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JAMES CRAWFORD.

1841-1922.

BY PROFESSOR J. P. WICKERSHAM CRAWFORD.

The death of the Rev. Dr. James Crawford on the morning of November third, at his residence in Philadelphia, 4337 Pine Street, brought to a close a long life devoted to service in the Reformed Church. The last rites were conducted on the morning of November sixth at Christ Reformed Church by the pastor, Rev. Dr. J. Rauch Stein, assisted by Rev. Dr. R. Leighton Gerhart of Shippensburg, Penna., Rev. Eugene L. McLean, and Rev. Dr. Charles A. Santee; and affectionate tributes to the memory of Dr. Crawford were paid by his classmate, Rev. Dr. Ellis N. Kremer of Harrisburg, President Henry H. Apple of Franklin and Marshall College, and Rev. Dr. Allen R. Bartholomew. Resolutions were read by Rev. Dr. Frank P. Parkin for the Pennsylvania Bible Society, Rev. Robert O'Boyle, in behalf of the Consistory of Christ Church, and by Rev. Harry H. Hartman, for the Ministerial Association of Philadelphia. Interment was made at the Lancaster Cemetery, Lancaster, Penna. The services at the grave were conducted by Dr. Stein and by Rev. Dr. John C. Bowman of the Theological Seminary of the Reformed Church, and the benediction was pronounced by his classmate, Dr. R. Leighton Gerhart.

Dr. Crawford was born in Baltimore, September 1, 1841, of Scotch-Irish descent, and was confirmed as a member of the

THE TWO HUNDRED AND TWENTY-FIFTH
ANNIVERSARY OF THE BEGINNING OF
LAWRENCEVILLE PRESBYTERIAN
CHURCH *

BY THE REV. GEORGE H. INGRAM

*Chairman of the Committee on Historical Materials of the
Presbytery of New Brunswick.*

This congregation is met to-day to commemorate the rounding out of two and a quarter centuries of worship and service for the Master. Of the group of churches that sprang up in this and neighboring townships in early colonial days, Maidenhead, as the name then was, was according to existing records the first. As Abraham coming out of Padan Aram into Canaan erected his first altar to Jehovah at Shechem, so here, as your forefathers came into these regions and began to fell the forests, break up the virgin soil for the sowing, they too paused to rear a house of prayer, where they and their children might call upon the name of their God.

And from that far away day even to the present, these altar fires have been kept burning. The wild countryside has been transformed into rich farms, with communities of commodious and beautiful homes. The Indian paths threading the forests have grown into trunk highways. The rude form of government at the outset gave way to the rule of the proprietors, then to the rule of the provinces, next to the confederation, and finally out of it all came the constitution of these United States.

At the first, Maidenhead Church was one of a number of detached congregations, scattered throughout the colonies, holding the Presbyterian form and order. Presently came the erection, in 1706 as generally agreed, of the General Presbytery. A decade after, followed the erection of the General

* A sermon delivered in the Lawrenceville (N. J.) Presbyterian Church on Sunday, November 18, 1923.

Synod, in 1717. And finally, in 1789, came the General Assembly, which to-day has its forty-six synods, three hundred presbyteries, ten thousand ministers, one million eight hundred thousand communicants, and a total budget last year of fifty million dollars.

Standing in this place to-day, where two hundred and twenty-five years ago a little handful of men and women, in their house of logs, were among those who made the beginning of this mighty host, there is only one fitting word "What hath God wrought!"

It was in 1664 that Charles II gave his brother James, the Duke of York, the grant of lands, which now constitute the state of New Jersey. Soon passing into other hands this territory was divided and subdivided, and divided again, until the upper two tenths of West Jersey were opened for settlement, as Burlington County; and before the end of the century colonists were thronging into these parts, many of them coming from Long Island.¹

"On March 18, 1698, Jeremiah Basse, Governor of East and West Jersey, and Thomas Revell, agents for the Honorable the West Jersey Society in England, conveyed one hundred acres for the accommodation and service of the inhabitants of the township of Maidenhead, within the liberties or precincts of the said county of Burlington and the inhabitants near adjacent, being purchasers of the said society's lands there, for the erecting of a meeting house, and for burying-ground and school-house, and land suitable for the same."² There are twenty-eight signatures to this deed.

There is no attempt in this deed to describe the boundaries, save to declare that it was in Maidenhead township. Not a little research has been given by officers of the church to locate this property, very early known as the "town lot," but nothing definite has been determined regarding it. The opinion, however, seems to favor the locality of the Eight Mile Run, in the

¹ Hale, *A History of the Old Presbyterian Congregation of the People of Maidenhead and Hopewell.*

² Hall, *A History of the Presbyterian Church in Trenton, N. J.* (second edition), pages 15 and 371.

rear of the Hamill-Prentice property. Some think that the old burial lot, now constituting a part of the new cemetery, was a part of it. Purchasers of property in these regions in those times found that their titles were defective, and the "townlot," or church property, was in the same condition as the others.

On June 8, 1711, Ralph Hunt and Benjamin Harding, of Maidenhead, Burlington County, in the Province of Nova Caesariensis deeded to the following thirty-six grantees, for ten shillings, the tract upon which Lawrenceville Church now stands: ³

Jos. Sackett *	—— Kost
Joshua Anderson *	Wm. Kost
Edward Hunt *	Richard Kost
Theophilus Phillips *	Lorence Updike *
Samuel Hunt *	Wm. Lee
Enoch Anderson *	Richard Hunt
John Hart	Wm. Christfield
Jasper Smith *	Wm. Lashley
John Brearley *	Benjamin Maple *
Derrick Kost	Albertus Opdike
Henry Mashon	Cornelius Anderson *
John Titus	Jonathan Roberts
Timothy Baker	Richard Furman
Joseph Reeder	Thos. ——uery
John Lanning	Ebeneser Petty
Phillip Phillips *	Wm. Larrison
Powell Kost	Catherine Lowrence
Robert Lanning *	Susannah Hunt

Thirteen of the above names ⁴ also appeared on the first deed. Ralph Hunt and Benjamin Harding, the givers of the second deed, were among the signers of the first. John Hart is probably the grandfather of John Hart, a signer of the Declaration of Independence. The second deed was recorded in Flemington in 1801. Additions to the church plot have been made on at least two occasions.

³The account of the second deed and the sale of the first lot was furnished by Mr. Thomas B. DeCou, President of the Board of Trustees of Lawrenceville Church.

⁴The names appearing on both deeds are marked with a star.

Why was the first tract abandoned? Possibly owing to the defective title, or more probably because it was not centrally located. The people of Maidenhead, at a town meeting held in 1730 ordered the first lot to be sold; but while steps were taken to this end, the sale was never consummated; probably owing to the inability to give a good title. For one hundred years the "town lot" drops out of sight, until March 30, 1804, the trustees of Lawrenceville Church, having secured title, sold the tract for \$3,066.66.

Whether a house of worship was erected on the first lot is not known. The date of the erection of the first building on the second tract is also veiled in obscurity.

The records of the Presbytery of Philadelphia, under date of May 11, 1709, contain the following entry: ⁸

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 aforesaid be writ to by Mr. Andrews.

So far as the record goes, nothing came of this attempt to get a minister. Concerning this minute two observations may be made. The fact that "the people of Maidenhead and Hopewell" were endeavoring to get a minister leads to the supposition that they had a place in which to hold services. The second thing to be noted is that this attempt was two years before they acquired the present location of the church. So if they had a church building in which Mr. Smith was to preach, its site was likely on the first tract. The supply of ministers in those days was woefully inadequate.

Again on September 11, 1711, another attempt was made. This time they send one of their number, William Yard, to

⁸ *Records of the Presbyterian Church in the United States of America*, p. 14.

prosecute their request for a minister, as evidenced by the minute: ⁶

Upon the desire of the people of Maidenhead and Hopewell, signified by Mr. William 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. Sacket, 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.

This Mr. Sackett was probably the Rev. Richard Sackett, minister of West Greenwich, Conn, from 1717 to 1727.⁷ But there is no record of his ever having even turned aside to look at this congregation in the woods, pining and praying for an under shepherd to lead them.

Meanwhile, at other places not far away, Presbyterianism was making progress. Over in the Raritan Valley at Wickatunk, Scotch refugees had erected a log meeting house, probably between 1690 and 1700. And here in December, 1706, Presbytery, which had probably been erected in Philadelphia early in that year, met for the ordination of John Boyd, the first candidate to receive Presbyterian ordination in the colonies. And in 1709 a deed was given for a lot for the building of a church in Trenton Township, where Ewing Church now stands. And here a log house was erected in 1712. In 1724 there was a meetinghouse in Hopewell Township, now Pennington. And in 1726 a second house of God was erected in Trenton Township, where the First Church of Trenton now stands. For a long time this was counted a branch or chapel of the Ewing Church.

While "the people of Maidenhead and Hopewell" were without a pastor, there was, among the neighboring ministers who visited them and broke unto them the bread of life, the Rev. Jedediah Andrews, pastor of the First Church of Phila-

⁶ *Ibid.*, p. 24.

⁷ Webster, *A History of the Presbyterian Church in America*, p. 548.

delphia. The baptismal records of his church contain under date of 1713 and 1714 several baptisms administered in Maidenhead, among them being John Hart, a signer of the Declaration of Independence.

At last, at a meeting of Presbytery⁸ held in New Castle, Delaware, September 21, 1715, Philip Ringo, commissioner from the "people of Maidenhead and Hopewell" presented a call for Rev. Robert Orr, which was accepted. He was ordained and installed pastor "the third Wednesday of October," 1715. And the next year the committee on the ordination reported that they had carried out the direction of presbytery. Thus began the first of Lawrenceville's thirteen pastors. Mr. Orr remained in this first field about four years. The records of the Presbytery having been lost, the exact date of his leaving cannot be given.

The second pastor was the Rev. Moses Dickinson, a brother of Jonathan Dickinson, pastor at Elizabethtown, and the first President of the College of New Jersey. Mr. Dickinson began his labors about 1719, and continued until June 26, 1727, serving Hopewell and Trenton, as well as Maidenhead.

The third pastor was the Rev. Joseph Morgan, who had served Freehold (Old Tennent)⁹ from 1710 to 1729, coming to the Maidenhead family of churches in the latter year. He continued until April 6, 1737, residing at Maidenhead, on the property for many years owned by the late George Brearley, and now a part of the grounds of Morris Hall.

Some years ago, a record book¹⁰ of Hopewell Church was rescued from the hands of children who were about to use it for doll patterns. This book contains miscellaneous entries, dated from 1730 to 1799, with many blank pages. In it are the rolls of the three churches served by Mr. Morgan, the title being as follows: "List of the Communicants & Church Officers in the Townships of Hopewell, Trenton and Maidenhead

⁸ *Records of the Presbyterian Church, etc.*, p. 39.

⁹ *Symmes, A History of the Old Tennent Church*, Chapter 5.

¹⁰ This record book came through the Carpenter and Beekman families into the possession of the chairman of the Committee of Historical Materials of the Synod of New Jersey, for deposit in a safe place.

under the ministry of the Reverend Joseph Morgan anno Dno 1733." The roll of Maidenhead is as follows:

When Admitted			
	Mr. Joseph Morgan	Novr 25	Stephen Jones
	Mrs. Morgan	1733	Elieser Morgan
	Timothy Baker Elder		Sarah Bryant
	Henry Meahan		Sarah Wharton
	(Died, Sepbr 20, 1738)		Margaret Morgan
	Ann his wife	May 3d	William Bryant
	Nehemiah Howel	1734	
	Benjamin Wharton	Sepr 12	John Smith and
	John Reynolds &		Hannah his wife
	Mary his wife		William Welling
	Mary Brunson		Susannah Baker
	Dorothy Vankirk		Edward Hunt
	Phebe Temple		
	Kesia Smith	Augt 29	Joshua Smith
	Sarah Smith	1735	Thomas Smith
Aug: 31	Jasper Smith Junr	Octob	Benjamin Stevens
1733	John Smith	23	Ralph Smith
	John Anderson &	1737	
	Ann his wife		
	James Scott &		
	Hannah his wife		
	John Vancliff &		
	Hannah his wife		
	Eleanor Hunt		

The Hopewell roll contains the names of seventy-seven communicants, while Trenton has twenty-four names; adding to this the thirty-eight names of the Maidenhead roll as given above, the total for the three congregations of Mr. Morgan was one hundred and thirty-nine.

It was not until November 11, 1741, that the fourth pastor was installed, Rev. John Guild. While the matter of calling Mr. Guild was up for consideration, a difference appeared in the church, which later grew into the Old and the New Side parties, which rent asunder the Presbyterian Church in the colonies for nearly two decades. The Old Side held to the established order of doing things in the old world and refused to

sanction adaptations to meet the needs in the rapidly growing colonies. The New Side followed the lead of the Tennents and the Log College program, which was in short to educate young men at the Log College, or at some other school, giving them the best training possible under the circumstances, and then sending them out, not as pastors, but as evangelists, to shepherdless flocks clamoring for the gospel. In the opinion of the Old Side, this was not only irregular, but subversive of the best interests of religion.

The old record book, before referred to, contains on the first page receipts for preaching as a supply at Hopewell by the Rev. John Cross, one of the Log College party. He had been in these churches, no doubt, prior to 1730, and after that, in the long interim when they were without a pastor, they were glad to have supplies wherever they could be found. Meanwhile, on August 8, 1738, the Presbytery of New Brunswick held its first meeting at New Brunswick, and forthwith entering upon its plan of evangelism, it accepted on trials for licensure a Log College student, John Rowland, contrary to the rule of Synod. He was licensed on September 7, 1738, at Freehold (Old Tennent). The records of the Presbytery of New Brunswick contain the following minute:¹¹

Benj: Stephens and Joseph Burt from the people of Maidenhead and Hopwell who belong to the Presry of Philada informing this Presry that they had a liberty granted them by their Presry to invite and receive any regular candidate from any other parts to preach among them, as also appeared by a writing from Mr Andrews wch they produced and supplicating that Mr Rowland might accordingly come among them, the Presy grants him liberty of so doing.

So licentiate John Rowland of the Presbytery of New Brunswick went to supply two churches belonging to the Presbytery of Philadelphia. The outcome was that these churches,

¹¹ "Records of the Presbytery of New Brunswick," in *Journal of the Presbyterian Historical Society*, Vol. VI, p. 232.

with a division already under way, soon found themselves arrayed in two camps at variance one with the other.¹² The Hopewell people, unable to make arrangements to share the meetinghouse with their brethren of the Old Side, built one for themselves a mile out of the town. Only one pastor served them, the Rev. James Davenport. The New Side church was organized in 1744. They were unsuccessful in their attempts to get a pastor until October 31, 1753, when the call was placed in Mr. Davenport's hands, but he was not installed until October 22, 1754. His ministry in these charges was anything but a happy one. Three years afterwards, the Maidenhead people asked to be released from the pastoral relation with Mr. Davenport, and a month later the Hopewell people made the same request. Efforts were made to secure pastors after this, but after looking over the field all the ministers turned aside. The last application for supplies was October 23, 1766. The Hopewell building was used by the Methodists for a time. The house was taken down in 1826. Only the burial ground remains, neglected; and the grave of James Davenport, who died November 10, 1757, awakens a feeling of pathos in the beholder, familiar with the checkered career of this minister. He was a trustee of the College of New Jersey. He was an able preacher, but his defects hindered his usefulness.

Later Mr. Rowland described his work at Maidenhead as follows:¹³

Here it is needful to observe, that the Congregation was divided into two Parts on some religious Accounts for some time before I went among them, and it was that Part of the People that supplicated for me, who were for the *Brunswick* Ministers, as we are commonly called, but the Meeting-Houses in both Towns were kept from us by the Opposites. It is

¹² Hale, *The New Side Presbyterian Church of Maidenhead and Hopewell*.

¹³ Rowland, "A Narrative of the Revival and Progress of Religion in the towns of Hopewell, Amwell and Maidenhead, in New Jersey and New Providence in Pennsylvania. In a letter to the Rev. Mr. Prince, Author of *Christian History*."

true they were willing that my People should come into the Meeting-Houses, in case they would sit under the Ministry of their Pastor; but this they were not willing to do. But in some Process of Time we had the Privilege of *Maiden-Head* Meeting-House, and my People built a Meeting-House in *Hopewell*, so that before this we were constrain'd to keep our Meetings in Barns in both Towns; and tho' we thus appear'd as poor despis'd creatures, yet the Congregation that attended my Ministry was so numerous, that the largest Barns amongst us were chosen to worship God in. . . . There is another Town lying contiguous to *Hopewell*, which is call'd *Amwell*; the People there were something numerous likewise, and having none to labor among them in the Word, they petition'd for a Part of my Time, *viz*, one Sabbath in three, and it was granted unto them; so that my Labours among these three Towns, for the most Part of the Time that I liv'd in the Jerseys, were equally divided. There was a small Number in *Hopewell* and *Maiden-Head* truly acquainted with vital Religion, as far as I could judge, before I came among them, and they seem'd so earnest in Prayer Night and Day to have the Gospel in Power among them, as if they would take no Denial.

While thus ministering Mr. Rowland was charged with stealing a horse.¹⁴ At the trial he was acquitted upon the testimony of Rev. William Tennent, Jr., of Freehold (Old Tennent), and two laymen, Joshua Anderson and Benjamin Stevens. These three witnesses testified that at the time the horse was stolen they and Mr. Rowland were absent from the colony holding services.

Turning to the signers of the second deed and the roll of the Maidenhead Church, as given above, the names of Joshua Anderson and Benjamin Stevens appear. It is more than

¹⁴ Alexander, *Biographical Sketches of the Founder, and Principal Alumni of the Log College*, pp. 190 ff.

likely that these were the men who had a part in that trial, and this being the case, the town where the horse was stolen by the notorious Tom Bell would be Hopewell (Pennington) or Amwell.

Inasmuch as Mr. Guild agreed to give only one-fourth of his time to Maidenhead, there was the less likelihood of differences between the Old and the New Sides in that congregation. And then the records show that between 1744 and 1755 the Presbytery of New Brunswick met no less than ten times in Maidenhead—more frequently than anywhere else.

During these years of division, George Whitefield, who was helping the New Side people, preached in Maidenhead. His journal for November 21, 1739, contains the following entry:¹⁸

Set out early, with about a score in company for Maidenhead, a little more than twenty miles from New Brunswick, where at Mr. Tennent's request I had been appointed to preach to-day. At noon I preached from a wagon to about 1500 persons. Here our Mr. Rowland, another faithful minister of Jesus Christ gave us the meeting.

In 1741 the schism resulted in the withdrawal of the Presbytery of New Brunswick from the Synod of Philadelphia; and after a few years, the New Side Synod of New York was erected, covering the same territory as the Synod of Philadelphia. Right away overtures began for healing the breach, and in 1758 the two Synods came together as the Synod of New York and Philadelphia. The Maidenhead, Hopewell and Trenton Churches which had been in the Presbytery of Philadelphia, were assigned to the Presbytery of New Brunswick. It is difficult for those living in this day to think of the Presbytery of New Brunswick as ever existing without these churches.

Life in the first half of the eighteenth century was very different from what it is to-day. The population of the

¹⁸ Tyerman, *George Whitefield*, Vol. I.

county of Hunterdon was 3,236 in 1726, and it covered an area two or three times as great as it does to-day. There is a record of the meeting in 1753, of the assessors of Hunterdon County for the purpose of levying taxes to the amount of 130 pounds for "the repairing of the gaol and court house and killing wolves and panthers, &c." It is needless to say that in those days there were no contracts given for the building of roads at the rate of \$50,000 per mile.

In 1769, Maidenhead appears as a vacant church, while Mr. Guild continued at Hopewell until 1785. In 1764 the new church edifice was completed. The front of the building as it stands to-day dates back to that time. Pre-Revolutionary Presbyterian church buildings are by no means numerous. Old Tennent goes back to 1751.

The fifth pastor was the Rev. Elihu Spencer, D.D., who served Trenton and Maidenhead from 1769, until his death December 27, 1784. The arrangement was for him to preach in the two Trenton churches, in turn, on the first and second Sabbaths, and on the third to come to Maidenhead. This arrangement tells the story of the lack of means of communication for even what in this day are deemed neighboring places. In 1775, Dr. Spencer and Dr. MacWhorter, of Newark, were sent by the government to certain southern colonies to give them a better understanding of the strained relations with the mother country. And on this account all through the Revolutionary War Dr. Spencer was a marked man, his property and that of his church in Trenton suffered more than the usual hardships at the hands of the enemy.

It was in 1777, the day before the Battle of Princeton, that General Washington with his forces made a reconnoissance toward Maidenhead, falling back before the advancing enemy, coming in force from Princeton. Coming to Trenton toward evening, he gave command for all his command to retire to the south bank of the Assanpink Creek. The Moderator of the Presbytery, Rev. John Rosbrugh, who had marched at the head of the men of his congregation in the Forks of the Delaware only a few days before, in some way became separated from the army. In trying to get across the Creek he was

bayoneted to death by Hessians. The Presbytery erected a monument for him in the First Church yard at Trenton. Dr. Spencer was prominent in the affairs of church and state, and was a great friend of the College of New Jersey.

From 1784 to 1790, this church depended upon supplies furnished by the Presbytery, Dr. Ashbel Green often ministering.

In the records of the Presbytery under date of April 25, 1787, under the head of arrangements for the supply of vacant churches there is the following record: "Dr. Witherspoon at Maidenhead when convenient to himself." In 1789 the General Assembly was erected, meeting in Philadelphia, when Dr. John Witherspoon, of this Presbytery, was the convener.

The sixth pastor was the Rev. James Francis Armstrong, D.D., who served Trenton and Maidenhead from April, 1790, until 1806, after which he devoted his attention exclusively to Trenton. In 1804, Maidenhead had the honor of having their pastor elected Moderator of the General Assembly, the meeting being held in Philadelphia.

The seventh pastor was the Rev. Isaac V. Brown, D.D., who served from June 10, 1807 to December 9, 1828. During this pastorate the name was changed from Maidenhead to Lawrenceville, in honor of the naval hero of the War of 1812. Largely through the instrumentality of Dr. Brown, the Lawrenceville Classical and Commercial High School was established.

The eighth pastor was the Rev. Henry Axtell, who served from June 16, 1830, to April 16, 1835, when he accepted a call to Orange, N. J. During this pastorate the church building was enlarged.

The ninth pastor was the Rev. Joseph Mahon who served from April 27, 1836 to May 24, 1848. There was a marked revival of religion, when a large number united with the church.

The tenth pastor was the Rev. Abraham Gosman, D.D., who was ordained and installed May 22, 1851, and he continued in active service in this parish until May 1, 1895, when he was made pastor *emeritus*. Forty-four years of service in one church is seldom equalled. In speaking of Lawrenceville

and Dr. Gosman the story is only partly told, unless reference is made to his friend, Samuel M. Hamill. Coming to Lawrenceville immediately after graduation, as a teacher in the High School, he soon advanced to the principalship. Meanwhile, he brought all his consecrated powers to bear in the service of his Master in this church. As a layman, Dr. Hamill filled in turn well nigh every office in the church. It was through Dr. Hamill's influence that Dr. Gosman was led to turn aside from other offers to accept this pastorate. After a while Dr. Hamill came to the conclusion that he could better serve his calling if he were an ordained minister. And so on October 4, 1853, the Presbytery of New Brunswick by the laying on of hands set him aside to the Gospel ministry.

Dr. Gosman, before coming to Lawrenceville, had been an instructor in Hebrew in Princeton Theological Seminary. Throughout his long life he kept up his studies, translating parts of Genesis and Numbers and all of Deuteronomy in Schaff's American Edition of the Lange Commentary. He also wrote the special introduction. Dr. Gosman wrote the section from Samuel to the Captivity, in Alexander's *History of the Israelitish Nations*. He was chosen moderator of the Synod of New Jersey in 1879, and five years later Synod honored his life long friend, Dr. Hamill, by calling him to the same chair. It was Dr. Gosman's part to minister at the funeral of Dr. Hamill, who went into the presence of his Lord, September 20, 1889, and this, in part, is the tribute that he lay upon his bier:¹⁶

How true he was as a member and an officer of the Church, the records of the Church with which he was so long connected bear ample testimony; and a thousand things which never find any record show the touch of his hand. There is nothing which concerns its welfare, either in its temporal or its spiritual interests, in its buildings or its religious services, which has not been somewhat shaped by his agency or in-

¹⁶ *Samuel McClintock Hamill*, p. 19.

fluence. He loved the Church and the Church trusted him. In the ranks of those who are here to-day, sorrowing in the consciousness of a great loss which only Christ can repair, sit the representatives of that be-reaved Church, all of them, pastor, elders, members, ready to say he was tried and true.

For a half century Abraham Gosman was a tower of strength here in Lawrenceville, in the Presbytery and throughout the Church. He went on to meet his Lord January 5, 1899.

The eleventh pastor was the Rev. Samuel McLanahan, who was installed October 27, 1895, and continued until June 27, 1911, when he was released from his charge to accept the new office of Superintendent of Synodical Home Missions in New Jersey, for which he was eminently qualified. He died in harness as he was getting the measure of his new task, November 3, 1912. It was during this pastorate that you celebrated your two hundredth anniversary.¹⁷ Ewing, Pennington and Trenton followed, in turn, making a notable series. For this commemoration, Mr. McLanahan spent no little amount of time, and had he lived, no doubt he would have had something worth while for our service to-day, but his Lord had a higher mission for him. Like Dr. Gosman Mr. McLanahan was an ideal presbyter.

Rev. Samuel Polk was the twelfth shepherd of this flock, coming to you May 1, 1912, and continuing going in and out before you until on the 12th day of January, 1923, his Lord came for him to be with Him. Mr. Polk came from a family of ministers. His early associations were with the beginnings of Presbyterianism on the Eastern Shore of Maryland, the Makemie country. He was a minister who knew how to get next to men. He loved his work, and was dear to the brethren of the Presbytery.

And now, Rev. Parke Richards, the Presbytery has given you, the new pastor, the charge to keep burning the altar fires of this historic church. May the memory of these men of God

¹⁷ The parish house was erected as a memorial of the two hundredth anniversary.

who from this pulpit, in their day and generation, declared the Glad Evangel inspire you in all your ministrations.

We know not whether those who have gone on before take note of what is doing on earth; if they do, there is a great cloud of witnesses looking down over the battlements of heaven upon this service to-day.

“ O God of Bethel, by whose hand
Thy people still are fed,
Who through this weary pilgrimage
Hast all our fathers led.

Our vows, our prayers, we now present
Before thy throne of grace;
God of our fathers be the God
Of their succeeding race.”¹⁸

¹⁸ Recognition is made of the assistance rendered in the preparation of this address by Mr. Jasper M. Brearley, Clerk of Session of the Lawrenceville Church, a lineal descendant, of the eighth generation, of John Bryerly, a signer of the first deed for a meeting house in Maidenhead, 1693.

A genealogical table, of the date of 1886, traces 376 descendants of John Brearley.

Of this same generation there are a number of others closely identified with churches in this neighborhood: Edward S. Brearley, brother of Jasper, Pastor of the Hopewell Presbyterian Church; Mrs. Robert W. Kennedy, a cousin, whose husband is the senior member of the session of the Fourth Presbyterian Church of Trenton; Mrs. George W. Hottel, a cousin, whose husband is senior member of the session of the Second Presbyterian Church of Trenton; Miss Mary C. Brearley, a cousin, who has for years taught the woman's Bible class in the Second Presbyterian Church, Trenton, and whose father, George Brearley, was for many years a ruling elder in the same church.