theological Seminary in 1866; was licensed as a probationer for the gospel ministry by the Presbytery of Connecticut, at Bridgeport, Connecticut, April 24, 1866, and entered upon his duties as pastor elect in the Presbyterian Church of Phelps, New York, June 1, 1866. He was ordained to the work of the gospel ministry and installed pastor of the church at Phelps July 29, 1866, by the Presbytery of Rochester City. On the 25th of June, 1868, he was married to Miss Anna Evans Steward, daughter of Mr. Jonathan Steward, of Trenton, New Jersey. In the month of October, 1869, his pastoral relation to the church at Phelps was dissolved. He entered on his ministerial duties on the first Sabbath of October, 1870, at the Pennington Church. Having received a cordial and unanimous call from this people he was installed pastor on the 17th of April, 1871, by a committee of the Presbytery of New Brunswick. On that occasion the Rev. James B. Kennedy presided, and preached the sermon from Exodus xvii. 11, 12, the Rev. A. Gosman, D.D., gave the charge to the pastor, and Dr. Hale, the ex-pastor, gave the charge to the people.

Previous to the call and the installation, the Lord came down with power upon the people, thus owning the labors of His servant. All the members of a Bible-class taught by one of the elders were subjects of the work, with several others from the Sabbath-school, two of the children of the ex-pastor, and children of the

church officers, with others of mature age. Mr. Foster had been preaching with great pungency, with the view of arousing the church members to more earnest prayer and effort; services were held for nine successive weeks, in which short expositions of the Word of God were followed by prayer and exhortation. In the meantime visitation from house to house was diligently prosecuted. Another means which helped forward the work was the establishment of cottage prayer-meetings at five different points in the congregation. These meetings were conducted by the people themselves, the pastor taking the general supervision and appointing the leader. The earliest conversions appeared among the young men, of whom there were several in the congregation, and most of them the children of the covenant. As the result of this blessed work, over seventy were gathered within the spiritual fold.

On the minute-book of the session of the church is found this record :

PENNINGTON, January 25, 1874.

The Moderator takes the liberty of recording, for future reference, that between the hours of twelve and one o'clock to-day the edifice of this church was burned, the third house of worship they have erected upon these grounds.

The benediction had been pronounced and the people had just left the building when the alarm of fire was given, and within fifty-five minutes the steeple had fallen over and the church was a heap of ruins. The musical instruments, the old and new communion tables, the pulpit chairs, old and new, with the old pulpit cushion of 1766 and the Bibles, were saved. It was a sad hour to that pastor and people as they stood by and saw the flames ascending to heaven from their burning sanctuary. While almost scorched by the intense

heat, the trustees convened informally and appointed a meeting for their own body on Monday, and for the whole congregation on Wednesday, to consider what must be done. These meetings were held; and at that of the congregation on Wednesday it was resolved unanimously that measures be adopted to rebuild at once. Three gentlemen subscribed one thousand dollars each (George Woolsey, John Smith Hunt and Joseph A. Frisbie), and that afternoon a subscription of over fifteen thousand dollars gave assurance that the work would be done. The proper committees were appointed, a plan selected, a contract formed, and the work begun. The corner-stone of the new church was laid May 5, 1874, on the 27th anniversary of the laying of the corner-stone of the church just burned down. While destitute of a sanctuary, the people assembled for worship in the spacious room of the public school in the morning, and held a joint meeting with the congregation of the Methodist Episcopal Church in the evening.

The 14th of January, 1875, was a joyful day with the Presbyterians of Pennington, the day of the opening of the new church. After the reading of the report of the building committee by Major John Guild Muirheid, which showed a balance of over five thousand dollars yet due on the building, a check of one thousand dollars from Mr. Enoch Ketcham, of New York, was offered by Samuel Ketcham, his nephew, on condition that the whole debt be paid at once. The proposition met with favor. Messrs. C. H. and H. P. Muirheid (who had already given the new bell) made a joint donation of five hundred dollars, and other liberal contributions were pledged, so that within twenty minutes the whole amount was raised; and then the building, which cost

\$27,200, was by the pastor dedicated to the worship of Almighty God.

The following paragraphs, written by Dr. Thomas Murphy, of Frankford, Pa., who took part in the exercises, may be read with interest some future day :

The newly-erected edifice of the Presbyterian Church in Pennington was dedicated on Thursday, 14th inst., under circumstances of peculiar interest. The age of the church organization, the blessed spirit reigning among the people, the large attendance, and the delightful union, contributed to this interest. A little less than a year ago, the former building was burned to the ground, amidst the deepest sorrow of the people and their pastor, Rev. D. R. Foster. But while the ruins were still smoking, some steps towards rebuilding were taken, and before a week had elapsed, more than half the needed funds were subscribed. The new structure was now to be devoted to God.

The occasion drew together a vast concourse of people. The citizens of all denominations, the members of neighboring churches, large numbers of persons from Trenton, Philadelphia, and New York, attracted by old associations, thronged the church. So great was the interest, that the stores of the town were generally closed. All admired the noble building, which had been so soon and so harmoniously erected. Large enough to accommodate six or seven hundred worshippers, beautifully frescoed, and tastefully carpeted and furnished throughout, with prayer-meeting and Sabbath-school rooms ready for their important departments of services, it could not but be greatly admired.

The dedicatory sermon was preached by the Rev. Joseph T. Duryea, D.D., of Brooklyn; and a noble sermon it was—so simple, so full of Scripture, so full of grand thoughts, so warm and so pertinent to the occasion. Several other clergymen took part in the exercises—among them Dr. Hamill, of Lawrenceville. The music of the occasion was admirable; and its interest was increased by the fact that it was conducted by George Hale, Jr., M.D., of Philadelphia, son of the former pastor of the church. At the close of the sermon a statement was read, showing that the whole cost of the edifice, as it stood, was about twenty-seven thousand dollars. Of this amount, twenty-two thousand had been already secured. Before the building was actually dedicated to God by prayer, the remaining five thousand dollars were contributed or subscribed on the spot, amidst enthusiastic and most happy feeling. The gifts were overflowing, and more could very easily have been collected. All was so easy, so harmonious, so full of hearty co-operation, it was manifest that many, many prayers had been offered up for the blessed consummation that day experienced.

In the evening another exceedingly interesting meeting was held. Short addresses were made by Rev. W. W. M'Nair and by Rev. Asher B. Temple, both sons of the old church, and by the Rev. Dr. Gosman, a neighboring pastor. But the important feature of the evening was a lengthy and most deeply interesting historical sketch of the church by Rev. George Hale, D.D., Secretary of the Relief Fund of the General Assembly. It was warm and loving, and wonderfully full of knowledge of the old families which had founded the church one hundred and fifty years ago. Nothing, in fact, is more pleasant in connection with this famous congregation than the kind and unselfish interest still taken in it by its former pastor, Dr. Hale. For *thirty* years did he minister to it, until called to his present important position as Secretary of the Relief Fund. But his love for his old charge is unabated; and he stands faithfully by its present pastor in rendering all the assistance that can be drawn from his long and rich experience. Happy is that present pastor in such a friend! Happy and grateful may brother Foster well be in what the Lord has wrought for him and his people! We could not but congratulate him most heartily. May many years of prosperity and happy union in the cause of Christ be granted to this church, upon which so many covenanted blessings are now coming down.

In the month of January, 1876, began a precious work of grace. A few weeks before the Week of Prayer, the pastor divided the congregation into districts, and made out a list of the male members of the church who would be willing, in his judgment, to join with the elders and deacons in making a thorough visitation, with a view to the spiritual good of all the families of the congregation, and of any families that might be found living in neglect of church privileges. This plan was submitted to the elders and approved. Notice was given from the pulpit of the day on which the families in each district would be visited, and of the persons who might be expected to call in the performance of this service. All who were appointed to co-operate in this work were invited to attend a consecration service. This was a solemn occasion, and served to prepare their minds and hearts for such an

interesting and responsible undertaking. They took with them for distribution two tracts, "A Call to Prayer," "Come to Jesus," or "Looking unto Jesus," and went forth like the seventy of old, "two and two," to read the Scriptures and pray in each household. This was followed by continuous religious services from evening to evening in the church. The first fruits of this effort are thus described by an eye-witness :

Sabbath, the 20th of February, 1876, was a precious day in the Presbyterian Church at Pennington. The sun shone brightly, the atmosphere was pure, the assembly large. Forty-one persons, the fruits of a work of grace now in progress, sat down for the first time at the communion-table. Of these, twenty were males and twenty-one females. Seventeen were heads of families, and the remaining twenty-four were youth of both sexes.

In that compact group are a husband and wife, who agree in their purpose to join the little one whom the Good Shepherd has "gathered in his arms," by choosing Jesus as their own Saviour; a father and his elder son sit side by side, and another father brings both daughter and son; three members of a Bible class are there to manifest the power of their teacher's persevering efforts to save their souls; a young bride, encouraged by a Christian husband, celebrates her espousal to Christ; and a widow, afflicted by successive bereavements, is soothed and cheered by a Heavenly voice, "Thy Maker is thy husband, the Lord of Hosts is his name;" "Am I not better unto thee than ten sons?" Here are the proofs that God is faithful to his covenant from generation to generation; here are the answered prayers of saints who long since went up to glory; and here also are the fruits of the earnest intercessions of the living, and marked testimonials of untiring pastoral fidelity.

Forty of these forty-one had been regular attendants on the ministrations of the sanctuary—the one exception proving that while God is not shut up to any method in saving men, He gives the chief honor to His own Word preached by His appointed servants in the name of Christ.

During six weeks the pastor has officiated at more than forty religious services, with aid only once or twice from abroad. God be praised that "They who sow in tears shall reap in joy." Of the many faithful servants of the Lord who "give themselves wholly" to their work, let the name of Daniel R. Foster, the beloved pastor of Pennington Church, be put on record by one who knows his worth.

Other communicants were afterwards received; the young men's prayer-meeting has become an established institution; a young men's Christian Association (with reading-room) for the church has been formed; a youth's meeting has been held by the pastor during the winter and spring, for special instructions; the cottage prayer-meetings are maintained through the winter; Wednesday evening is uniformly devoted to religious exercises, and the practice of presenting a Bible to every child that commits to memory the Shorter Catechism is continued. As the result of Mr. Foster's labors, one hundred and eighty-one have been added to the roll of communicants on profession, besides twenty-six by certificate.

CONCLUSION.

This, for our nation, is the CENTENNIAL YEAR, and on this last Sabbath of the first century of our national existence, thousands of assemblies will send up their thanksgivings to God. Let us heartily acknowledge Jehovah as our God, as the Governor among the nations, as the author of our national prosperity, and the only source from which we can receive substantial good in days to come. Let us swell this volume of praise, "He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord."

In viewing the history of this church, we see an illustration of the fact that the original colonists of any region give direction, tone and character to the people gathered into that community for centuries. The old Presbyterian Churches of Jamaica, Newtown and

Hempstead had the moulding of the families who settled here. They did not neglect infant baptism. They brought with them an open Bible and the Sabbath; they planted the sanctuary and the school-house side by side, and called for the living preacher; and with divine grace in their hearts, they purposed to establish a free Christian home for themselves and their children. Through their constancy, their labors and their prayers, this has been a spot peculiarly favored with heavenly influences.

During the last three-quarters of a century, there have been nine general revivals of religion; and in addition to these, ten seasons of refreshing from the presence of the Lord. Here the truth has been preached with fidelity, the word has been heard with gladness, souls have been converted, and saints have been ripened for glory. It is doubtful whether there are many places on this earth where, for a century and a half, so large a proportion of the inhabitants have, at their departure hence, in the judgment of charity, exchanged earth for heaven. In this churchyard they sleep in Jesus; but in the remembrance of their example, and the rich legacy of their prayers, they still live; nor can their influence die out while the world stands.

Brethren, beloved of the Lord, the lines have fallen unto you in pleasant places. You have a goodly heritage. Set a proper estimate upon your privileges. Guard as a sacred trust this precious inheritance that has come down from your fathers, and hand it over to posterity unimpaired. How often has He whose heart is love opened His hand to do you good! "Tell ye your children of it, and let your children tell their children, and their children another generation."

RULING ELDERS OF THE CHURCH AT PENNINGTON.

- Enoch Armitage, born November 27, 1677; died January 28, 1738-9.
 Reuben Armitage, born November 3, 1705; died November 18, 1783.
 Ephraim Titus.
 Joseph Titus, Sr., born May 30, 1722; died December 4, 1797.
 Nathan Hunt, born March 22, 1727; died April 10, 1808.
 Thomas Baldwin, died June, 1791.
 John Smith, Esq., born April 13, 1747; died October 29, 1819.
 John Hunt, born April 13, 1747; died March 18, 1827.
 John Muirheid, born October 18, 1750; died March 19, 1830.
 Abraham Pittenger, born July 12, 1743; died July 30, 1821.
 John Carpenter, died September 15, 1831.
 Nathaniel Burrowes, born May 5, 1767; died July 19, 1839.
 Major Stephen Burrowes, born 1755; died July 8, 1812.
 Jacob Hoff, born June, 1767; died December 12, 1812.
 Israel Hart, born 1772; died May 24, 1828.
 John Hoff, born March 2, 1782; died April 1, 1839.
 Enos Titus, born 1769; died February 16, 1840.
 Daniel G. Howell, born October 23, 1777; died February 28, 1852.
 Aaron Hart, born 1768; died August 14, 1853.
 Charles Welling, born February 10, 1777; died October 15, 1857.
 Enoch Ketcham, born July 4, 1774; died March 5, 1850.
 Theophilus Furman, born June 17, 1773; died October 28, 1850.
 Job Titus, born 1780; died October 3, 1866.
 Edmund Roberts, ordained February 6, 1829.
 Isaac Welling, ordained February 6, 1829; born January 27, 1784; died
 February 29, 1868.
 Nathaniel R. Titus, ordained February 6, 1829; died October 21, 1863.
 Joseph Titus, ordained 1829; died 1853.
 John Guild Muirheid, ordained March 24, 1850; born June 25, 1789;
 died November 17, 1866.
 Azariah Hunt, ordained March 24, 1850.
 John Smith Hunt, " " "
 Benjamin S. Holt, " " "
 John Ellis Burd, " " "
 Enoch A. Titus, " " "
 Wilson Blackwell, " " "
 William J. Titus, " " "
 George R. Cook, " " "
 Wilson Atchley, " " "
 John V. Terhune, " " "
 Ralph Ege, " " "
 Jacob Dilts, " " "
 Reuben C. Titus, " " "

DEACONS OF THE CHURCH AT PENNINGTON.

Titus Hart, born November 12, 1754; died January 23, 1797.
 Solomon Titus, born October 8, 1757; died December 19, 1833.
 Edmund Roberts.
 John Davison.
 Daniel G. Howell.
 Aaron Hart.
 Enoch Ketcham.
 Benjamin Hoff, ordained 1829; born Sept. 15, 1791; died Sept. 7, 1838.
 Daniel H. Hart, born 1796; died September 28, 1842.
 Andrew Titus, born 1788; died December 25, 1849.
 Reuben Titus.
 George Woolsey, ordained April 16, 1843.
 James Burroughs, ordained January 5, 1845.
 Jonathan Smith Hart, ordained March 24, 1850.
 Daniel C. Titus, " March 6, 1864.
 John S. Vancleve, " " "
 Augustus Frisbie, " " "
 Jonathan V. Blackwell, " " "
 David G. Baldwin, " " "

It was in the early part of Mr. Rue's ministry that the congregation became incorporated under the General Law of the State. The record is as follows:

September 30, 1786.

A number of members of the First Presbyterian Church, of the Township of Hopewell, met at the Meeting House in Pennington and proceeded to elect Trustees for s^d church, at which time and place the following men were chosen, viz.:

JOHN WELLING, JR.,
 JOHN SMITH, ESQ.,
 JOHN P. HUNT,
 AMOS MOORE,
 STEPHEN BURROWES, JR.,
 NATHANIEL HART,
 HEZEKIAH S. WOODRUFF.

Oct. 4th the above^d Trustees met at Mr. Henry Baker's, in s^d Township, at which time and place they each took and subscribed the oaths directed by an Act of the Legislature, made and provided for that purpose, and immediately proceeded to make choice of a President, when John Welling, Jr., was unanimously chosen to that office. And at the

same time drew a certificate to certify the name of the church, which is as follows, viz. :

We, the Subscribers, being duly elected agreeably to a Law in that case made and provided, do assume the name of

THE TRUSTEES OF THE FIRST PRESBYTERIAN CHURCH OF THE TOWNSHIP OF HOPEWELL, in the county of Hunterdon, in the state of New Jersey.

Witness our hands and seals, this 4th day of October, 1786 :

JOHN WELLING, JR.,
JOHN SMITH, ESQ.,
STEPHEN BURROWES, JR.,
AMOS MOORE,
JOHN P. HUNT,
NATHANIEL HART,
HEZEKIAH S. WOODRUFF,

which certificate was recorded, October 5, A.D., 1786, in the Registry of Deeds, &c., for the County of Hunterdon, page 135.

We here add the names of Trustees elected since that date :

Nathan Hunt, April 5, 1788.	John G. Muirheid, March 1, 1834.
Henry Baker, April 6, 1790.	Garret J. Schenck, " 28, 1838.
John Hunt, " "	C. L. Wyncoop, " "
John Muirheid, " "	George Woolsey, " 29, 1841.
John Vanclere, " "	Asa Hunt, " "
Ephraim Woolsey, Sr., Apr. 7, 1800.	Stephen B. Smith, " 29, 1847.
Enoch Hunt, " "	Wm. D. Blackwell, " "
Stephen Titus, " "	Jonathan S. Hart, " "
Jesse Hunt, April 6, 1801.	George R. Cook,
Jesse Moore, April 1, 1806.	Ephraim Woolsey,
Stephen Hunt, April, 1806.	John Ellis Burd,
John Carpenter, April 6, 1807.	Benjamin S. Holt, March 29, 1848.
James Stevenson, March 28, 1808.	John V. Terhune, " 25, 1861.
Enoch Ketcham, " 1808.	Jonathan V. Blackwell, " "
Edmund Roberts, " 26, 1810.	William B. Muirheid, " 26, 1866.
George Muirheid, " 31, 1817.	Archibald Updike, " 25, 1867.
Samuel Moore, " "	John G. Muirheid, Jr. " "
Charles Welling, " "	Henry B. Perrine, " 23, 1868.
Aaron Hart, " "	Daniel C. Titus, " "
Josiah Hart, " "	Samuel B. Ketcham, " 30, 1874.
Andrew Titus, " 30, 1829.	Ralph Ege, " "
Joseph Titus, " "	

THE NEW SIDE PRESBYTERIAN CHURCH
OF
MAIDENHEAD AND HOPEWELL.

ONE mile west of Pennington there is a graveyard on which once stood a Presbyterian church, and where a Presbyterian minister lies buried. This naturally excites inquiries, which it is now proposed to answer.

In the year 1741, the Presbyterian Church in this country was rent asunder, the two parties being known as *Old Side* and *New Side*. The cause was not any difference in either doctrine or church polity—for all adhered to the Westminster Confession and Catechisms—but in a difference of opinion as to thorough preparation of candidates for the ministry, and certain new measures in the conduct of revivals. The leader in this division was a minister of undoubted piety, orthodoxy and talent, but of great impetuosity of temper, ardor, and force of will, the Rev. Gilbert Tennent, then pastor of the church in New Brunswick. He was one of the most noted revival preachers of that day. But his zeal out-running his judgment, he censured in no measured terms his brethren who did not fully sympathize with him, and join in his course of action. His sermon at Nottingham, Pa., in 1740, “On the Danger of an Unconverted Ministry,” gave deserved offence. He denounced some of the best men in the church as unconverted, wolves in

sheep's clothing, whited sepulchres, and plastered hypocrites, and encouraged his friends to obtrude into the congregations and pulpits of such as in his view were not faithful to the souls of professors and non-professors. At the same time, he and his associates were dissatisfied with a rule of Synod requiring that candidates for the ministry should be examined by a committee of Synod before their licensure could be accepted as valid. Mr. Tennent and his friends claimed to be the only advocates of revivals, which *allegation was not true*. The Old Side men sought only to prevent the introduction into the ministry of men insufficiently educated, and to have "All things done decently and in order." The feeling was so intense, the war of words so fierce, and the misapprehension so great, that schism was inevitable. The first church disturbed by this controversy was this of "Maidenhead and Hopewell." We give in full the minutes in this case :

At a meeting of the Presbytery of Philadelphia pro re natâ at Maidenhead, March 14th, 1737-8, ubi post preces sederunt Mr. J. Andrews, Mr. Rob^t Cross, Mr. Rich^d Treat, Mr. Hugh Carlile and Mr. David Cowell, Mr. Cross chosen Moderator, and Mr. Treat clerk.

The Presb^y having met at the application of the people of Maidenhead and Hopewell in order to clear their way for the settlement of the gospel ministry among them, they heard all parties at large in what they had to say respecting that affair, and there being a considerable number that insisted upon the trial of another candidate besides Mr. Guild before they come to a determination about any one particular man, after much discourse those that were well satisfied with Mr. Guild condescended, in view of the good and peace of the whole, to the motion of trying another for the space of three months, which three months are to commence at the expiration of the present agreement of said people with Mr. Guild, or as soon as such candidate or probationer can be procured after said time: provided that the said persons, that are desirous of this new trial, be at the whole charge of bringing said probationer hither; which said persons have consented to. So that, upon the whole, presbytery agrees and concurs with this proposal of making trial of another

man besides Mr. Guild as the likeliest way in order to their settlement, and have also agreed to join with the people in inviting Mr. James Davenport being the person proposed to come and help them.

Concluded with prayer.

N. B. The evening following the ministers drew up a letter to Mr. Davenport, and left it with the people to be conveyed by the messengers that shall be sent to them.

The effort to obtain the services of the Rev. James Davenport failed, for he received and accepted a call to the church of Suffolk, Long Island, where he was ordained and installed, October 26, 1738. In the meantime,

The Presbytery of Philadelphia met Sep. 19, 1738 pro re nata at Philadelphia. Whereas the Pres^y did in some former sessions give a liberty, with proper restrictions, to the people of Maidenhead and Hopewell, to call any orderly and regular candidate in order to have a trial of his gifts and abilities for settlement; and whereas, pursuant to said grant, the said people invited Mr. Rowland to come and preach to them for a suitable time, and Mr. Rowland did preach to them on the last Lord's day. The Presb^y being informed that Mr. Rowland has not complied with the order of the last Synod relating to the examination of students by a commission of Synod appointed for that end, was hastily passed over in his trials by the Presb^y of New Brunswick in direct opposition to said order of Synod, and Mr. Rowland had information of Mr. Cowell of the irregularity of his licensing, advising him not to preach at Hopewell at s^d time, and he not attending the Pres^y although he knew of this time of its meeting—upon which considerations the Presb^y unanimously concludes they can't accept of Mr. Rowland as an orderly licensed preacher, nor approve of his preaching any more among said people of Hopewell and Maidenhead, or in any other of the vacancies within our bounds until his way be cleared by complying with the order of Synod aforesaid, and order that a letter be sent both to Mr. Rowland and the people aforesaid with a copy of this minute.

20th day at 9 o'clock A. M. P. P. Sed^t qui supra.

The letters ordered to be writ to Mr. Rowland and the people of Maidenhead and Hopewell were bro't in and approved and ordered to be transcribed and sent to them by the Moderator.

The Presbytery of Philadelphia met at Neshiminy October 26, 1738, makes the following record :

A supplication was brought into the Presb^y from some people of the congregation of Hopewell and Maidenhead requesting that they might be erected into a separate society of themselves, containing also the reasons to support their request, and also a paper of subscriptions from the other part of that congregation, and both parties adding what they thought proper, were heard at length in reference to the contents of said supplication,—and also the matter was debated among the members of the Presb^y. At last it was agreed that inasmuch as the Presb^y judge it their duty and business that whenever new erections are made, they take particular care that the old standing congregations be not hurt or ruined thereby—to prevent this, it was agreed to ask s^d supplicants whether they owned the authority and would submit to the determination of the Presb^y in case they could not agree about the seat of a new meeting-house for s^d supplicants, when they shall be erected,—which question when proposed occasioned considerable reasoning between parties. At last it was by all parties agreed to, and promised that when erected they should endeavor to agree among themselves about a place for said meeting-house, that is to say a place about which a majority of the *old* congregation of Hopewell and Maidenhead and also a majority of s^d designed new erection shall agree. But in case they cannot so agree, that then the final determination concerning the place of s^d meeting-house shall again be remitted to the Presb^y, who shall at a convenient time meet upon the place and so finally determine as they shall find it reasonable, which abovesaid proposal was read publicly and submitted unto by both parties, viz. by those in behalf of the supplicants for the new erection Benjamin Stevens, John Anderson, Sam^l Hunt and Joseph Birt—by those in behalf of the old congregation Enoch Armitage, Thomes Burrows, Edward Hart and Timothy Baker,—and then the Presb^y proceeded to erect s^d supplicants into a separate congregation or society, which was done unanimously.

A supplication from s^d new erection was bro't into the Presb^y requesting to be set off from this Presb^y that they might joyn the Pres^y of New Brunswick. The Presb^y taking the affair under consideration, do judge that inasmuch as their engagements before mentioned are not yet fulfilled, they cannot consent to set them off from this Presb^y for the present, but if the business with respect to the setting of their house be accomplished to satisfaction, the Presb^y will be ready upon their application to them to take their request under consideration.

At the meeting of Philadelphia Synod in May, 1739, Mr. Gilbert Tennent and his friends protested against the rule in reference to the examination of candidates; severe censures were passed on the Presbytery of New

Brunswick for licensing Mr. Rowland in violation of the order of Synod; the New Side people of Hopewell and Maidenhead were rebuked for their course of action, and the following language used :

The Synod do judge that the said people have behaved with great indecency towards their Presb^y by their unmannerly reflections and unjust aspersions, both upon the Synod and the Presbytery, and that they have acted very disorderly in improving Mr. Rowland as a preacher among them, when they were advised by the Presbytery that he was not to be esteemed and improved as an orderly candidate for the ministry; and the Synod do wholly disallow the said complainants being erected into a new congregation until they do first submit to the determination of the place for erecting a new meeting-house to their Presbytery, as was formerly agreed between them and their neighbors as a condition of their being a separate congregation. The overture was approved by a great majority. And it is further ordered by the Synod, That when the Presbytery of Philadelphia meet at Hopewell and Maidenhead to fix the place of a new meeting-house, they shall call the following correspondents Messrs. John Pierson, John Nuttman, Samuel Blair, Aaron Burr, Nathaniel Hubbell and Eleazar Wales.

From this time we find nothing of this "new erection" until May 29th, 1742, when they applied to the Presbytery of New Brunswick for supplies. October 12th, 1743, Rev. James Davenport being at this Presbytery, this people applied to have him settled as their minister. The Presbytery, however, upon conversation with him, judged that he had not retracted all his errors, and therefore that the way was not clear for his settlement, but gave them permission to employ him as stated supply until May, 1744. They sought, September 12th, 1744, for the services of the Rev. *John Graham*, of Southbury, Connecticut, but failed.

In a letter from the Rev. William Tennent, of Freehold, to Mr. Prince, of Boston, in *Gillies' Historical Collections*, under date of October 11th, 1744, he says:

About four weeks since, at the invitation of the people and desire of our Presbytery, I gathered a church and celebrated the Lord's Supper at a newly-erected congregation in the towns of Maidenhead and Hopewell.

Perhaps it was about this time that their house of worship was built, and a formal organization given to the church. On May 28th, 1745, they applied for the ministerial services of the Rev. Daniel Lawrence, and September 19th, 1745, sent in a call for him, which he "*had not* the clearness to accept;" and on the 21st of May, 1746, the application was renewed, but nothing permanent was secured. It was at this date that Mr. Davenport was received into the Presbytery, of which this is the record :

Mr. James Davenport, an ordained minister, having been for some time past preaching the gospel within our bounds, and being likely to abide still longer among us, made application to the Pres^y for admittance as a member with us; and having signified his satisfaction and consent to the doctrines contained in the Westminster Confession of Faith, and catechisms received by us, together with our plan of government, so far as he has had opportunity of inspecting into it, he was thereupon readily received as a stated member.

At the same date, May 21st, 1746 :

The Presbytery, considering the broken state of the towns of Hopewell and Maidenhead, with respect to their religious affairs, as being two distinct congregations, and being desirous that said congregations might be united into one under one minister, if any means can be found to accomplish it, the Pres^y, after much consideration and discourse upon s^d affair, came into this conclusion that for a committee of the Presbytery, with correspondents from the New York Pres^y, to meet at Hopewell, and treat with Mr. Guild and both congregations upon the subject, is the most likely means for it; and accordingly appoint Mr. Gilbert Tennent, Mr. Wm. Tennent, Mr. Beatty, Mr. M'Knight and Treat, to be a committee of Pres^y to meet at Hopewell the third Wednesday of June, and do invite Messieurs Dickinson, Pierson, Burr, and Brainard, as correspondents to meet with them at s^d time and place, to consult about and assist in that important affair.

Maidenhead, October 15th, 1746. The committee appointed to meet at Hopewell met according to appointment, with correspondents, but

finding it at that time impracticable to accomplish the design of their meeting, judged it best not to proceed in the affair.

October 12th, 1748, a call was brought into Presbytery for Rev. Timothy Allen. He was never installed, although he resided on the parsonage and preached for them about three and a-half years, to May 27th, 1752. It is stated that there were several difficulties in the way, and "in the meantime they exhort all concerned to consult the things that make for peace." Several ineffectual efforts were made to bring matters into such a state as would justify Mr. Allen in accepting this call.

On the 30th of October, 1753, the Rev. James Davenport having been dismissed by the Presbytery of New Castle, on condition of his settlement with the people of Maidenhead and Hopewell, was received; and on the 31st the call put into his hands, and he declared his acceptance. Messrs. Wm. Tennent, Chas. M'Knight, Israel Read, Thos. Lewis and Eliab Byram, were appointed to attend on the installment, and Mr. Tennent to preside. It was recommended that within the compass of five years this people add five pounds to Mr. Davenport's salary, until it reach seventy pounds per annum.

At Freehold, May 28th, 1754, this committee reported to Presbytery that on the 26th of December, 1753, they met on the spot, and finding things not ripe for settlement, through the manifest neglect of the people, could not proceed in the affair.

The Presb^y do hereupon judge the conduct of said people to be highly abusive, both to the Pres^y and to Mr. Davenport; but s^d people having made some just reflections upon their conduct, and again presenting a call to Mr. Davenport, he declared his acceptance of it. A committee was appointed to instal him on the 27th of October. Mr. Lewis was ap-

pointed to preach at Hopewell on the Sabbath previous, to prepare the way for s^d instalment; also, in consideration of the disappointment and damage sustained by the delay of the instalment of Mr. Davenport through the default of the people of Hopewell and Maidenhead, the Pres^y do order that s^d people advance Mr. Davenport's salary to £70 per annum two years sooner than was recommended to them by the last Pres^y, also the Pres^y do recommend to the people of Maidenhead that they follow the example of the people of Hopewell in respect to half-yearly payments of salary to Mr. Davenport.

The report of the installing committee was as follows:

October 22d, 1854. The committee met at Hopewell according to appointment for the instalment of the Rev. Mr. James Davenport. Ministers present: Messrs. Wm. Tennent and Chas. M^cKnight. Ministers absent: Messrs. Thos. Lewis and Israel Read. Mr. Tennent preached a sermon from Acts 25: 18; after which, finding the way clear, they installed Mr. Davenport as their pastor.

May 31st, 1757, the Maidenhead people asked to be discharged from the pastoral relation to Mr. Davenport. The request was granted. June 30th, 1757, the Hopewell people urged the same request. A committee was appointed to consider the matter, but they did not act, because the parties appearing had not been chosen by the congregation to act as their representatives. This matter engaged the attention of Presbytery at several subsequent meetings; but before it was issued, God took his servant home.

June 13th, 1758, the Rev. Thomas Lewis was called by this same people. The matter was considered at five other meetings of Presbytery besides this, but without favorable result.

April 28th, 1761, Mr. Parkhurst, Mr. Smith, and Mr. M^cKnight were appointed supplies, and on 11th October, 1763, the Rev. Enoch Green was appointed a supply. It was at this very date that the acre of ground on which the New Side Church stood was con-

veyed to ten trustees, for the sum of four pounds, "to the proper use and behoof of a new erected congregation belonging to New Brunswick Presbytery." This step was taken in the hope that the Rev: Enoch Green would receive and accept a call to settle as pastor. This matter of a call was brought up at every meeting of the Presbytery for about three years, but no satisfactory arrangement could be made. The last instance of an application for supplies was October 21st and 23d, 1766, at which time an arrangement for four Sabbaths after the latter date was concluded. It was early in this year that the new brick church at Pennington was opened, and there remained but an extremely feeble minority, and that for only a short period, to perpetuate the schism. About the time of the American Revolution that house began to be used as a preaching place by Methodist ministers of the Trenton circuit. The ground had also been appropriated for burial purposes, and so continues to this day. The house was taken down in 1826, at the time of the erection of the first Methodist Episcopal Church in the village (the building now occupied as a dwelling by Aaron S. Laning, Esq.). The only relic of that old church is a sun-dial on the south side of the M. E. Conference Seminary of New Jersey at Pennington.

This people had a chequered and painful history for nearly forty years. They met with unusual difficulty in raising funds for pastor or parsonage. They were much of the time dependent on the pastors of the Presbytery for supplies. At different meetings, as the extracts from the minutes show, they presented calls, that were declined, to Messrs. John Rowland, Timothy Allen, Daniel Lawrence, Thomas Lewis, Samuel Park-

hurst and Enoch Green; and they were served occasionally by Messrs. John Graham, William Robinson, Henry Martin and James McCrea, and by Messrs. Hunter and Lamb. The only minister who was ever installed over them as pastor was the Rev. James Davenport, and at the time of his death steps had already been taken for severing this tie.

It may well be said that one of the greatest miracles of Christianity is that it has survived the fierce disputes and conflicts among its professors. That good and conscientious men should, in the excitement and war of words, in the name of the gentle and loving Prince of Peace, become the victims of intense prejudice, and employ caricature, misrepresentation, denunciation, and the most reproachful epithets, is a painful commentary on the weakness of human nature, and shows the necessity of applying the apostolic injunction, "Let not your good be evil spoken of." Schism is always to be deprecated. This breaking up of the visible Church into hundreds of fragments, each more anxious to win from the other than to bring souls to Christ, should cease everywhere, and untiring effort should be put forth to break down, or rather melt down, the walls that separate the true friends of Christ. Let there be "the unity of the Spirit in the bond of peace," and the "love which never faileth," however it may be as to names and outward organizations. The existence of sects is a fruit and evidence of human depravity, and the bigotry, fanaticism, proselytism, pious frauds and carnal strategy which follow in the train are deplorable. It was well said by Paul, "Whereas there are strifes and divisions among you, are ye not carnal?"

It is yet more unfortunate that these conflicts should so often come in to mar some of the most glorious dis-

plays of divine power in the conversion of sinners. This is the policy of the prince of darkness to arrest the progress of the work. So it was when the Rev. James Davenport was flying from place to place in New England and on Long Island, proclaiming of faithful, laborious pastors that they were unconverted men, and exhorting the people not to listen to them as spiritual teachers—in fact doing and saying what he could not review, except with deep regret and penitential sorrow.

The Rev. James Davenport was the son of the Rev. John Davenport, of Stamford, Connecticut, and grandson of the Rev. John Davenport, father of the New Haven Colony; born at Stamford, 1710; graduated at Yale, 1732. He was ordained and installed pastor of the Presbyterian Church of Suffolk, Long Island, October 26, 1738. His relation continued until 1744; but that interval of between five and six years was marked by some of the most extravagant and erratic proceedings which were ever appendages of revival scenes. His retractation in full is printed in Dr. Sprague's *Annals*, and need not be copied. During the last years of his life he was quiet, meek and humble, content to labor in obscurity with the small number who continued at Maidenhead and Hopewell to adhere to the New Side. He did not live to participate in the happy reunion of the divided Presbyterian Church in 1758, although he had seen it foreshadowed in the famous "Irenicum Ecclesiasticum" of the Rev. Gilbert Tennent, in 1749.

He died at the New Side parsonage (the property of the late John Cain, in Hopewell, near the Lawrence line), November 10, 1757. His age on the tombstone covering his remains is given as forty; it should

be forty-seven. In the midst of that little churchyard, one mile west of Pennington, you may read this inscription :

IN MEMORY OF
The Rev. JAMES DAVENPORT,
who departed this life
Nov. 10, 1757,
Aged 40 years.

O, Davenport! a Seraph once in clay—
A brighter Seraph now in heavenly day—
How glowed thy Heart with sacred love and zeal;
How like to that thy kindred Angels feel.
Clothed in humility thy virtues shone
In every Eye illustrious but thine own;
How like thy Master, on whose friendly Breast
Thou oft has leaned and shall forever rest.

By his side lies his widow, who survived him over thirty years:

IN
MEMORY OF
PARNEL, wife of
The Rev.
James Davenport,
who departed this life
August 21, 1789,
Aged 60 years.

Two children outlived them. The son, the Rev. John Davenport, was pastor of the Presbyterian Church of Deerfield, New Jersey, where he died. Elizabeth, the daughter, married Enos Kelsy, of Princeton, New Jersey, a merchant. Mr. and Mrs. Kelsy are buried in the Princeton Cemetery.

POSTSCRIPT.—The sources from which the facts and documents that make up this history are drawn are so numerous that they cannot well be recited.

EVERGREEN HALL.

DURING the year 1835 (and to some extent previous to that), some of the more enterprising citizens of Pennington consulted together with regard to the establishment of a Female Seminary, which might furnish the young ladies of the community with instruction in other branches than those usually taught in the public schools. The result was the organization of a stock company in 1836. The evidence of this is the following legal document, which is here copied in full :

Whereas, it has been signified to us the undersigned, that legal notice was given to the Association for constructing the Female Seminary of Pennington, to meet on the 18th of this instant, for the express purpose of choosing three Trustees to an institution for the promotion of learning in that village, at which time and place the persons so associated and assembled did proceed to elect by plurality of voices three Trustees to the same Association. And by the minutes of the meeting, under the signature of the President and Clerk respectively, it was also signified that the undersigned were elected Trustees of the same.

Now, therefore, we certify that this Institution for the promotion of learning takes and would be known by the name of the Female Seminary of Pennington. And for the guidance and government of all persons who are or may be concerned, this writing is to be recorded in due form of law in the Clerk's Office of the County of Hunterdon.

Given under our hands and seals this nineteenth day of March, in the year of our Lord One Thousand Eight Hundred and Thirty Six.

JOSEPH TITUS, [L. S.]

ISAAC WELLING, [L. S.]

ANDREW TITUS, [L. S.]

Rec^d Mar. 29, 1836, at the Clerk's Office in Hunterdon County, and recorded in Vol. 2 of Incorporations, &c. Farlee, Clk.

Besides the trustees above named, Dr Henry W. Blachly, Dr. Absalom Blachly, Dr. James B. M'Nair and other gentlemen were interested, and subscribed liberally. A lot was purchased and an excellent brick building erected by Augustine M. Vankirk, architect. The services of the wife of the Rev. George C. Hyde, from New England, were engaged, and the seminary was set in operation. For the first year, success seemed to crown the effort, but for some causes, now unknown, the principal left at the end of the year. This discouraging feature deterred many from subscribing additional stock sufficient to pay for the seminary edifice; the stock already paid in was voluntarily sacrificed, and Mr. Vankirk took the building on his own hands, to meet the cost of material and work.

While the property was held by Mr. Vankirk, for two or more years an excellent school was maintained by Roswell Howe, Esq., and two of his daughters. In the spring of 1841, having offered it for sale, it was bought by an association of gentlemen connected with the Presbyterian congregation of Pennington. Joseph Titus, of Titusville, assumed the payment of one-half the purchase-money, and the balance was made up by Asa Hunt, Aaron Hart, Sr., Rev. George Hale, Stephen B. Smith, Aaron Hart, Jr., J. Smith Hart, George Woolsey, Andrew Titus, Garret J. Schenck, and Ephraim Woolsey.

The Misses Scovel were employed to take charge of the department of instruction, and Mrs. Ann Reed of the boarding department. This arrangement continued until the month of November, 1842, when the young lady who was acting as principal accepted (as ladies have a right to do) a position for life as the

companion of a worthy gentleman who had won her affections.

. At this date began the labors of Miss Mary L. Hale, who eventually bought the property, and named it Evergreen Hall. Miss Hale continued in the discharge of active services as principal for twenty-seven years, having the aid of her two sisters after the spring of the year 1845. For about two years previous to the latter date, Mr. David N. Wiley superintended the boarding department. In consequence of the protracted and dangerous illness of one of the sisters, in connection with the death of another which had occurred a year or two previous, Miss Hale resolved, after the anniversary exercises in the summer of 1869, to discontinue the school for at least one year. At the end of that time, in July, 1870, Miss Wragge became the principal, and so continued for four years, with moderate success.

Miss Mary L. Hale resumed the charge of Evergreen Hall in September, 1874, and proposes to continue the work of education with such assistants as she may be able to obtain.

In the past there has been special effort to secure thoroughness in all the *fundamental branches* of education, while the languages, mathematics, sciences, and the ornamental branches, have received due attention. There has also been, without intermission, an earnest regard for the moral culture and the spiritual and eternal welfare of the pupils.

Not a little of the instruction has been entirely gratuitous; much of it at a greatly reduced price, and always at moderate charges, much below those of institutions of the same grade. The seminary was founded that it might be an instrument of good, and it has not been a

failure. It has been eminently a blessing, not only in Pennington and its vicinity, but to families widely scattered through our country and in foreign lands. Several of the graduates have married ministers of the gospel; some have gone out as missionaries to the heathen, and others have done themselves and their teachers credit by their usefulness in the spheres they have been called to occupy.

That this institution may yet prosper, the fervent prayers and earnest co-operation of the Christian people of the Pennington congregation are solicited.

SUBSCRIPTIONS FOR REBUILDING THE CHURCH, 1874-75.

The following record of the offerings of the donors to replace the church that was burnt down in January, 1874, is due to those who gave, and to others also, as an example of a prompt answer to a call of God for free-will offerings:

George Woolsey,	\$1100 00	Daniel C. Titus,	\$350 00
John Smith Hunt,	1000 00	Archibald Updike,	325 00
Joseph A. Frisbie,	1104 50	John Stevenson Hunt,	300 00
C. H. & H. P. Muirheid,		George Laning & Sons,	380 00
for Bell, \$371 58		Theod. F. Titus,	310 00
Cash, 740 00	1111 58	Reuben Titus, Jr.,	250 00
Enoch Ketcham, N. Y.,	1000 00	H. P. & E. L. Welling,	300 00
Wm. Harrison Muirheid,	180 00	David B. Burd,	225 00
John G. Muirheid,	240 00	Aaron Hart,	200 00
Sallie Muirheid,	150 00	John S. Vancleve,	200 00
E. M. Titus,	15 00	Reuben Titus, Sr.,	225 00
John Ogden,	200 00	Henry J. Blackwell,	250 00
Wm. B. Muirheid,	200 00	Azariah Hunt,	200 00
Rev. Daniel R. Foster,	700 00	William C. Lewis,	200 00
John E. Burd,	600 00	Lizzie M'Lenahan,	225 00
Samuel B. Ketcham,	650 00	William Pomyea,	125 00
Catharine Ketcham,	450 00	Jesse Atchley,	125 00
Geo. W. Ketcham, Newark,	50 00	Joseph Pierson Blackwell,	110 00
Wm. Smith Ketcham, "	500 00	John Phillips Hart,	105 00
Louisa Ketcham,	100 00	John H. Drake,	100 00
Mary M. Ketcham,	60 00	Susan Chamberlain,	100 00
Maggie S. Ketcham,	60 00	Sarah S. Vannoy,	100 00
Henry B. Perrise,	580 00	John L. Phillips,	100 00
Isaac Voorhees,	525 00	Elizabeth Wiley,	100 00
Enoch A. Titus,	500 00	J. E. Parker,	150 00
Timothy H. Hunt,	550 00	Moses H. Burroughs,	150 00
Andrew Ege,	500 00	Enoch Armitage Blackwell,	100 00
Enoch Blackwell,	500 00	John H. E. Bake,	100 00
Joseph H. Golden,	300 00	Charles T. Blackwell,	100 00
Ralph Ege,	300 00	John Fleming,	100 00
Mary Lay Hale,	300 00	William B. Curtis,	100 00
Rev. George Hale, D.D.,	300 00	Hannah Atchley,	100 00
George Hale, Jr., M.D.	25 00	R. S. Leaming,	100 00

Louisa Updike,	\$100 00	Gideon B. Burd,	\$20 00
S. Moore Hart,	100 00	Reuben H. Burd,	10 00
Abigail Hart,	50 00	Mary Brown,	10 00
Israel Hart,	100 00	Charles Schenck,	10 00
Levi T. Atchley,	100 00	Elizabeth Stout,	18 00
Aaron V. Stout,	100 00	William Hoppock,	5 00
George H. Titus,	100 00	Hannah Herron,	10 00
Hannah Moore,	50 00	Eliza Drake,	10 00
Nathaniel Hart,	50 00	Georgianna Ycung,	5 00
Edward Updike,	25 00	Jesse M. Temple,	10 00
William L. Burroughs,	85 00	Ida Hart,	20 00
Joseph B. Wiggins,	25 00	H. Welling Stout,	10 00
M. A. Wragg,	30 00	Ralph Phillips,	10 00
Hezekiah Anderson,	50 00	Robert H. Drake,	10 00
Asa Titus Hart,	25 00	Ralph S. Hart,	10 00
Isaac Primmer,	30 00	Elias Skillman,	10 00
Elizabeth Drake,	50 00	Noah H. Tindall,	30 00
Moses Stout Drake,	30 00	A. Titus Atchley,	15 00
Thomas Holcombe,	50 00	Sophia Harvey,	20 00
Furman D. Updike,	25 00	George Updike,	10 00
Wm. P. Manners,	50 00	Gertrude Taylor,	15 00
Samuel C. Cornell,	25 00	Wesley B. Taylor,	10 00
Anne C. Blackwell,	25 00	Elizabeth Temple,	10 00
William H. Moore,	25 00	Hannah M'Clellan,	30 00
Mary D. Coryell,	20 00	Lucinda Hurley,	5 00
William Morris Titus,	20 00	Daniel Hurley,	5 00
Hannah Titus,	30 00	James R. Bergen,	25 00
Rachel Updike,	5 00	Emma K. Titus,	10 00
Thomas P. Moore,	50 00	L. V. D. Schenck,	15 00
George R. Cooke,	48 50	E. L. Cheeseman,	10 00
David Chatten,	5 00	Sarah Wilgus,	15 00
Jonathan Anderson,	10 00	Phoebe Titus,	15 00
Isaac Hawkins,	10 00	Abbie Beakes,	10 00
Susan Whitenach,	10 00	Stephen H. Golden,	5 00
Robert H. Drake,	15 00	Asa H. Drake,	25 00
Richard Brewer Hunt,	3 00	Annie A. Schenck,	10 00
Keturah Phillips,	10 00	George A. Hill,	20 00
R. Lavinia Hart,	10 00	Benj. S. Hill,	10 00
F. W. Swan,	25 00	Emma A. Titus,	5 00
Crook S. Conrad,	20 00	Isaac V. C. Wychoff,	5 00
G. Frelinghuysen Cook,	20 00	James V. Wilson,	5 00
P. S. Hoagland,	15 00	Joshua L. Allen,	5 00
Anthony Reed, Jr.,	10 00	Sedgewick F. Sharpe,	5 00
Alfred S. Burd,	5 00	J. A. Dilks,	10 00

George S. Woolsey,	\$5 00	A. J. Drexel,	Phila.,	\$25 00
William K. Burd,	25 00	Geo. W. Childs,	"	20 00
George Anderson,	5 00	Miss Susan Dickson,	"	80 00
Dr. S. M. Hamill, Lawrence,	75 00	Levi Knowles,	"	50 00
Rebecca Corwine,	10 00	Ashbel Welch,	Lambertville,	150 00
Wm. H. H. Warman,	10 00	Elizabeth Seabrook,	"	10 00
Ellen Vandyke,	25 00	James D. Stryker,	"	50 00
Jonathan S. Bunn,	1 00	G. Williams,	"	10 00
A. P. Voorhees,	5 00	C. Frank Moore,	"	10 00
David C. Udy,	5 00	S. S. Holcombe,	"	10 00
J. P. Bobb,	10 00	Augustus C. Barber,	"	10 00
Jacob Dilts,	5 00	A. H. Holcombe,	"	10 00
Lizzie Woolsey,	5 00	Jacob Servis,	"	5 00
J. J. Leming,	5 00	Charles V. Holcombe,	"	15 00
Jacob Jaffer,	2 00	William E. Stryker,	"	5 00
Benj. S. Drake,	5 00	Cornelia Bowne,	"	5 00
John Blackwell,	25 00	J. A. Anderson,	"	30 00
Rachel Page,	10 00	Jane Hart,	"	10 00
Mary C. Page,	5 00	Ann E. Weelen,	"	25 00
Sarah Furman,	5 00	E. S. M'Ivain,	Ewing,	25 00
Julia Furman,	5 00	John R. Hendrickson,	"	50 00
Charles Hart,	5 00	William Matthews,	"	2 00
Amos Furman,	5 00	William Hendrickson,	"	5 00
Livingston H. Titus,	25 00	Orin B. Faussett,	"	25 00
Mrs. Charles T. Blackwell,	20 00	Jacob Maple,	"	5 00
Mrs. Matilda Furman,	20 00	E. Webster Lanning,	"	10 00
John Handony,	2 00	Thomas Crozer,	"	5 00
L. J. Titus,	10 00	Eben'r R. Hendrickson,	"	5 00
Charles H. Blackwell,	10 00	Samuel T. Atchley,	"	10 00
Mrs. John Golden,	2 00	William H. Cox,	"	5 00
Manning D. Scudder,	5 00	Eliza L. Hendrickson,	"	25 00
Abner Lemming,	10 00	Randolph S. Hunt,	"	10 00
Wilson Hunt,	25 00	Alfred Muirheid,	"	25 00
		William A. Hough,	"	25 00
		Amos Reeder,	"	25 00
		James B. Green,	"	15 00
		Alexander B. Green,	"	25 00
		Joseph Swartzlander,	"	5 00
		James A. Hendrickson,	"	5 00
		Armitage Green & Bro.	"	5 00
		Paul Tulane,	Princeton,	100 00
		C. O. Hudnut,	"	10 00
		John V. Terhune,	"	10 00
		Hon. H. W. Green,	Trenton,	300 00
		Ephraim Woolsey,	"	100 00

Children's List.

Joseph G. Muirheid,	5 00
S. H. Titus,	2 00
Charles M. Titus,	2 00
Hartley Updike,	3 00
L. & A. Updike,	1 00
Benj. F. Taylor,	2 00
Charles Cheeseman,	1 00
Rosalie C. Titus,	5 00
Mary Titus,	2 00
Allen Anderson,	62

Samuel R. Smith, Trenton,	\$100 00	Hon. Jno. T. Nixon, Trenton,	\$50 00
Samuel Roberts,	" 50 00	Peter Katzenbach,	" 25 00
Edmund Roberts,	" 25 00	John S. Noble,	" 50 00
Hon. A. G. Richey,	" 100 00	William Dolton,	" 25 00
Caleb S. Green, Esq.	" 100 00	Alexander Dunn,	" 25 00
Dr. W. W. L. Phillips,	" 25 00	William R. Titus,	" 50 00
H. G. Scudder,	" 50 00	Miller & Wiley,	" 25 00
George S. Green,	" 50 00	David Shaw,	" 5 00
Hon. E. W. Scudder,	" 100 00	Charles Baker,	" 5 00
Benjamin Fish,	" 50 00	J. R. Freese,	" 10 00
E. B. Fuller,	" 100 00	Albert D. Smith,	" 10 00
Joseph G. Brearley,	" 50 00	J. F. Stakert,	" 120 00
Jonathan Stewart,	" 150 00	B. Ridgeway,	" 100 00
William J. Owens,	" 25 00	Murphy & Bechtel,	" 10 00
Barker Gummere,	" 100 00		

In addition to the above there were received by the Treasurer from the Ladies' Funds, from Harvest Homes, from the collection on Dedication Day, and various other sources, \$2,378 00.

ERRATA.

On page 3, among the Elders, for John Smith Hart
read JOHN SMITH HUNT.

On page 111, for Neshiminy read NESHAMINY.

On page 125, for William B. Curtis read WILLIAM B.
CURLIS.

On page 126, for L. V. D. Schenck read P. V. D.
SCHENCK.
