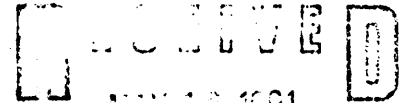


United States Department of the Interior
National Park Service



National Register of Historic Places
Registration Form

NATIONAL REGISTER

This form is for use in nominating or requesting determinations of eligibility for individual properties or districts. See instructions in *Guidelines for Completing National Register Forms* (National Register Bulletin 18). Complete each item by marking "x" in the appropriate box or by entering the requested information. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, styles, materials, and areas of significance, enter only the categories and subcategories listed in the instructions. For additional space use continuation sheets (Form 10-900a). Type all entries.

1. Name of Property

historic name Cold Spring Presbyterian Church
other names/site number "Old Brick" Presbyterian Church

2. Location

street & number 780 Seashore Road N/A not for publication
city, town Lower Township vicinity
state New Jersey code 034 county Cape May code 009 zip code 08204

3. Classification

Ownership of Property	Category of Property	Number of Resources within Property	
<input checked="" type="checkbox"/> private	<input checked="" type="checkbox"/> building(s)	Contributing	Noncontributing
<input type="checkbox"/> public-local	<input type="checkbox"/> district	<u>1</u>	<u> </u> buildings
<input type="checkbox"/> public-State	<input type="checkbox"/> site	<u>1</u>	<u> </u> sites
<input type="checkbox"/> public-Federal	<input type="checkbox"/> structure	<u> </u>	<u> </u> structures
	<input type="checkbox"/> object	<u> </u>	<u> </u> objects
		<u>2</u>	<u>0</u> Total

Name of related multiple property listing: N/A
Number of contributing resources previously listed in the National Register 0

4. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register criteria. See continuation sheet.
James Hall (James Hall) 5/1/91 (05/01/91)
Signature of certifying official Date
Acting Assistant Commissioner for Natural & Historic Resources/DSHPO
State or Federal agency and bureau

In my opinion, the property meets does not meet the National Register criteria. See continuation sheet.
Signature of commenting or other official Date
State or Federal agency and bureau

5. National Park Service Certification

I, hereby, certify that this property is:
 entered in the National Register. **Entered in the National Register**
 See continuation sheet. 6/14/91
 determined eligible for the National Register. See continuation sheet.
 determined not eligible for the National Register.
 removed from the National Register.
 other, (explain):
for Signature of the Keeper Date of Action

6. Function or Use

Historic Functions (enter categories from instructions)

Religion/Religious structure

Funerary/cemetery

Current Functions (enter categories from instructions)

Religious/Religious structure

Funerary/cemetery

7. Description

Architectural Classification

(enter categories from instructions)

Federal

Materials (enter categories from instructions)

foundation stone

walls brick

roof wood

other

Describe present and historic physical appearance.

(See continuation sheet #7-1)

8. Statement of Significance

Certifying official has considered the significance of this property in relation to other properties:

nationally statewide locally

Applicable National Register Criteria A B C D

Criteria Considerations (Exceptions) A B C D E F G

Areas of Significance (enter categories from instructions)

Settlement

Architecture

Religion

Politics/Government

Period of Significance

ca. 1740-1900

Significant Dates

1823

Cultural Affiliation

N/A

Significant Person

Hughes, Thomas Hurst

Architect/Builder

Hughes, Thomas Hurst

State significance of property, and justify criteria, criteria considerations, and areas and periods of significance noted above.

(See continuation sheet #8-1)

See continuation sheet

9. Major Bibliographical References

(See continuation sheet.)

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # NJ-270
- recorded by Historic American Engineering Record # _____

See continuation sheet

Primary location of additional data:

- State historic preservation office
- Other State agency
- Federal agency
- Local government
- University
- Other

Specify repository:

Cold Spring Presbyterian Church

10. Geographical Data

Acreage of property 3 Cape May Quad

UTM References

A 18 507240 4313960
 Zone Easting Northing

C _____
 Zone Easting Northing

B _____
 Zone Easting Northing

D _____
 Zone Easting Northing

See continuation sheet

Verbal Boundary Description

See continuation sheet

Boundary Justification

See continuation sheet

11. Form Prepared By

name/title Robert Craig (ONJH)

organization Office of New Jersey Heritage date November 20, 1990

street & number 501 E. State Street, CN 404 telephone (609) 292-2028

city or town Trenton state NJ zip code 08625

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The Cold Spring Presbyterian Church property consists of an early nineteenth-century brick church building set on a slight rise within a large cemetery that has been used since the early eighteenth century, when the congregation first occupied the site (Photo #2). The property is situated a few hundred feet south of a watercourse known as Bradner's Run, along the westerly side of the Seashore Road (U.S. Route 9), the important early north-south land route through Cape May County. The nominated property encompasses the small portion of the church cemetery that surrounds the sanctuary and contains the oldest graves, of which almost all predate 1900. It is bound by Seashore Road on the east and lanes through the cemetery on the north, south, and west (Photo #2). Altogether, the nominated area comprises approximately three acres.

The Church Building - Exterior

The church building is a red-brick, rectangular, 2-story building on a fieldstone foundation, facing the highway and set back about eighty feet. The edifice was built in 1823 on the site of or close to an earlier church building. It was originally 41 by 57 feet in plan, and was extended 15 feet to the east in 1966 to provide a narthex, making an overall length of 72 feet. The facade and north and south elevations of the original unit were laid up in Flemish bond with unglazed headers, a molded water table course, and brick pilasters in the corners. The brick was laid upon a fieldstone foundation brought up to grade. The masonry is still visible in the side walls, though the exterior brick has been painted red to present a uniform appearance. The original facade wall was retained, but the window openings were closed, and the interior and exterior faces of the wall were plastered.

The new east wall is the current facade, a reconstruction of the facade of the original unit as it had been modified by 1966. Its appearance at that date was essentially unchanged from the close of the period of significance in 1900 (compare historic photos and Photo #9). The brick masonry in this new facade is Flemish bond, as was the original, and many of the elements that existed in the old facade were repositioned into the new one. The arrangement of the new facade repeats that of its predecessor. In the first story, a central, paneled, double-leaf door (each leaf containing five panels) is flanked by a Queen Anne window on either side (the windows of 1898). In the second story, three windows correspond to the fenestration below. In the gable, a semi-circular fanlight window occupies the center bay, and just above it is a small, semi-circular datestone with the inscription "Founded / 1714 / Rebuilt 1823" (also taken from the corresponding position of the original facade; see Photo #13). This stone was probably installed during the second half

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of the nineteenth century to replace a board containing a similar inscription.

The north and south side elevations are also characterized by a division into two stories and three bays, with evenly and symmetrically spaced windows on the first and second floors. The original window openings remain, but the windows themselves were replaced in 1900 with a Queen Anne style window featuring narrow, stained glass lights around the perimeter of the sash. The narthex addition of 1966 forms a fourth bay in the side elevations, and one window matching the others has been installed in the first and second stories. In the south elevation, the westernmost window was removed in 1968 and a door installed. An access ramp for handicapped persons extends from this door to a parking lot in the rear of the building.

In the west, or rear, elevation (Photo #12), the center bay is occupied by a narrow, apsidal projection that encloses a niche behind the altar. Flanking this feature on both first and second stories are windows of the same type found in the side walls. A narrow brick chimney, which vents the gases from the church's heating system, also breaks the plane of the rear wall. The chimney was constructed when the heating system was installed; it replaced a chimney (see 1914 photo) that was probably an original feature, and which was used to vent the gases from a wood-burning stove that had formerly heated the church.

The roof is a longitudinal gable of moderate pitch, finished with cedar shingles last replaced in 1984. It extends over the walls with an overhang of about two feet, supported by a modillioned cornice atop a plain architrave and frieze. The cornice returns in the facade and rear elevation. The style is Federal, but the Greek Doric order is suggested. The corner pilasters are without caps. The effect is plain and austere.

The Interior of the Church

The interior of the 1823 main section is a rectangular nave with altar and pulpit centrally located along the west wall, opposite the entrance, and with a gallery extending the length of the north, east, and south sides (Photos #14-17). In general, the organization of space in this original section remains as it was when built.

From the ground up, most of the original structural members are still present. The foundation timbers are hewn and include 10x10-inch sills, 8x8-inch major supporting timbers, and 4x8-inch joists. The first floor consists of 5/4x6-inch boards, but whether they are original or not is unclear. A crawl space exists under the first floor, into which heating

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ducts have been placed. Although no basement was originally provided, a small area was later excavated for the installation of heating equipment. A bulkhead door on the south side of the building provides access to this space.

Inside the nave, the church originally contained a high pulpit similar to those found in many eighteenth-century churches (see historic photo). At least one photograph showing this pulpit has survived. It was constructed of wood on a raised platform, from which a flight of steps on the north side, flanked by a railing, gave access to the pastor's speaking platform. The altar stood on the platform in front of the pulpit. It was flanked by two chairs facing the congregation, which were placed for elders of the church to sit in. A balustrade enclosed the front of the platform. However, as the second half of the nineteenth century advanced, Presbyterian churches generally forsook the high pulpit for a lower one that placed the pastor more nearly on the same level with his congregation. At Cold Spring, this change is believed by at least one church historian to have occurred about 1848, when the present chancel is thought to have been constructed.*

The change of pulpits also required other changes to the rear wall of the sanctuary. The two smaller windows that had flanked the pulpit to light it, and had probably contained 6-over-6 sash, were removed and the openings closed up, leaving the current arrangement of windows. The tabernacle behind the pulpit was built in the Greek Revival style, with paneled Doric pilasters supporting an entablature containing an ornamented architrave and a frieze band inscribed "Christ Our Hope" in old English letters. In a 1936 photograph by the Historic American Buildings Survey, the niche within this tabernacle appears decorated with trompe l'oeil panels and flowers. This feature was subsequently painted over. Rows of pews, which church members refer to as "Amen corners," flank the chancel.

Also during the nineteenth century, the original ground-floor pews were removed and the present pews installed. The latter are divided by a wide central aisle into two ranges that extend under the galleries to a side aisle. Each range is divided through the middle longitudinally, and in that sense resemble box pews. The resemblance is carried further by the short doors that close the ends of the pews, but the simplified form of the gallery pews, in which the doors, when closed, complete the rail of each box, is not repeated below. The ends of the pews are topped with a

* The date is not clearly recorded in existing records, and 1848 would almost certainly have been too early to be photographed. Thus the date of these interior modifications more likely was a decade later or more.

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molded rail with scroll ends. Precisely when this seating was installed is unclear, but the installation probably took place during the third quarter of the nineteenth century.

Cold Spring, like most other Presbyterian churches of its era, had "rented" its pews to members as a method of raising support for the church, including the pastor's salary. Individual families could reserve a favored pew for their exclusive use, provided their contribution was sufficiently large. Whether the Cold Spring church originally had boxed pews on the first floor similar to those which survive in the gallery, is unknown. The earliest evidence of seating is the historic photograph that shows the pulpit (see photocopy). The seating at that time consisted of open-backed benches, with a too-wide central aisle. But whether these pews were temporary replacements for a previous seating system is unknown.

The church's original windows contained large 8-over-12 double-hung sash in the front and side elevations, and 12-over-12 sash in the rear. These windows were replaced in 1898 by the present Queen Anne style windows, which consist of two large lights in both upper and lower sashes, surrounded by a perimeter of narrow lights of stained glass. They occupy the original openings in the north, south, and rear elevations, and they have been transferred from the old facade to the new one. The rear elevations contained two windows on both the first and second floors that held 12-over-12 sash.

The gallery is original, although modifications have been made to it. It is supported on six columns, each with a square pedestal, round base, shaft and capital, and square abacus (Photo #17). The facade of the gallery is paneled and topped with a rounded handrail. The original staircases still provide access (Photo #20). The original boxed pews including their aisle doors have been preserved on the north and south sides (Photos #15-16, 23). A small rectangular space in the rear corners of the gallery, nearest the staircases, are without pews or benches of any kind (Photo #24); church tradition indicates that these spaces were used during services by the slaves of members of the congregation or of white Southerners who came here to worship during visits to Cape May in ante-Bellum years (church members refer to them as "slave stalls"). The east end of the gallery was modified in 1938 when a Moeller pipe organ (Photo #17) was installed. In the center of the east wall, a wooden enclosure finished in dark panels was built to house the organ pipes; the organist's console is placed a few feet to the side. The pews were removed from this side of the gallery, and a pipe railing was placed above the existing wooden rail to increase safety. Some moveable chairs are placed here, and the church choir stands here to sing hymns. As a

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result of these alterations, it is possible to describe the choir and organ space as dividing the upstairs into a north gallery and a south gallery.

The present ceiling is the original one, so far as is known. It is a lath and plaster ceiling that extends from a cornice at the top of the wall, up the rafters for several feet, then crosses horizontally, making a truncated flat ceiling. A plaster medallion, also apparently original, occupies the center of the ceiling and an electrified Colonial Revival chandelier hangs from it. This chandelier, installed during the twentieth century, replaced a previous kerosene chandelier that was suspended from the rosette. A second, smaller, kerosene-burning chandelier was once suspended from the ceiling (precise spot unknown) to light the pulpit. The cornice is original and extends around the entire nave.

The church was originally heated with two wood-burning stoves similar to the one shown in the photocopy depicting the original pulpit. Stovepipe ascended up to the ceiling and through the roof. During the early twentieth century, a coal-fired furnace was installed in a area dug out for the purpose underneath the church, and heating ducts were installed.

The narthex addition of 1966 contains the narthex (a narrow passage in actuality) flanked on the south side by a staircase to the second floor and an office for the pastor and on the north side by a women's lounge and women's and men's restrooms. The second floor includes a choir room, a nursery, and a lavatory.

The Grounds

A cast-iron and wrought iron fence (Photo #9) extends across the front of the church property. It was installed in 1875, and appears in historic photos of the church from the late 19th and early 20th centuries (see historic photos). It extends across the front of the nominated portion of the cemetery, and includes a double gate at the walk to the front entrance to the church.

The yard in front of the church also includes four lampposts, a flag pole, a plaque honoring the founding of the church (Photo #1), four Norway maple trees, and a brick bulletin board structure.

The cemetery surrounds the church on the north, west, and south sides. It is the-largest cemetery in the southern part of Cape May County. Spreading over more than twenty-five acres, it contains an estimated 15,000 graves. The portion that is included within the nominated area,

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however, is much smaller, only about three acres. This smaller area, which surrounds the church, is the earliest part of the cemetery, containing the oldest graves and thought to encompass the sites of the two earlier church buildings that stood here. Unlike the surrounding portions of the cemetery, which all contain many graves from the twentieth century, nearly all of the graves in the nominated portion date from the eighteenth or nineteenth centuries (i.e. within the period of significance). As a result, their visual character is different, whether viewed from the ground or the air (Photo #2). Numerous graves near the church, especially to the south of it, date from the eighteenth century. A few examples of death-angel tombstone carving exist from the middle of the eighteenth century, and numerous examples of less elaborate eighteenth century tombstone designs also remain (Photo #7). In the early decades of the church, however, good quality tombstones had to be imported from distant places such as Philadelphia, and were therefore expensive. As a result, families sometimes resorted to the use of fieldstone and wooden tombstones. When wood was used, red cedar was often the preferred choice, but no wooden markers have survived to the present. During the latter half of the nineteenth century, some of the oldest graves received replacement stones, the designs of which reflect the period in which they were installed, for example, the stones for Sarah and Colonel Jacob Spicer (Photo #3). The orientations of the gravestones also hints at the long history of this property, and may prove to be revealing. The stones to the north of the church are uniformly oriented with regard to the current building in rows that parallel it. To the south, however, the graves are not so neatly arranged. The oldest graves are found here, and a sizeable section of them are oriented diagonally to the present building, as if the previous building stood in front of them, turned at an angle to the highway.

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The Cold Spring Presbyterian, or "Old Brick" Church is an important landmark from the pre-resort era of Cape May County. It houses one of the three oldest religious bodies in the county: its earliest Presbyterian congregation and one of the oldest in New Jersey. A series of three houses of worship have occupied the present site since about 1718; the current edifice was built in 1823 by Thomas Hurst Hughes, an important Cape May businessman and a Congressman. Its solid, brick construction at a time when few brick buildings existed in the county eventually earned for the church its sobriquet, "Old Brick." The graveyard surrounding the church contains many eighteenth-century tombstones, including some from the 1740s, and is significant for the graves of persons important in early county and state history. The congregation continued to be a force in county secular and religious affairs through the nineteenth century, and the evolution of Old Brick's forms of worship is clearly reflected in the present church building. The property meets Criterion A for its association with the development of early Cape May, and Criterion B for its association with Hughes. It meets Criterion C for exemplifying the evolution of a Presbyterian house of worship during a period of changing church practices.

The existence of the Cold Spring Presbyterian Church from the early eighteenth century is continuing evidence of the early settlement of much of the Cape May peninsula by New Englanders, whose Calvinistic outlook contrasted sharply with the dominant Quakerism of southern New Jersey throughout the colonial period.(1) Many of these settlers were descendants of the Mayflower passengers who founded Plymouth, Massachusetts.(2) The church's location along the westerly side of the Old Shore Road (the present Route 9), which extends southerly through the middle of the peninsula, is an important reminder of local historical geography: that the rural landscape that prevailed in Cape May County almost from its beginnings until the rise of the nineteenth-century shore resorts focused upon the spine of high ground that extends up and down the peninsula about mid-way between the Atlantic and the Delaware Bay shores. Most of the farms and dwelling houses were located on this broad rise, as was Cape May Court House in Middle Township. The Old Shore Road, or Seashore Road, was authorized by the West New Jersey assembly in 1697 to extend from the Cold Spring in Cape May to Cohansey in the western part of the present Cumberland County, where other roads would link it to the rest of the province. It was completed in 1707, thereby providing Cape May its first overland link with other settled parts of southern New Jersey.(3) It also followed the high ground down the center of the peninsula. When the Presbyterians built their first meetinghouse in the lower part of the peninsula, they sited it along the westerly side of this road. The same site has served the congregation ever since.

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Among the early settlers of the lower portion of the Cape May peninsula, those who engaged in whaling and fishing soon founded two small hamlets along the Delaware Bay shore called New England Town and Town Bank. At about the same time, Doctor Daniel Coxe, a wealthy Londoner and the principal shareholder in a proprietorial body called the West Jersey Society, as a result of which he acquired very large holdings in Cape May County. He soon built as a residence for himself the county's most imposing early dwelling, called "Coxe Hall," east of Town Bank, along a stream leading into the bay known as Coxe Hall Branch.(4) The first meetings of the church were later held here.

As the eighteenth century opened in New Jersey, the New Englanders who had known a congregational form of church governance, adopted the presbyterian doctrine that had been introduced by Scottish settlers in the 1680s, which called for more limited congregational autonomy and a hierarchical structure of presbyteries and synods, which would rule on questions of both doctrine and practice. The Presbytery of Philadelphia was organized in 1705 as a result, and included both English and Scottish churches in New Jersey.(5) Although it is no longer known precisely when a Presbyterian congregation formed at Cape May, it received its first major impetus in 1715 when John Bradner, a Scotsman and leader of the local group, was ordained by the Philadelphia Presbytery.(6)

The congregation held their earliest worship meetings in Coxe Hall, but Bradner, who had bought a farm along the Old Shore Road at Cold Spring, evidently believed that it was a better location on which to build a church. The site had the advantages of being slightly elevated, somewhat hard-packed, and near to the water source known as the Cold Spring, from which early settlers drew supplies of drinking water, and which gave its name to the locality. Apparently the other members agreed, for the first burial in the churchyard is thought to have taken place in 1712, predating Bradner's ordination.(7) The first meetinghouse there was a small log house built in 1718.(8)

In 1719, Reverend Bradner conveyed to the congregation a small lot within the farm, perhaps an acre in size, on which the first meetinghouse had already been constructed.(9) That parcel was situated in the northeast corner of Bradner's farm, adjacent to his dwelling house, and in the immediate vicinity of the present church.(10) According to the deed, the property was to be used for a Presbyterian house of worship, a community schoolhouse, and a burial ground. In September 1721, when his pastorate ended, he sold for forty-five pounds the remainder of his Cold Spring farm and some additional land along Coxe Hall Branch to the congregation to be used for the support of its future pastors.(11)

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During the eighteenth century, the Cold Spring meetinghouse sometimes was an important venue for public events, despite its primitive construction. In 1723, the Cape May County court held sessions in the first house of worship.*(12) The first meetinghouse lasted for over a generation, perhaps because the congregation suffered from a more pressing inability to find a permanent minister. Despite its ownership of the parsonage farm, after Bradner left in 1721 the church was forced to rely upon "supply" ministers assigned by Presbytery until the 1750s. The second permanent pastor called to the church was Reverend Daniel Lawrence in 1752. Within two years after his arrival, a new meetinghouse was built.

The new meetinghouse was a frame building completed in 1754.(13) Its precise locations and that of its predecessor are no longer known, but the positions and orientations of the oldest visible gravestones, which date from the 1740s when the first house was still in use, suggest that it might have stood slightly to the south of the present church and nearer to the road. On the basis of the same evidence--the gravestones that date from after 1754--the second meetinghouse may have been similarly positioned. A historian of the church has reported that the first two meetinghouses are traditionally held to have stood near the gate in front of the present meetinghouse.*(14)

The second meetinghouse was the setting of an important event in Cape May County history: an effort by the people of Cape May County to buy out the West Jersey Society's rights there. In 1752, an association of Cape May County residents was formed who had the intention of buying the unsold land rights and other privileges of the West Jersey Society that Daniel Coxe had acquired in 1692. In 1756, however, before this issue was resolved, Jacob Spicer Esq. bought the Society's rights from its agent, a Dr. Johnson in Perth Amboy. Spicer was the son and namesake of one of the church's founders, Colonel Jacob Spicer, a New Jersey Assemblyman and a Cape May County Surrogate. The younger Spicer himself ascended to the Assembly in 1744 and continued to serve there for twenty-one years until his death in 1765.(15) Spicer is best known to historians for his collaboration with fellow Cape May County Assemblyman Aaron Leaming to compile the major account of New Jersey laws in the proprietary years which was issued in 1752.(16) This action gradually stirred into a public controversy in Cape May, when citizens learned that Spicer had bought the Society's rights for himself and not on behalf of the association. The climax occurred on March 26, 1761, when Spicer appeared at a public meeting held at the Cold Spring meetinghouse, where he was roundly questioned and criticized for his actions. About forty people attended, and some of them threatened Spicer with legal action, though they never succeeded in wresting the property from him.(17)

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The physical elements that remain from the eighteenth century are the early tombstones in the churchyard, as well as the possibility of some underground remains from the two early meetinghouses and Bradner's own house. The churchyard probably began to be used for graves as soon as the congregation acquired it, but the oldest surviving graves still bearing dated tombstones were made in the 1740s. Colonel Jacob Spicer, who died in 1741, was buried in the oldest known grave. His son, Jacob Spicer Esq., is also buried here. Other early gravestones in the yard include those of Isaiah Hand (1765), Samuel F. Ewing (1772), and Philomena Schillinger (1795), all of whom were members of prolific Cape May families. Nine ministers of the church were buried here, including Reverend Lawrence (1770) and Reverend James Watt (1789). A few of the earliest tombstones bear death-angel carvings similar to those of New England cemeteries of the period.

Prominent members of the Cold Spring Presbyterian Church tended to be prominent socially and politically in Cape May County as well. In 1787, three elders of Cold Spring church--Jesse Hand, Jacob Eldridge, and Matthew Whilldin--were elected to represent Cape May County in New Jersey's ratification convention for the United States Constitution. The builder of the Old Brick Church, Thomas Hurst Hughes, was a prominent Cape May politician and a trustee of Cold Spring church. He served in the New Jersey Assembly from 1805-7, again in 1809, and again in 1812-13. He served in the Legislative Council (precursor to the New Jersey Senate) from 1820-23 and in 1825; and he represented the district that included Cape May County in the U.S. House of Representatives from 1829 through 1833. He is considered to have been the first Congressman elected from Cape May County. As a promoter of Cape May City, he built the first Congress Hall in 1812, the city's first major hotel.(18) He is buried in the churchyard, and his tombstone recognizes him for playing an important role in the construction of the church (Photo #4).

The present brick building, the third church edifice to occupy the site, was built in 1823 to replace the second meetinghouse. Thomas Hurst Hughes was chosen to construct the new building. In keeping with popular design themes among meetinghouses during the early nineteenth century, the new Cold Spring church was a rectangular brick building with a three-bay facade and double entrances flanking a central window. Well-preserved early nineteenth-century churches sometimes still exhibit original dual entrances (e.g. Locktown Baptist Church, Hunterdon County, ca. 1819; Old Hopewell Baptist Church, Mercer County, ca.1822). However, this feature generally disappeared from church architecture in favor of a monumental central entrance as the nineteenth century progressed. Such a change was also made at Old Brick, which in 1900 replaced its original

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dual entrances with windows and created a new entrance in the center of the facade.

The Cold Spring congregation was a relatively large one in 1823 that required a larger than average sanctuary. Hughes built the church to the dimensions specified by the trustees, 41 feet in front by 57 feet deep, with a second-story gallery on three sides of the building. The gallery still remains and two-thirds of it contain original box pews. This seating in the gallery is thought to suggest the original appearance of the first-floor seating. The use of boxed pews was a traditional one in Presbyterian churches; it related to the practice of renting specific pews to members in what sometimes amounted to an auction, in which premiums were paid for the most desirable pews. During the nineteenth century, however, most denominations discouraged the continuation of this practice, opting instead for the present first-come, first-seated practice. Boxed pews thus became unnecessary, and they were gradually replaced by the present system of open seating in rows. Old Brick had had a pew rent system, but it is unclear precisely when the congregation gave it up.*(19)

Other changes to the building reflect further changes widely represented in nineteenth-century Protestant ecclesiastical architecture. Hughes had built the church with a high pulpit similar to those used in eighteenth-century Presbyterian churches. Stevens, in his account of the Old Brick church, quoted a writer about the values that lay behind the acceptance of high pulpits in Presbyterian meetinghouses like Cold Spring's,

The plain meetinghouse was in harmony with the way of worship which they had chosen. If the pulpits were high, it was because the ministers were expected to stand far above the people, and to be shining examples of Protestant principles. They would have been afraid of low pulpits, lest they might tend toward popery and the service of the mass.(20)

According to an early photograph of the interior of the Cold Spring church, pulpit and the platform of which it was a part reflected the traditional hierarchy of the church: pastor/elders/congregants. Below the pulpit but higher than the pews, the elders of the church sat on the platform facing the congregation.

As attitudes changed during the middle of the nineteenth century, however, the pulpit of Old Brick was lowered and the chancel was remodeled into its present form. When these changes were made, two windows in the rear wall that had flanked and lit the high pulpit were removed, and their openings were closed and plastered over. The

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tabernacle at the back of the chancel was built in the Greek Revival style. (21)

In 1823, windows were the only means of lighting the church, and the windows were without ornament, but as the nineteenth century progressed, stained glass and interior lighting devices both became popular. According to the writer quoted by Stevens, the traditional attitude toward lighting in meetinghouses, which still prevailed in 1823 eschewed artificial lighting devices.

Again, the meetinghouse was never lighted except by the sun, until singing schools made it necessary to introduce candles. Night meetings in the meetinghouse were considered quite improper.... (22)

At some time after the replacement of the pulpit, two kerosene chandeliers were installed, one to light the pulpit, the other hanging from the rosette in the center of the ceiling. The great popularity of stained glass during the latter nineteenth century led to the replacement, in 1898, of the front, side, and rear windows of the church--which had been traditional 8/12 sash--with stained glass windows. The front windows were similarly replaced in 1900, when the entrances were rearranged. By this date, the church had achieved its present appearance with the exception of the narthex expansion in 1966 and the handicapped ramp and entrance in 1968. The narthex addition was deliberately designed to conserve the appearance and preserve the trim of the original facade wall, thereby remaining in harmony with the church's nineteenth-century design and surroundings. (23)

The social importance of the Cold Spring congregation in the nineteenth century continued to be manifested through education. Education had been one of the purposes for which Reverend Bradner had given his property to the church, and a schoolhouse was evidently in operation before 1832, but the church went further in 1837 when Reverend Moses Williamson built an academy on church property, largely with his own funds. This Cold Spring Academy later became a public school. The road along which it stood is known as Academy Road. The building was demolished within the past ten years. (24)

The appearance of Old Brick church can be described as rural and conservative, and still reflective of its nineteenth century evolution. It has kept these features perhaps because the fortunes of the Cold Spring congregation suffered during the nineteenth century with the withdrawal of Presbyterians who wished to worship at Cape May City. The City of Cape May emerged as a recreational resort at the southern end of

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what was known as Cape Island, the extreme southern tip of the Cape May peninsula, during the first half of the nineteenth century, in part due to the efforts of influential members of the Cold Spring congregation, especially Old Brick's builder, Thomas H. Hughes, and other members of Cold Spring's congregation. According to Beesley,

Thomas H. Hughes, Jonas Miller, R.S. Ludlam, and Messrs. McMakin were among the first to venture the experiment of erecting large and commodious boarding houses ... and an impetus was given to the enterprise, that has built up a city where a few years ago corn grew and verdure flourished. (25)

In addition to Hughes, who built Congress Hall, Richard Smith Ludlam, also a member of Cold Spring church and buried in the graveyard, built the Mansion House in 1830, another of Cape May City's earliest hotels. Henry W. Sawyer, who is buried in the churchyard, built the Chalfonte Hotel in Cape May City in 1876. (26)

The growth of Cape May City lessened the importance of the Cold Spring site three miles to the north. As early as 1832, a Sunday school operated by the church was dividing its sessions between a schoolhouse (presumably at Cold Spring) and one of the Cape May hotels. Presbyterians on Cape Island built a house of worship there in 1844, and in 1850, they petitioned the Presbytery of West Jersey for permission to organize themselves into a church. The presbytery granted permission the following year, but the title to the meetinghouse in which they worshipped was held by the Cold Spring trustees. As evidence of the reluctance and disapproval with which the Cold Spring members viewed the withdrawal of the Cape Island members, the Cold Spring trustees refused to convey the Cape Island meetinghouse to the Cape Island congregation, selling it instead to the Methodists of Cape Island for \$4,000. The Cold Spring trustees refused to give any of the proceeds of this sale to the Cape Island trustees, whereupon the latter sued and eventually obtained \$800 in the settlement. (27)

The withdrawal of the Cape Island Presbyterians limited the future growth of the Cold Spring church. The latter's reluctance to part with any revenue from the sale of the meetinghouse in Cape May City might have stemmed in part from a concern for the cost of supporting the Academy and paying for improvements to the sanctuary. A new manse had been completed in 1847. (28) In 1823, some concern had been voiced about the large size of the projected new house of worship. Hughes, its builder, was later reported to have expressed confidence in the church's future popularity by stating that "My head will not be laid in the grave, before this house is full." (29) Following the withdrawal of the more rapidly increasing

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Cape Island Presbyterians, the Cold Spring congregation never again felt the need to replace Old Brick.

The Historic American Buildings Survey recorded Old Brick with one exterior and one interior photograph in 1936.

NOTES

1. For an account of this settlement of New Englanders, consult John E. Pomfret, The Province of West New Jersey, 1634-1702 (Princeton, NJ: Princeton University Press, 1956).
2. Paul Sturtevant Howe, Mayflower Pilgrim Descendants in Cape May County, New Jersey [Cape May, NJ: A.R. Hand, 1921].
3. Charles S. Boyer, Rambles Through Old Highways and Byways of West Jersey (Camden, NJ: Camden County Historical Society, 1967), 6.
4. See Pomfret, West New Jersey.
5. For an account of the forming of this presbytery, see Sydney E. Ahlstrom, A Religious History of the American People (New Haven: Yale University Press, 1979).
6. Lewis Townsend Stevens, A History of Cape May County, New Jersey From the Aboriginal Times to Present Date (Cape May City, NJ: the author, 1897), 75. It is possible that worship at Coxe Hall began with an informal group that became a "church" as it affiliated with the Presbyterians.
7. This is a church tradition; no dated tombstones exist from earlier than the 1740s.
8. Stevens, Cape May County, 75.
9. Early Cape May Deeds, Liber B, p.140.
10. Based on a comparison of the two transfers that Bradner made to the congregation, in 1719 and 1721; see next note.
11. John Bradner to Humphrey Hughes et al., September 19, 1721, West Jersey Deeds, Liber E, pp.249-251, NJSA, Trenton.

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12. Draft nomination of the Cold Spring Presbyterian Church, November 1987, p.2, Office of New Jersey Heritage [ONJH], Trenton, NJ.)
 13. Ibid.
 14. Ibid., 3.
 15. Dr. Maurice Beesley, "Sketch of the Early History of the County of Cape May," in Geology of the County of Cape May, (Trenton, NJ: 1857), 181.
 16. Aaron Leaming and Jacob Spicer Jr., The Grants, Concessions, and Original Constitutions of the Province of New Jersey, (Philadelphia: 1752), copy at New Jersey State Library, Trenton.
 17. Beesley, 193-4. The rights descended to Spicer's son Jacob, who conveyed them in 1795 to a company formed to exploit them for gain. The issue of their legality was ultimately decided in the United States Supreme Court in 1842, in a cause known as Merrit Martin v. Lessee of William Waddell, 41 U.S. Reports 367ff.
 18. Hughes's officeholding career is chronicled in records of the New Jersey State Archives, Trenton, NJ.
 19. Draft nomination, 3, ONJH.
 20. Quoted in Stevens, Cape May County, 75.
 21. It is unclear when this work was carried out; one authority states 1848, however the original pulpit appears in an early photograph of the church that was probably taken at a later date.
 22. Quoted in Stevens, Cape May County, 75.
 23. Draft nomination, ONJH.
 24. Ibid.
 25. Beesley, 184.
 26. Draft nomination, ONJH.
 27. Charlotte K. Stevens, The First Presbyterian Church of Cape May, 1851-1951 (Cape May, NJ: 1951), 3-4.

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28. Draft nomination, 26, ONJH.

29. Ibid., 3.

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Ahlstrom, Sidney E. A Religious History of the American People. New Haven: Yale University Press, 1979.

Beesley, Dr. Maurice. "Sketch of the Early History of the County of Cape May." pp.157-197. Geology of the County of Cape May. Trenton, NJ: 1857.

Howe, Paul Sturtevant. Mayflower Pilgrim Descendants in Cape May County, New Jersey. [Cape May, NJ: A.R. Hand, 1921].

Pomfret, John E. The Province of West New Jersey, 1634-1702 (Princeton, NJ: Princeton University Press, 1956).

Stevens, Charlotte K. The First Presbyterian Church of Cape May, 1851-1951. Cape May, NJ: 1951.

Stevens, Lewis Townsend. A History of Cape May County, New Jersey, From the Aboriginal Times to Present Date. Cape May City, NJ: the author, 1897.

Information obtained from Karl N. Dickinson, Cold Spring historian, by John B. Gourley, Wildwood Crest, NJ.

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Lower Township, Cape May CountySection number 10 Page 1**VERBAL BOUNDARY STATEMENT**

The nominated property is approximately rectangular, the east side of which abuts the westerly line of the Seashore Road (U.S. Route 9), and the other three sides extend through the cemetery of the Cold Spring Presbyterian Church. The boundary of the property, which is illustrated on the site map and on a photocopy of the aerial photograph of the site (Photo #2), is bounded BEGINNING at a point in the westerly line of the Seashore Road where it is intersected by the northerly line of the main driveway into the property of the Cold Spring Presbyterian Church, about 650 feet from the most northeasterly corner of the church property, thence (1) westerly along the northerly line of the said driveway about 250 feet more or less to the middle of another driveway at right angles to it, which leads to a parking lot in the rear of the church and to the northern part of the cemetery, thence (2) northerly along the easterly line of the second driveway about 500 feet more or less to an unpaved east-west driveway which demarks sections of the cemetery, thence along the center line of this driveway and continuing the same course about 300 feet more or less to the westerly line of the Seashore Road (U.S. Route 9), thence (4) along the westerly line of the Seashore Road about 500 feet more or less to the place of BEGINNING.

BOUNDARY JUSTIFICATION STATEMENT

The boundaries are drawn to distinguish between those elements of the Cold Spring Presbyterian Church property which date from the period of significance, and those which have been added since the close of that period, during the twentieth century. The boundaries encompass the existing church building, the portion of the graveyard that contains nearly all of the eighteenth- and nineteenth-century burials, the sites of the two previous meetinghouses, and the entire cast and wrought iron fence along the eastern side of the nominated property, which the church installed in 1875. This is the portion of the church property which presents the oldest appearance, and which is quite distinct from the surrounding portions of the property, which have a largely twentieth-century appearance.

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PHOTOGRAPHS

The following information is the same for all photographs:

1. Name of property: Cold Spring Presbyterian Church
2. Municipality, county, & state: Lower Township, Cape May County, New Jersey
3. Photographer: John B. Gourley, 5406 Lake Road, Wildwood Crest, NJ
5. Negatives are held by John B. Gourley

The following material differs for each photograph:

Photograph Number

No. 1

4. Date of photograph: March 1987
6. Description of view: Memorial plaque in front of church, camera facing west.

No. 2

4. Date of photograph: October 1988
6. Description of view: Aerial view of church and cemetery, looking northerly

No. 3

4. Date of photograph: June 1989
6. Description of view: Tombstones of Colonel Jacob & Sarah Spicer

No. 4

4. Date of photograph: June 1989
6. Description of view: Tombstone of Thomas Hurst Hughes

No. 5

4. Date of photograph: June 1989
6. Description of view: Tombstone of Richard Hughes

No. 6

4. Date of photograph: June 1989
6. Description of view: Tombstone of Spicer Leaming

No. 7

4. Date of photograph: June 1989
6. Description of view: Tombstone of Phebe Whilldin

No. 8

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-
4. Date of photograph: June 1989
6. Description of view: Tombstone of Judith Hughes Bennett
- No. 9
4. Date of photograph: March 1987
6. Description of view: East facade of church
- No. 10
4. Date of photograph: March 1987
6. Description of view: South elevation of church
- No. 11
4. Date of photograph: March 1987
6. Description of view: North elevation of church
- No. 12
4. Date of photograph: March 1987
6. Description of view: Rear, or west, elevation of church
- No. 13
4. Date of photograph: March 1987
6. Description of view: Detail of east facade: lunette and datestone
- No. 14
4. Date of photograph: March 1987
6. Description of view: Interior of nave, looking west toward altar and pulpit
- No. 15
4. Date of photograph: March 1987
6. Description of view: Looking northerly at north side of gallery
- No. 16
4. Date of photograph: March 1987
6. Description of view: Looking southerly at south side of gallery
- No. 17
4. Date of photograph: March 1987
6. Description of view: Looking easterly beyond chandelier to organ loft in rear of gallery
- No. 18
4. Date of photograph: March 1987
6. Description of view: Altar, pulpit, and elders chairs

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No. 19

4. Date of photograph: March 1987

6. Description of view: Pilasters and entablature behind pulpit

No. 20

4. Date of photograph: March 1987

6. Description of view: South staircase to gallery

No. 21

4. Date of photograph: March 1987

6. Description of view: Baptismal font and pews beside altar

No. 22

4. Date of photograph: June 1989

6. Description of view: Pew #22, which was President Benjamin Harrison's
pew during worship visits here

No. 23

4. Date of photograph: June 1989

6. Description of view: Detail of balcony pews, showing doors

No. 24

4. Date of photograph: March 1987

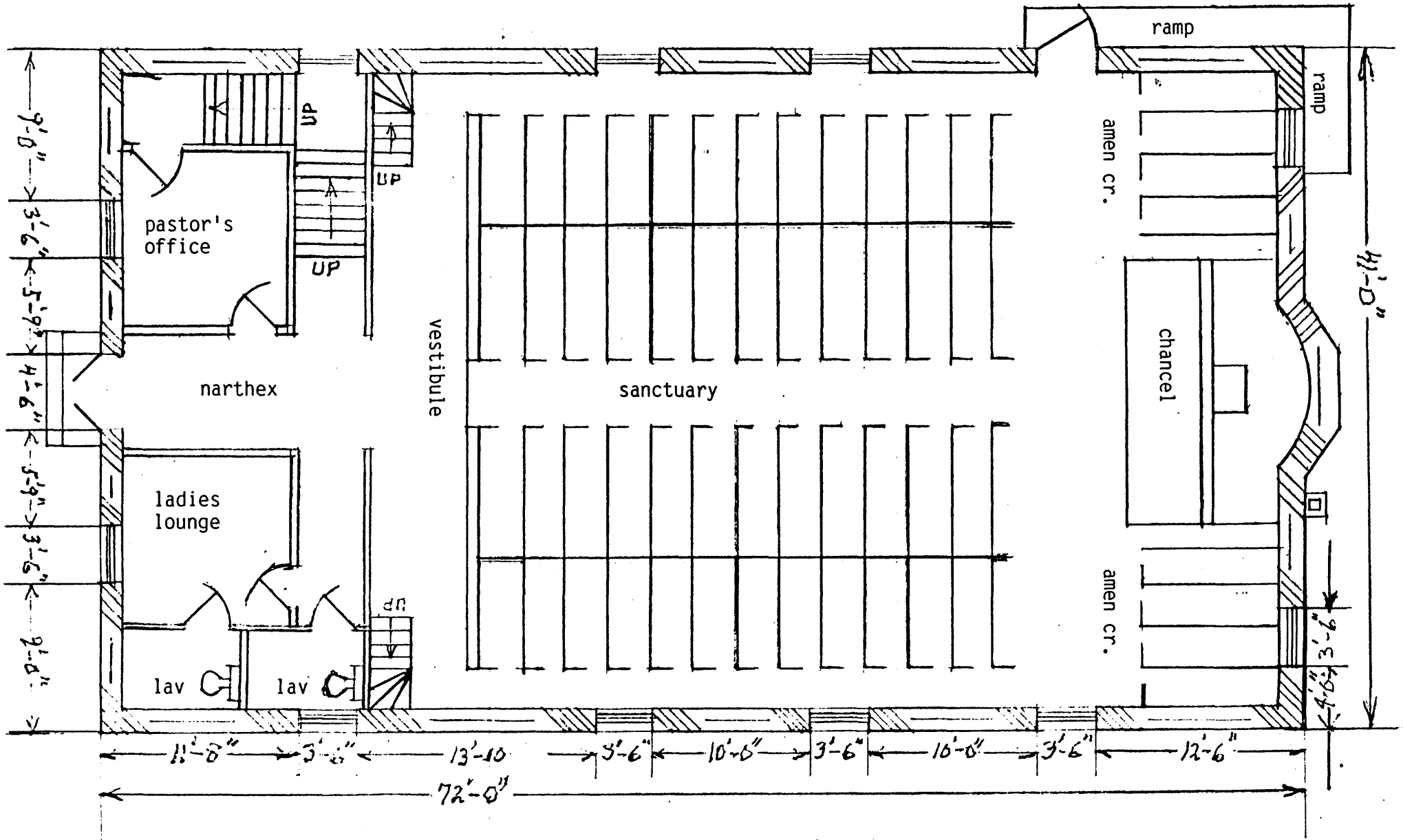
6. Description of view: Looking north at northeast corner of gallery,
one of two so-called "slave stalls"

COLD SPRING PRESBYTERIAN CHURCH
COLD SPRING, N. J.

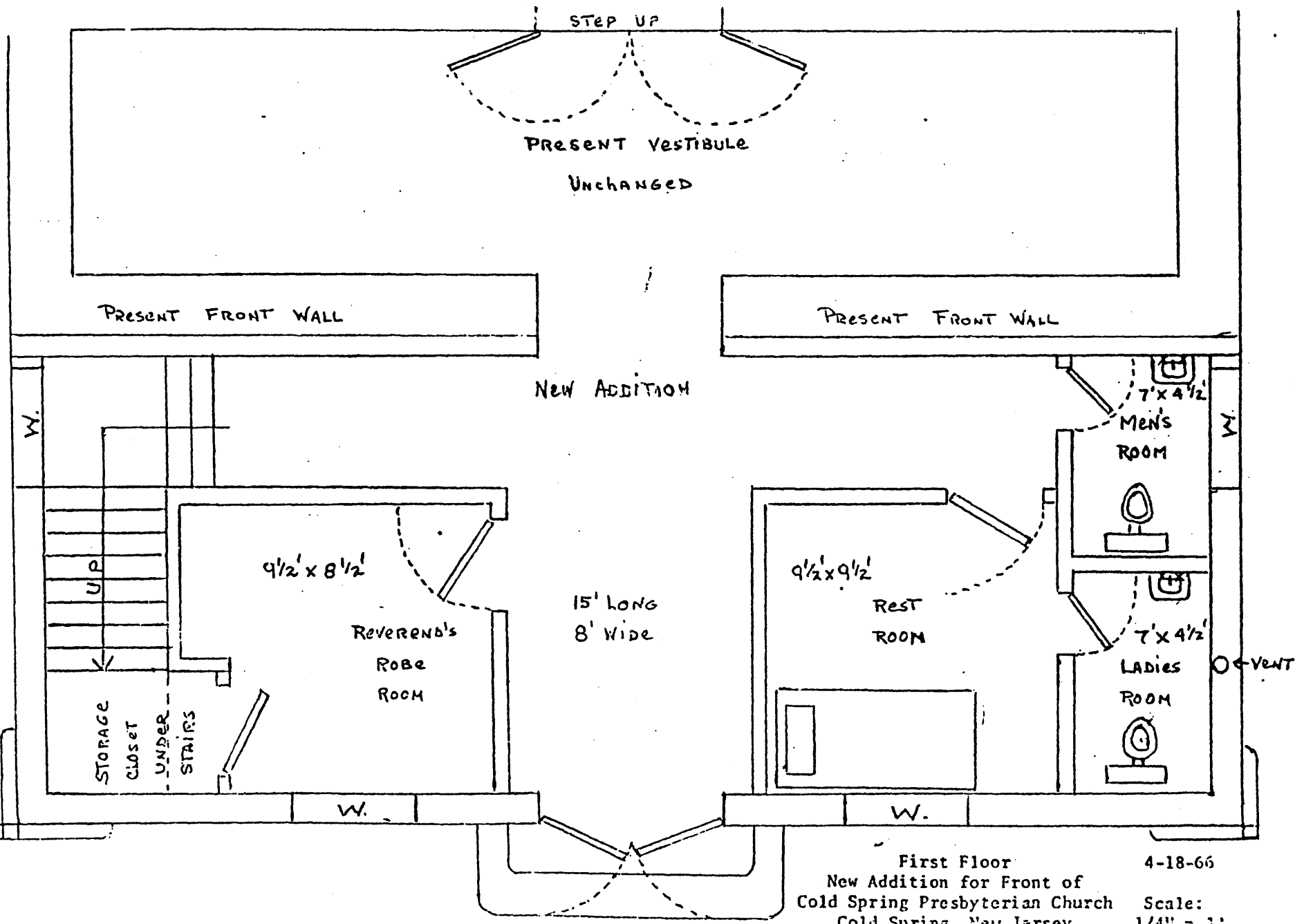
FLOOR PLAN

SCALE 1" --- 8'-0"

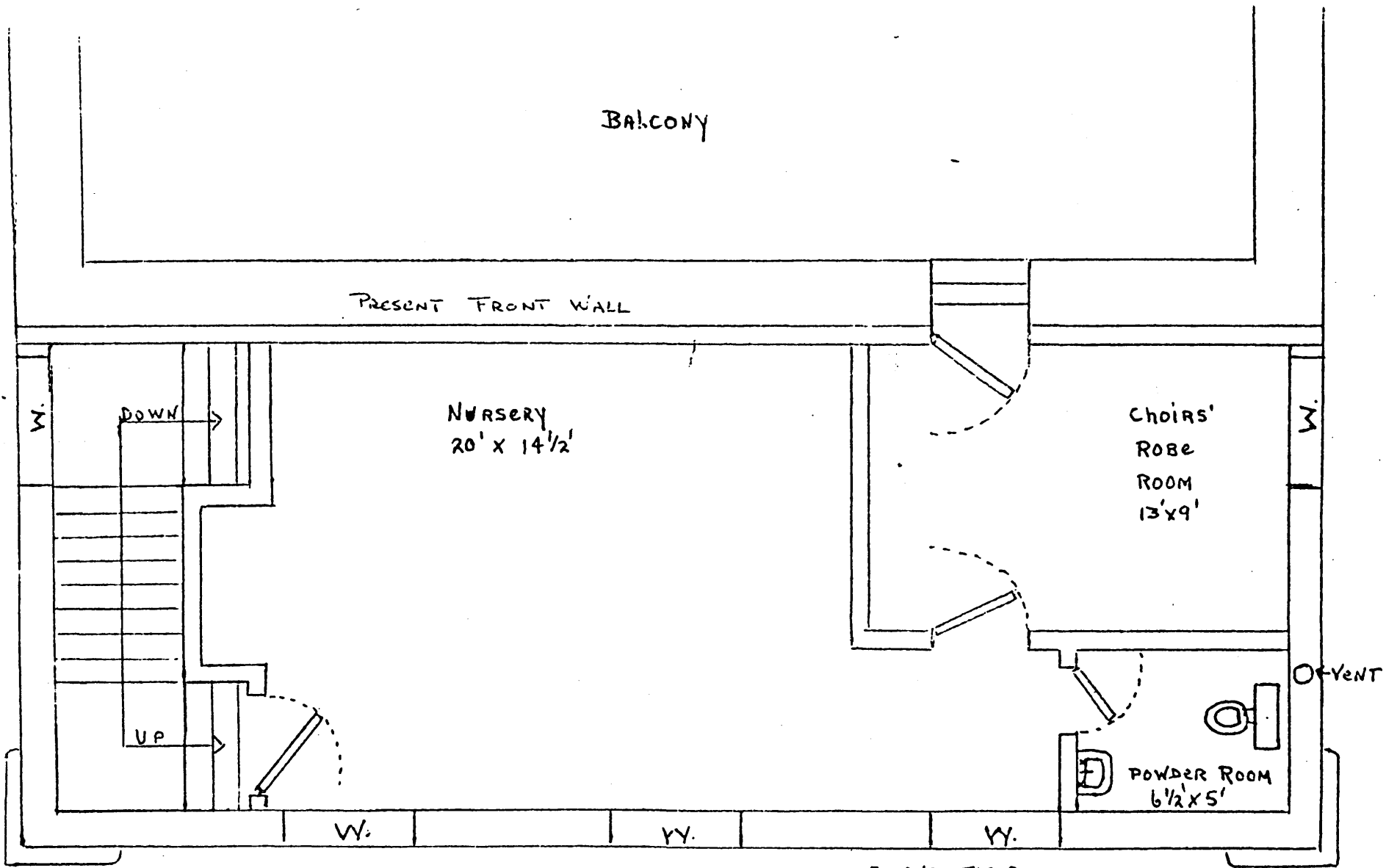
APRIL 5, 1988



Cold Spring Presbyterian Church, Lower Township, Cape May County, New Jersey



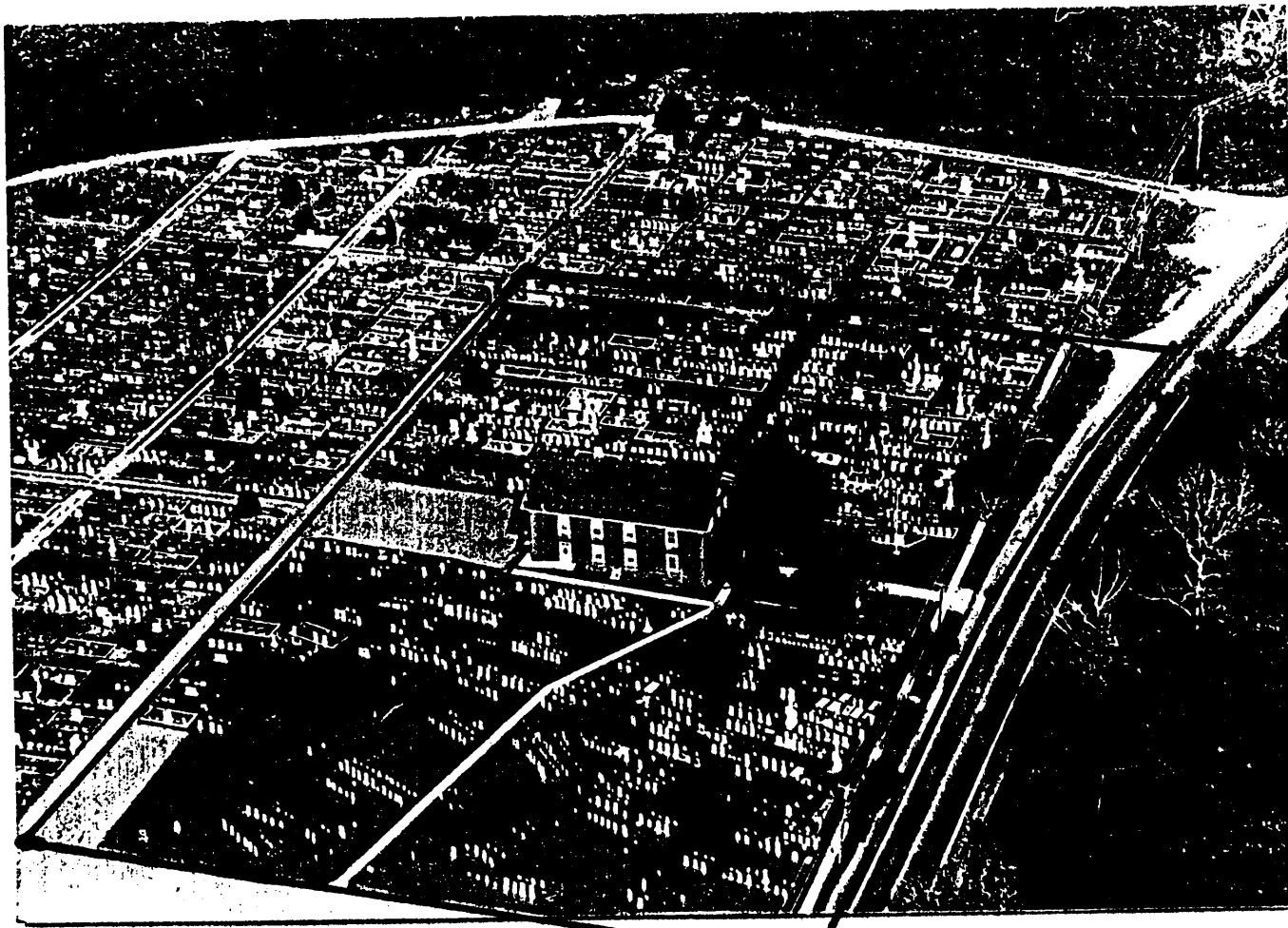
First Floor 4-18-66
 New Addition for Front of
 Cold Spring Presbyterian Church Scale:
 Cold Spring, New Jersey. $1/4" = 1'$
 (Lower Township, Cape May County)



SECOND FLOOR
 NEW ADDITION FOR FRONT
 OF
 COLD SPRING PRESBYTERIAN CHURCH
 COLD SPRING, NEW JERSEY.
 (LOWER TOWNSHIP, CAPE MAY COUNTY)

4-18-66
 SCALE
 1/4" = 1'

NJ CAPE MAY CO COLD SPRING PRESBYTERIAN CHURCH



BOUNDARY

Presbyterian "Old Brick Church" - 1823
Old Shore Road (Route #9)
Lower Township, Cape May County, New Jersey . .

1823

