## A DISCOURSE

ON THE HISTORY OF THE

Second Presbyterian Church,

OF

#### PRINCETON, N. J.

BY THE

REV. JOHN T. DUFFIELD, D.D.

DELIVERED JULY 9th, 1876.

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#### PRINCETON, N. J., JULY 10, 1876.

#### REV. JOHN T. DUFFIELD, D.D. Dear Sit,

Permit us in this way to express our very high appreciation of the discourse which you delivered yesterday on the history of the Second Presbyterian Church, and to tender you our thanks for the valuable service thereby rendered to the Church. This service will be increased, in our judgment, by your consent to the publication of the discourse, which we earnestly ask.

Yours very respectfully,

JAMES C. MOFFAT, CHAS. A. AIKEN, A. L. ROWLAND, P. J. WILSON, J. T. L. ANDERSON, D. M. HALLIDAY, E. ALLEN, GEORGE MACLOSKIE, F. VINTON, WM. J. GIBBY.

PRINCETON, N. J., JULY 14, 1876. Rev. James C. Moffat, D.D., and others,

Dear Brethren,

Your request for the publication of the Historical Discourse, delivered by invitation of the Session of the Second Presbyterian Church, I do not feel at liberty to decline. Accept my thanks for the kind terms in which the request is communicated.

> Yours in the fellowship of the Gospel, JOHN T. DUFFIELD.

### DISCOURSE.

" Walk about Zion, and go round about her; tell the towers thereof.

Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following."—PSALM XLVIII, 13–14.

The appointment of the special service in which we engage to-day, was dictated alike by patriotism and by piety. The advent of this interesting year was hailed by every lover of his country with an unwonted thrill of emotion, and every patriotic heart responds to the sentiment which would signalize, by appropriate memorial observances, an epoch so notable in our country's history. As we enter on a new cycle of our national existence, it is meet that we should review the past, and render due honour to the statesmen by whose wisdom this government was founded, and to the heroes by whose valour it was defended. It is meet that through the press and on the platform, by the pen now mightier than the sword—and by the tongue of the living orator, we should render conspicuous, for our own future guidance, and for the guidance of other nations, those distinctive principles of government, which, however they may have been elsewhere asserted, have here for the first time found practical expression, giving vitality and form and power to our civil institutions—principles that with the certainty of the progress of time, and the germination of living seed when cast into fruitful soil, and the ultimate triumph of truth, shall sooner or later—it may be ere another century rolls round—revolutionize the political institutions of the world. It is meet that we should trace our country's progress from its small beginning to what it is this day, when "the little one has become a thousand and the small one a strong nation." It is meet that we should contemplate our national prosperity, and therein rejoice and in all suitable ways give expression to our joy.

And yet if we do all this and nothing more, we shall have come far short of fulfilling the whole duty—I may say, the main duty—which devolves upon us at this interesting epoch. It is an occasion, not merely for rejoicing but for thanksgiving, not merely for the indulgence of patriotic pride, but for the expression of devout gratitude—gratitude to the God of nations by whose special favor we enjoy peculiar blessings. By no might, nor power, nor wisdom of our own or of our fathers, have we attained to greatness and great privileges. To our God and the God of our fathers they are due and to Him we should render praise.

And further, at such a time as this, when our nation's history arrests the attention, not only of ourselves but of the civilized world, it becomes us as a Christian people to ponder the teachings of God's word respecting the philosophy of history—that no nation or kingdom however exalted and prosperous exists for its own sake ; that political privileges however precious, are not in themselves an end, but only a means to a more precious end ; that men everywhere—immortal men,—have higher and holier and more enduring interests than any that pertain to the life that now is ; that there is in this world and yet not of the world a kingdom, dear to the King of kings as "the apple of his eye "—which, as compared with other kingdoms, is in His esteem as "the lily among thorns "—and that the welfare of this kingdom is the rule by which the administration of God's government among men is determined, and the ultimate glory of this kingdom the end to which all His dispensations toward mankind are subordinate and subservient.

The only true philosophy of history is that which recognizes that the interests of Zion are paramount to all other earthly interests, and that secular events however interesting, however momentous—not excluding, but eminently including, the rise, progress, retrogression and downfall of nations—have their true significance and importance in their relation to the prosperity of that Church, which He, into whose hands all power in heaven and earth has been entrusted, has purchased with His precious blood.

What was Babylon at the acme of her pride and pomp and power, but the rod of Zion's king—the staff in His hand—for the chastisement of His chosen. And when this end, for which she had, for the time, been exalted among the nations was accomplished, the prediction of Israel's prophet was speedily fulfilled, and "Babylon, the glory of all lands, the beauty of the Chaldees' excellency," was swept from the earth and became as Sodom and Gomorrah, and remains so to this day. The captives in Babylon, hanging their harps on the willows, and weeping when they remembered Zion, were in God's sight of more account, and in the subsequent history of our race of more account, than were their proud oppressors—to whom the greater part of the then known world were in subjection.

History and prophecy conspire to teach that "the nation or kingdom which will not serve Zion shall perish."

Interesting, therefore, as is our civil history, and prominent as is our place to-day among the nations—with a dominion surpassing that of Nebuchadnezzar in all his glory —the history of the Church of God in this land transcends our secular history in importance, and the most precious interests of the nation are those which are identified with the progress of the Redeemer's kingdom.

The service, therefore, to which we are called to-day, is one eminently appropriate to the present epoch. The recommendation of the Chief Judicatory of our Church but reiterates the inspired exhortation of the Psalmist—" Walk about Zion and go round about her, tell the towers thereof; mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following."

It would be interesting and profitable for us to review the history of the Church of God in this land, marked as it has been by special tokens of the Divine favor no less notable than were displayed, when of old He led His chosen people "like a flock, by the hands of Moses and Aaron," "when he rebuked kings for their sakes, and said to the heathen, touch not mine anointed." It would be interesting and profitable to review the history of that branch of the Church in our land with which we are connected—to whose influence under God, the nation is probably more largely indebted than to any other single agency, for the civil and religious privileges in which we are to-day rejoicing.

It would be interesting and profitable to review the history of the Church in this community, which by the special favor of God has been throughout the century past as it is to-day, conspicuous among the "bulwarks" of Zion.

And yet our task on this occasion is a more humble one. It devolves on us to recite the history of our own particular organization—one of the youngest churches of our venerable Presbytery—a Benjamin in the family of Israel.

The question of organizing a Second Presbyterian Church in Princeton was under consideration for some time before the organization was effected.

The need of increased Church accommodations, to meet the then existing and especially the prospective demand, was acknowledged; but on the other hand, it was apprehended by some that two Presbyterian Churches could not be sustained in this community, and consequently, that the power and efficiency of Presbyterianism in Princeton would be weakened rather than strengthened by the organization of a Second Church. Doubt as to the proper locality for a new church edifice, in case a Second Church was organized, also contributed to delay the organization. For a number of years there had been a Sabbath School and an afternoon service, under the supervision of the Session of the Presbyterian Church, in the building in Queenston, erected on a lot given by John C. Schenck, Esq., to certain Trustees members of the Presbyterian Church—for the purposes mentioned; and it was urged by some that when the time came for the organization of a Second Church, it should occupy the building referred to. Others regarded this location as unsuitable.

In the fall of 1847, at a meeting of "The Ministers' Association "—an Association of the Presbyterian Ministers of Princeton, which met once a fortnight in Dr. Miller's study—the propriety of organizing a Second Presbyterian Church was considered, and it was concluded that the organization ought not to be longer delayed. Accordingly a public meeting of all interested was convened in Mercer Hall to consider the question, and to take such action as might be deemed expedient.

The propriety of taking immediate steps to effect the organization was advocated by Dr. Archibald Alexander, Dr. John Maclean, Dr. Benjamin H. Rice (Pastor of the First Church', and John F. Hageman, Esq. The result was an application to the Presbytery of New Brunswick at its meeting at Middletown Point, October 5th, 1847, to appoint a Committee to visit Princeton, and if " the way should be clear," to proceed to the organization of a Church, to be known as the Second Presbyterian Church of Princeton. The request was granted, and Drs. Hall, Hale and Henry were appointed the Committee. In the discharge of the duty assigned them, they met in Princeton in Mercer Hall, December 23, 1847, and organized into a Church the following twelve persons—John T. Robinson, Mrs. James H. Green, Wm. R. Murphy, Moore Baker, Mrs. Mary Ann

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Baker, Jacob Hubbard, Mrs. Jacob Hubbard, Mrs. Mary Murphy, Mrs. Elizabeth C. Allen, Mrs. Catherine Allen, from the First Presbyterian Church of Princeton, and John T. Duffield, from the Presbyterian Church of McConnellsburg, Pa. But four of the twelve members of the original organization survive to-day—Mrs. Jacob Hubbard, Mrs. Elizabeth C. Allen, Col. Wm. R. Murphy, and myself—and I may be permitted to mention that for some years my name has stood at the head of the roll of the living members of the Church.

There is one whose name does not appear in the original organization to whom the Second Presbyterian Church of Princeton is more largely indebted for its existence and the measure of prosperity it enjoys, than to any individual on its roll of members-I need scarcely say here that I refer to Dr. Maclean. By the recommendation of his brethren he associated himself with the new enterprise-" taking the oversight thereof." Devoting himself to its interests with his characteristic energy and liberality, he was regarded by all as its main stay and support, so that for many years this Church was known in the community as "Dr. Maclean's Church." We rejoice that "length of days "-wisdom's right-hand blessing-has been granted by our Heavenly Father to His faithful servant, and that he is permitted to share our congratulations to-day on the prosperity of this Church of which he was, under God, pre-eminently the founder.

At the organization of the Church, Col. (then Capt.) Wm. R. Murphy was elected Ruling Elder, and was ordained to the office on Sunday, Jan. 2, 1848, by the Rev. Symmes C. Henry, D.D. The Rev. George Bush was engaged as a Temporary Supply, and Mr. Jas. VanDeventer having generously offered the Church the use of Mercer Hall for one year gratuitously, religious services on the Sabbath were commenced in that place and continued to be held there for more than two years. A Sabbath School, of which I was elected Superintendent, was also organized and met regularly in Mercer Hall.

A congregational meeting for the election of a Pastor was held in Mercer Hall, Feb. 9, 1848. Dr. Archibald Alexander—who always manifested a deep interest in the welfare of the Second Church—presided at this meeting. Dr. Archibald Alexander, Jr., was Secretary. Prof. Wm. H. Green, at that time Assistant Teacher of Hebrew in the Seminary, was unanimously elected Pastor; and as an indication of the pecuniary feebleness of the Church in its infancy, it may be proper to mention that the salary of the Pastor was \$300. Prof. Green was never installed as Pastor, but for about a year and a half discharged the duties of the Pastoral Office as Stated Supply.

A short time before the Second Church was organized a prayer meeting, conducted by students of the Theological Seminary, was commenced in a school-room in the house now occupied by the Rev. A. S. Colton. Prof. Green took charge of this service when he entered on his duties as Supply of the Second Church. The special presence of the Spirit was soon manifested in this prayer meeting, resulting in the hopeful conversion of a number of those who attended. At the first communion of the Church, on May 28, 1848, twenty persons were received on profession of their faith-the subjects of this gracious work-the first fruits of the blessing which the Church has already been, and we trust is destined yet to be in larger measure, to this community. The names of those referred to are as follows: Miss Julia Ann Runyon, Mrs. Ellen Rittenhouse, Joseph Dennis, Mrs. Cornelia Dennis, John C. Van Marter, Mrs. Ann E. Van Marter, Mrs. Hannah Hollingshead, Mrs. Catherine Quackenbush, Mrs. Caroline Margerum, Miss Mary Ann Snooks, Miss Sarah Ann Voorhees, Miss Rebecca Asay, Miss Julia S. Skillman, Miss Ellen Skillman, Miss Elizabeth Rowland, Richard Spencer Rowland, and John Hollingshead Heath. At the same communion Mrs. Elizabeth Rowland, Alexander Cruser Rowland, and Mrs. Alice H. Deruelle were received by certificate. At the following communion in August, Miss Ellen Anderson-another subject of the work of grace above mentioned-was received into the Church on profession of faith.

Prof. Green was called to the Pastorate of the Central Presbyterian Church in Philadelphia in the fall of 1849. He accepted the call and for a time the Rev. George Bush again officiated as supply of the Second Church. Up to this time the Church had had but one elder. In Sept. 1849, Peter Sullivan, who had been received into the Church about a year previous, by certificate from the Reformed Dutch Church, was elected to the Eldership, and having accepted was ordained by Mr. Bush.

About the time Prof. Green left, a lot was purchased for the Church by Dr. Maclean, John T. Robinson and John Murphy—they becoming personally responsible for the payment—and a contract entered into with Noah Green for the erection of a Church edifice. The building was completed at a cost of about \$4,000.

In the spring of 1850, shortly after I had received licensure, I was elected Stated Supply of the Second Church for one year. I was at that time a Tutor in the College. I accepted the invitation and entered upon the duties when the congregation took possession of their then new Church edifice—the building now known as "Cook's Hall "—on the first Sabbath of April, 1850. The whole number on the roll of the Church at that time was 49—of whom 23 had been received by profession of faith, and 26 by certificate.

My engagement with the Church was to attend to Pastoral duties, preach once on the Sabbath, and provide a supply for the pulpit for the second service. The pulpit in the afternoon was usually supplied by one of the Professors of the College or Seminary—by none more frequently than by Drs. James W. and Addison Alexander. For a time they preached regularly in the Second Church in the afternoon when their other engagements would permit. The house was usually crowded on these occasions, and it was frequently necessary to provide additional seats by benches placed in the aisles. Those who during this period attended the afternoon service of the Second Church, were permitted to hear many of those sermons, which gave the Brothers Alexander a place in the very front rank of American pulpit orators.

It may be proper to mention here that the Communion service of the Church was presented by three young ladies of the Sabbath School—Miss Eunice Murphy, Miss Louisa Murphy (now wife of the Rev. Mr. Sproull), and Miss Carrie Nelson (now wife of the Rev. Mr. Spencer.) The service was purchased with the proceeds of the sale of fancy articles which they made and disposed of for the purpose. The Communion table was purchased with the proceeds of a Lecture delivered by Dr. Carnahan in Mercer Hall; the subject—" Personal Reminiscenses of the Whiskey Insurrection in Pennsylvania in 1701." The rear basement room of the Church was fitted up for a Lecture and Sabbath School Room with the proceeds of the sale of "The Princeton Pulpit."

In the spring of 1851, I was re-elected Stated Supply for another year. At the termination of this engagement the number on the Church roll was 83.

The Church had now been in existence more than four years and yet had never had an installed Pastor. Those who had had the ministerial charge, were occupied the greater part of their time with their duties in the College and Seminary. It was felt that the interests of the Church demanded that it should be placed in charge of some one who could devote his whole time and attention to the work of the ministry. Accordingly on the 1st of April, 1852, the Rev. Wm. A. Dod was elected Stated Supply for six months, with a view to his election as Pastor at the expiration of that time if he should give his consent to the arrangement. Dr. Dod accepted the appointment and immediately entered on its duties. On the 28th of September following he was elected Pastor and was installed. He continued to have the Pastoral Charge until Jan. 16th, 1859. In the early part of his ministry the entire debt of the Church, amounting to about \$1,500, was paid off.

In the spring of 1857, Capt. Murphy having removed to Bordentown, and Mr. Sullivan being the only Elder remaining, John T. Robinson, A. Cruser Rowland, and Nathaniel Titus, were elected to the Eldership, and Elijah Allen and A. D. Rittenhouse were elected to the Diaconate. At the close of Dr. Dod's ministry, the number of names on the Church roll—including those who had deceased or had been dismissed, was 189.

On the roth of April, 1859, Charles R. Clarke was elected Stated Supply for one year, and accepted the appointment. At the expiration of this engagement the Church was for near a year without any regular supply. The Rev. John Forsyth, D.D., who had frequently supplied the pulpit of the Second Church when Professor in the College—and always with great acceptance—was elected Pastor on the 9th of June, 1860, but did not accept. At the same meeting James Wylie was elected to the Eldership. On the 3oth of October the Rev. Thomas G. Wall was elected Pastor. He also declined the appointment.

The circumstances of the Church at this time were somewhat discouraging. It was felt that the interests of the Church demanded a minister of more than ordinary ability, whilst the Church was unable to give more than about onefourth of an adequate salary. In this strait we were providentially directed to the Rev. Joseph R. Mann, D.D., who some time previous had been constrained by the state of his health to resign his pastoral charge, but whose health had then been so far restored that he felt prepared to engage again in ministerial work. On the 28th of January, 1861, Dr. Mann was elected Pastor, and much to the joy of the congregation the call was accepted. He entered on his duties, the 1st of April following, and was installed Pastor on the evening of Friday, May 3d.

The ministry of Dr. Mann marks a new era in the history of the Church. From its commencement his labors were crowned with the divine blessing, resulting in a large accession to the communion of the Church and a marked increase in the zeal, activity and liberality of the members. The regular congregation was soon doubled in number-nearly every pew was rented and measures were taken to provide increased Church acommodations by an enlargement of the building. The drawings for the enlargement were prepared, but just as the work was about to be commenced the deplorable rebellion against the authority of the Federal Government began to assume such formidable proportions that it was thought best that the enlargement should be, for the time, delayed. During the war the same reasons which prevented the enlargement of the Church in 1861 continued. In Dec. 1864, Dr. Mann was constrained by the state of his health to resign the Pastoral charge. During his ministry 95 were added to the communion of the Church, making the whole number of names on the roll 284. The growth and prosperity of the Church during Dr. Mann's ministry is indicated not only by the increase in the membership, but even more by the increase in the contributions for charitable and religious objects. In 1860, the whole amount contributed to the Boards of our Church was \$60. In 1864 the contributions of the Second Church were as follows: to the Board of Föreign Missions, \$249-to the Board of Domestic Missions, \$191-to the Board of Education, \$61—to the Board of Publication, \$63—to the Board of Church Extension, \$47—to the Disabled Ministers' Fund, \$100—to the Freedmen, Soldiers and other charitable objects, \$415—a total of \$1,126. The amount raised during the same year for congregational purposes was \$1,-068.

In the spring of 1864, by the will of Mrs. Agnes B. Hope—widow of Prof. M. B. Hope, D.D.—the Church received a legacy of \$1,000, "to be safely invested and the annual income appropriated to the support of the minister or ministers of the said Church and congregation." Both Professor and Mrs. Hope had for many years taken a deep interest in the welfare of the Second Church, and by their liberal gifts and active co-operation in all church work, had contributed largely to its prosperity.

Elders John T. Robinson and A. Cruser Rowland having died, and James Wylie having removed from Princeton, during Dr. Mann's ministry, the only Elder remaining was Nathaniel Titus. On the 9th of April, 1865, C. S. Cook and Geo. H. Burroughs were elected to the Eldership, and having accepted, they were subsequently installed.

After the resignation of Dr. Mann the Church was again for about eighteen months without a Pastor. At a congregational meeting held in March, 1865, a Committee was appointed to confer with the Rev. Samuel D. Alexander, D.D., with reference to his acceptance of a call to the Pastoral office of the Church. Dr. Alexander felt it his duty to remain in charge of the Church of which he was then and is at present the Pastor, and gave the Committee no encouragement to take any further action in the matter. At a meeting held on April 17, 1865, the Rev. Charles E. Hart was elected Pastor, but declined the appointment.

About the 1st of January, 1866, the Rev. Dr. McIlvaine of the College accepted an invitation to supply the pulpit of the Second Church, and discharge Pastoral duties until a Pastor should be obtained.

In the spring of 1865, the Rev. Spencer L. Finney, Pastor of a Reformed (Presbyterian) Church in the city of New York, removed with his family to Princeton, retaining his Pastoral charge in New York. During the year he preached occasionally in one or other of the Princeton churches, and took part in the weekly meetings for prayer. His services were always highly appreciated. The observance of the day of prayer for schools and colleges, in February, 1866, was followed with a precious outpouring of the spirit on our College. The gracious work extended into the town, and so deep was the interest that the Pastors of the Presbyterian, Methodist and Baptist churches united in recommending to the community the observance of Thursday, the 16th of March, as a day of fasting and prayer for the continuance and increase of the blessing. Union services were held in the First Presbyterian Church in the forenoon, in the Second Church in the afternoon, and in the Methodist Church in the evening. Seldom, if ever, has a fast day been observed in Princeton with more marked solemnity. Most of the places of business were closed, and crowded audiences attended the appointed services. By invitation of the Pastors, Mr. Finney preached at the morning service in the First Church. Throughout the exercises the presence of the spirit of God

was specially manifested. Both preacher and hearers were evidently moved with unwonted power by His gracious in-This service did much to confirm the impression fluence. which had previously been made, that the interests of religion in this community would be greatly promoted by securing, if possible, Mr. Finney as the Pastor of our Church. Our inability to offer him an adequate salary seemed for the time an insuperable obstacle. In this emergency, the same generous benefactress of our Church, who had contributed one-third of the salary of the previous pastor, proposed that if the Church should call Mr. Finney on a salary of \$1,000, she would for three years supplement it by the addition of \$800. The offer was accepted, and Mr. Finney was unanimously called to the Pastorate at a congregational meeting, held June 12th, 1866. Although the acceptance of this call required of Mr. Finney a considerable pecuniary sacrifice, the providence of God seemed to indicate that it was his duty to enter on the responsible field of labor to which he had been invited. He accordingly accepted the call, and was installed Pastor, August 31st, 1866.

When Mr. Finney entered on his duties, it was with the deep conviction on his own mind, and on the minds of others interested in the welfare of the Church, that the time had come for the erection of a new Church edifice. Almost every pew in each Church was rented. Increased Church accommodations were indispensable if Presbyterianism was to make any advance in Princeton. As no one at that time suggested the enlargement of the First Church, the work seemed to devolve upon us. For such an undertaking, however, a large measure of faith—implicit faith—in the Divine favor was demanded. A far greater sum of money was needed than could, by any apparent resources at our command, be provided. And yet the indications of Providence seemed to us so marked that we were encouraged to go forward, feeling that it was the Lord's work, and that by His favor it would not come to naught. At each step as we advanced the way to the succeeding step was opened, and the result was, in due time, the beautiful and commodious edifice in which we are now assembled.

In determining the character and site of the new building, there was, for a time, a difference of opinion among those interested. Some favored the enlargement of the old Church, or the erection of a new one on the same site, as more convenient for that portion of the population residing in the Eastern part of the town. On the other hand, it was urged, that after twenty years experience there was no tendency in the Presbyterian portion of the community to divide geographically. The greater part of the Presbyterians in the eastern part of the town continued in communion with the First Church, whilst a large proportion of the members of the Second Church resided in the western part of the town. A building near the central part of the town would be more convenient to at least two-thirds of the Second Church congregation. It was urged further, that if our Church was ever to become self-sustaining, a large edifice in the central part of the town was indispensable. These considerations prevailed, yet a serious obstacle seemed to ' be the expense of such a site as was needed. By the generosity of the same friend of the Church, to whose benefactions we have previously had occasion to refer, this ob-

stacle was removed. She proposed to purchase the valuable lot on which the building now stands (then covered in part with the unsightly relics of a dilapidated foundry) and present it to the Church, provided the congregation shouldconclude that it was the most desirable location, and would proceed to erect upon it such an edifice as was needed. At a meeting of the congregation, held July 31st, 1866-subsequent to the call of Mr. Finney, but before his acceptance and installation-after due deliberation and prayer for Divine direction, it was resolved, "that the generous offer of Mrs. Susan D. Brown, of a lot at the corner of Chambers and Nassau streets, be accepted, and that immediate measures be taken for the erection thereon of a new Church edifice." A building committee was appointed, consisting of the Rev. Mr. Finney, Elder C. S. Cook, A. L. Rowland and myself. Mrs. Brown was also made an honorary member of the committee. As soon as practicable, a plan for the building was adopted, the necessary drawings and specifications prepared, the work commenced under the superintendence of Mr. John Murphy, and before the close of the year, 1866, the foundation walls were completed, at an expense of about \$5,000.

On May 15th, 1867, a contract was entered into with Mr. Henry W. Leard to finish the building, with the exception of the spire, for \$45,300. To diminish the immediate expense, it was subsequently thought best to leave the front of the building, including the tower, in its present unfinished state, and for these omissions a deduction was made from the amount above mentioned of \$5,700. The entire cost of the lot and building, as it now stands, was about At the request of Mrs. Sarah A. Brown, a portion of her contribution to the erection of the Church was appropriated to defraying the expense of the large window in the front of the Church, that it might be a Memorial of a beloved daughter, Miss Caroline Elmer Brown, who died in July, 1867. \$55,000. Whilst we would devoutly express our gratitude to God for His favor toward us throughout our undertaking, it is proper that we should record our obligation to His instrument, through whose munificent liberality we were enabled to prosecute our work to its present state of completion. Thirty thousand dollars—more than one-half the entire cost of this lot and building—were contributed by Mrs. Susan D. Brown, and so long as this edifice stands, it will stand a monument of her generosity, and of her love for the Church of her Redeemer.

The labors of the Rev. J. H. McIlvaine, D.D., in obtaining pecuniary aid, deserve grateful mention in this record. He presented the claims of our Church in several of the pulpits of New York City, and subsequently by personal application obtained contributions amounting to over \$5,000. Several thousand dollars additional were obtained in New York, through other friends of the Church. Among the contributors we find the names of some well known in this community for their generous interest in Princeton : R. L. and A. Stuart (who subscribed \$1,000 on condition that the Church would seat 1000 persons), John C. Green, James Lenox, Wm. Paton, James Brown, John T. Johnson, Harvey Fisk, John A. Stewart, Henry M. Alexander, Wm. C. Alexander, Ashbel Green, Robert Carter, Mrs. Edwin Stevens. The subscriptions in Princeton, outside of our own congregation, amounted to about \$1,500, contributed by Joseph H. Bruere, John F. Hageman, Charles Hodge, Alex. T. McGill, Wm. H. Green, C. W. Hodge, George Sheldon, Arnold Guyot, George T. Olmsted, James Van Deventer, S. W. Olden, John R. Slayback.

The corner-stone of the building was laid with appropriate ceremonies, on the 14th day of August, 1867. Drs. Hodge, Maclean, McIlvaine, Atwater, Mann, Mr. Finney, and myself, took part in the services.

The Church was dedicated on Thursday, December 4th, 1868. The sermon on the occasion was preached by Dr. Hodge. In the afternoon Dr. McCosh, who had recently been inaugurated President of the College, preached to a crowded audience—with the exception of a sermon delivered in the College Chapel, the first sermon preached by him in this country after his arrival.

It is to be regretted that we were unable to finish the building at the time of its erection. When completed—as in this day of Princeton's architectural prosperity we may cherish the hope it soon will be—we feel well assured that as an imposing structure, massive in form and graceful in its proportions, it will not be regarded as inferior to any of the public buildings of Princeton.

Mr. Finney continued Pastor of the Church about six years. During his ministry 156 were added to the Church, 75 of these by profession of faith—about the same number that was received by profession to the communion of the First Church during the same period. Whilst his labors were thus blessed in the admission of members, the Church lost a number of its more prominent members by death and by removal from Princeton, so that the financial strength of the congregation was considerably diminished. The debt of the Church—at the time of the dedication about \$8,000, and which was subsequently increased—proved a serious obstacle to its prosperity. It was found impossible to pay the interest on this large sum and also the Pastor's salary and other current expenses. Under these circumstances Mr. Finney felt it his duty to tender his resignation, to take effect November 1st, 1871.

During the Pastorate of Mr. Finney, Alexander Gray was elected to the Eldership, January 23d, 1867, and J. T. L. Anderson and Cornelius Baker, September 30th, 1870.

For more than a year the Church was without a Pastor. By the appointment of Presbytery the pulpit was placed in charge of Drs. Maclean, Moffat and myself in connection with the session. It was supplied gratuitously by the Professors of the College and Seminary, and resident ministers. The Church was especially indebted to Professor Green for his valuable services during this period. For a large part of the time he preached regularly on Sabbath morning, when his other engagements permitted. Whilst supplying our pulpit at this time, he prepared and delivered that series of eloquent sermons on the Book of Job, which was subsequently published, and has been received with general favor as a most valuable contribution to the literature of that interesting yet often obscure portion of God's word.

Whilst the Church was without a Pastor, a vigorous effort was made to liquidate the debt of the Church. A subscription paper was circulated, a system of weekly contributions through envelopes was introduced, and a collection taken at every service. By this effort the debt was reduced to about \$6,000. It may be proper to mention here that at the commencement of the present year the debt was about \$5,000, and that in consequence of a proposition of Mrs. Brown to pay for one year as much as the rest of the congregation may pay weekly through envelopes for the liquidation of the debt, an effort is now being made which, there is good reason to believe, will result in freeing the Church from the encumbrance with which it has, since the erection of this edifice, been embarrassed.

In the fall of 1873 the Rev. Wm. A. McCorkle, D.D., who had resigned his charge in Boston on account of the severity of the climate, removed to Princeton to place his sons in College. Having preached on several occasions in both Churches, his services were received with such general and decided favor that he was invited to take charge of our pulpit for three months, to preach for us whenever his engagements did not call him elsewhere. Before the expiration of this engagement the congregation was so impressed with his eminent qualifications for the Pastorate of our Church that a meeting was called and a committee appointed to canvass the congregation, and learn what amount, in addition to the ordinary receipts from pew-rents, could be obtained by private subscription for his support. To the surprise and gratification of all, about \$1,800 was pledged, and he was invited to take charge of our pulpit as Stated Supply for one year, on a salary of \$3,000. It was scarcely to be expected that so great a strain on the financial resources of the Church could be continued, yet so highly esteemed were his ministrations that at the end of the year, when an effort to raise a sum by private subscription was again made, the amount pledged was so nearly equal to that of the preceding year, that the congregation felt justified in inviting him to continue as Stated Supply for another year on a salary of \$3,000, or to be installed as

Pastor on a salary of \$2,000. The former proposition was accepted. At the close of the second year, a subscription paper was again circulated. Owing to changes in the financial circumstances of the congregation, the amount subscribed was somewhat diminished, yet the result was such as to enable the congregation to invite him to continue to supply the pulpit for another year on a salary of \$2,500. Shortly after this invitation, Dr. McCorkle received a call to the Pastorate of the Presbyterian Church at Lake Forest, Ill., on a salary of \$3,500. Being desirous to obtain a permanent settlement, and in view of the fact that our congregation were unable to have him installed as Pastor on a salary adequate to his support, he felt it his duty to accept the call to Lake Forest, to the general regret not only of our own Church, but of the entire community. No other evidence of our high appreciation of Dr. McCorkle's services is needed than the facts above mentioned, that during his ministry, our Church was able to raise for his support a sum three-fold that which had been given to the previous Pastor, and much larger than had ever before been given to any minister in Princeton. His labors here throughout, and especially at the close of his ministry, were attended by the Divine blessing. Not only was the congregation largely increased, but during his ministry of about two and a half years, the admissions to the Church, including the first fruits of a revival that was in progress at the time of his withdrawal, were 106. Of these 49 were received on profession of faith. He left the Church larger in numbers and more flourishing, both as to its temporal and spiritual interests, than it had been at any previous period of its history.

Near a year ago the First Church congregation concluded to enlarge their building. The session of our Church accordingly invited them to unite with us in joint services until their own Church should be ready for re-oecupation. The invitation was accepted, and the two congregations worshipped here together from the second Sabbath of September last, to the second Sabbath of February. From their very commencement, these joint services, were attended with tokens of the Divine favor. The Pastors seemed to have received a new baptism of the Holy One, and ministered with unwonted power and unction. The increased attendance on the services of the Sanctuary, and the thronged and interesting meetings during the week for prayer, manifested that the people shared in the blessing. Our joint communion services, when this large edifice was filled with followers of the Lamb-not only members of these Churches, but students of the College and Seminary, representing Churches in all parts of the land, and we may say, of the world-will ever be remembered by all who were permitted to participate in them, as seasons of peculiar spiritual privilege and enjoyment, when the Beloved, verily, "brought us into His banqueting house," and spread over us His banner of love. We may speak with freedom of the ministrations of the now sainted Macdonald, who seemed on these occasions to be anticipating the communion of saints in the Sanctuary above, for which, as we now understand, the Master was then preparing him. The earnestness, and tenderness, and heavenly-mindedness, and spiritual power, with which he discharged the duties of his high vocation during the closing months of his honored and useful life,

showed that he was ripening for that glory into which he was so soon to enter. It is not strange that his faithful and zealous labors, together with the fidelity and zeal of our own Pastor, should have been attended with an outpouring of the Holy Spirit, which filled their hearts, and all our hearts with rejoicing.

Time will not permit us to dwell upon the many interesting incidents of that remarkable revival of religion with which this place was so recently visited, and yet it will doubtless ever be regarded as an epoch of blessed memory in the history of these Churches and Institutions.

Nor does time permit us here to record the more recent facts in the history of our Church, with which all present are familiar.

The whole number admitted to the communion of the Second Church since its organization is 647. Of these, 305 were received by profession of faith, and 342 by certificate; and it may be proper to mention but 32 of this number, by certificate from the First Church.

The number of present members, according to the last report made to Presbytery, is 213.

The Sabbath School, which was commenced in Mercer Hall, at the organization of the Church, has been continued uninterruptedly. For many years past, especially since our removal to the present building, it has been largely attended, and has proved a blessing, not only to the Church, but to many not formally connected with us. The present attendance, including the Infant School in charge of Mrs. Catharine C. Schenck, a Bible Class conducted by Prof. Green on Sabbath mornings during the Seminary session, and an afternoon Bible Class, for adults, in charge of Prof. Macloskie, is about 175.

In closing this record we would renew our expression of thanksgiving to Zion's God and King for His favor toward us in the past, and our trust that in the years to come we shall continue to enjoy His abounding and abiding benediction.