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REEVES

JONES

Katharine Burling Thompson
with love, from her uncle
Francis B. Reeves

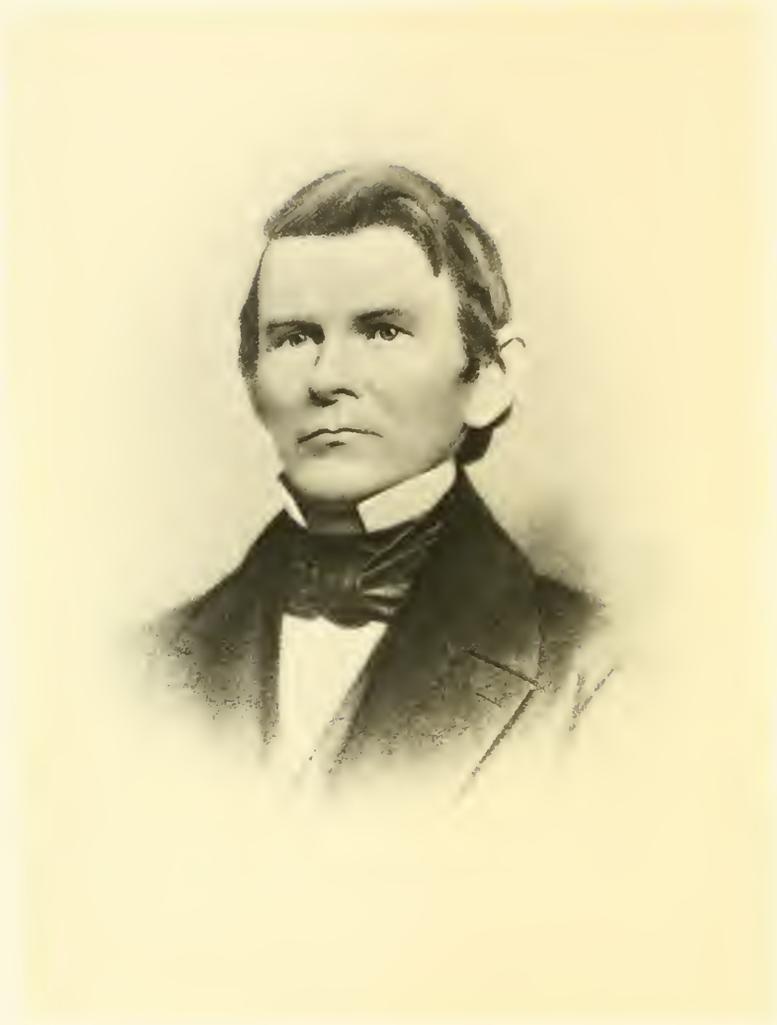
Feb. 10. 1902.

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Johnson Reeves.

Age 54

1700 TO 1900

Ancestry and Posterity

OF

JOHNSON REEVES

BORN OCTOBER 16, 1799

DIED JULY 19, 1860

AND

A MEMORIAL SERMON

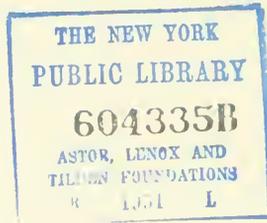
BY

REV. SAMUEL BEACH JONES, D. D.



PRINTED BY ALLEN, LANE & SCOTT
PHILADELPHIA

Epnes. 1862
1700



“HONOR THY FATHER AND THY MOTHER, THAT THY
DAYS MAY BE LONG UPON THE LAND WHICH
THE LORD THY GOD GIVETH THEE.”

No.

100 COPIES PRIVATELY PRINTED.

PREFACE.

TO MY CHILDREN :—In presenting this genealogy it has been my aim to improve upon the book that I printed in 1887, and to extend its records to the present date.

My chief purpose in the compilation of the former book having been to preserve for the benefit of the descendants of my beloved father a permanent memorial of him, I present to them again in this book the tribute to his memory, in the form of a sermon preached by the Rev. Samuel Beach Jones, D. D., in the First Presbyterian Church of Bridgeton, N. J., on a Sunday morning three weeks after father's death, a study which will interest all who rightly value the portrayal of a beautiful character and life. That you and all who may come after you in the family lineage in the future years may cherish his memory and profit by his example is my earnest prayer.

It is not ours to boast of a line of progenitors specially distinguished according to the world's standards, but to me it is a source of greater gratification that our ancestry have been uninterruptedly a people sturdily honest, intelligent, energetic, and patriotic, Christians, not only in name, but in deed, "diligent in business, fervent in spirit, serving the Lord."

FRANCIS B. REEVES.

GERMANTOWN, Philadelphia, April 26, 1900.

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John A. ...
Francis B. ...

REEVES.

The name REEVES is of old English or Saxon origin. Swinton, in his "Rambles Among Words," states, under head of proper names, that "Offices and Dignities have given us for names King, Prince, Earle, Lord, Yeomans, Squires, &c. The Church has given us Pope, Bishop, Parsons, Priest, Clark (Clerk)," &c.

The State has given us Chancellor, Mayor, Reeves.

Webster says Reeve is from Saxon *gerefa*, an officer, steward, or governor. It is obsolete except in compounds, as shire-reeve, now written sheriff. In the "Century Dictionary of the English Language," 1890, we find the following:—

"Reeve," *n.* (ME. reeve, reve, AS. *gerefa* (rarely *gereafa*, with loss of prefix *refa*, with syncope in Anglian *grafa*), a prefect, steward, fiscal officer of a shire or county, reeve, sheriff, judge, count; origin uncertain. The form *gerefa* suggests a derivation (as orig. an honorary title), *ge-*, a generalizing prefix, + *rof* (= OS. *rof*, *ruof*), famous, well-known or valiant, stout, a poetical epithet of unprecise meaning and unknown origin. But *gerefa* may perhaps stand for orig. *grafa* (Anglian *graefa*) = OFries. *greva* = D. *graaf* = OHG. *dravo*, MHG. *grave*, graeve, G. *graf*, a count, prefect, overseer, &c. (see *graf*, grave, greeve). 1. A steward; a prefect; a bailiff; a business agent. The word enters into the composition of some titles, as borough-reeve, hog-reeve, port-reeve, sheriff (shire-reeve), town-reeve, &c., and is itself in use in some parts of the United States and in Canada.

His lordes scheep, his neet, his dayerie,
His swyn, his hors, his stoor, and his pultrie,
Was holly in this reeves governynge.

Chaucer, Gen. Prol. to C. T. (ed. Morris), 1, 599.

In auncient time, almost every manor had his reve, whos authoritie was not only to levie the lords rents, to set to worke his servaunts, and

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to husband his demesnes to his best profit and commoditie, but also to governe his tenants in peace, and to leade them forth to war, when necessitie so required.

Lambarde, Perambulation (1596), page 484 (Halliwell).

A lord "who has so many men that he cannot personally have all in his own keeping" was bound to set over each dependent township a reeve, not only to exact his lord's dues, but to enforce his justice within its bounds.

J. R. Green, Conq. of Eng., page 217.

The council of every village or township (in Canada) consists of one reeve and four councillors, and the county council consists of the reeves and deputy reeves of the townships and villages within the county.

Sir C. W. Dilke, Probs. of Greater Britain, i., 2.

Allibone's "Dictionary of Authors" gives twenty-three authors of the name of Reeve and fifteen of the name of Reeves, all British, and some of high celebrity in their day. They wrote mostly on law and theology.

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HARRIET REEVES FITHIAN⁰

REV. HENRY REEVES, D. D.⁵

RUTH REEVES DUBOIS⁷

MARTHA REEVES BUSH¹⁰

JOHN REEVES⁹

FRANCIS BREWSTER REEVES¹¹

JAMES JOHNSON REEVES¹²

EARLY HISTORY.

THE first of our ancestors whose names are accessible were Abraham Reeves and Damaris Reeves, his wife. Abraham, with two brothers, and perhaps other members of his father's family, came to this country from England in the first quarter of the eighteenth century and settled on Long Island, New York. These men were among the many lovers of God and of liberty who, at that primitive period in our country's history, chose to abandon their homes in their native land rather than to remain subjects of a government that had determined to enforce conformity to a ritual of worship which was repugnant to them, and because such enforcement was in violation of their sacred convictions regarding man's inalienable right to religious liberty, and to his own way of finding God's way to heaven, and of interpreting the Divine plan in human government.

They were Presbyterians, and to this day their descendants, with not more than two known exceptions, have adhered to the Church of their fathers. These exceptions are father's great aunt Sarah, who married Rev. Thomas G. Steward, Methodist minister,

and Rev. Abraham Reeves, an Episcopal minister lately residing in the State of Indiana. All of father's descendants without exception are Presbyterians. If we have been inspired with our forefathers' spirit of independence to follow in the old paths, the same spirit has led us to cherish as a priceless inheritance our individual right to adopt as our own the truth as it is made manifest to us, and the liberty to worship God according to forms of our approving, and to interpret creeds according to the dictates of a conscience enlightened by the Spirit of God, without fear that either Church or State can ever deprive us of our heritage.

It is to be regretted that no information concerning the ancestry of these pioneer Reeves brothers has come down to us; we can, however, readily excuse their failure to preserve and transmit to their descendants their family genealogy when we remember the hardships and dangers they encountered and the exciting circumstances attending their eventful lives in a new and strange land in a time that tried men's souls.

At an earlier date by a decade or two, an Indian sachem, whose tribe had its hunting grounds in the fair valley of the Connecticut, wooed and won the heart and hand of one of the daughters of old England, of whose name and antecedents we are unhappily ignorant.

Of the offspring of this marriage, a daughter became the wife of Dr. James Johnson, who it is said came from England at an early age, studying medicine, as was the custom then, before the founding of medical colleges, under some practicing physician. We learn from an inscription on his tombstone in the Greenwich Church burying ground, that he was born November, 1705; died May 26, 1759. The Indians, in those days, possessed many secrets of the healing art of which physicians gladly availed themselves. Father's great aunt, Sarah Reeves Stewart, whom I well remember, has said that it was told her in her early years that Dr. Johnson married this young woman partly on account of her medical knowledge, though we cannot doubt that the young lady possessed many other attractions of a more romantic character.

It may be interesting to digress from our narrative long enough to shed a little light upon the amicable relations existing between the English and the Indians of Connecticut in those early days, when bravery and courage, struggles and victories, were shared equally between them.

I quote from Colonel McKenney's "History of the Indian Tribes of North America": "The founders of New England were disposed to act conscientiously in their public as well their private concerns; and their relations with the Indians were commenced in

amity and good faith. When we remark the weakness of the first settlements in New England, and observe that their infant villages were, on several occasions, almost depopulated by famine and sickness, it is obvious that the Indians must have been peaceably disposed towards them, as there were several periods at which they could, with ease, have exterminated all the colonists."

In *Baylie's Memoirs of Plymouth* we are told that "the Mohawks, the most powerful nation of New England, were never known to molest the English. The English frequently met them in the woods when they were defenseless, and the Indians armed, but never received from them the slightest insult. Unbounded hospitality to strangers is one of the qualities ascribed to the Indians generally of that region."

"Trumbull, the historian of Connecticut, who has collected all the oldest authorities with great care, remarks that the English lived in tolerable peace with all the Indians in Connecticut and New England, except the Pequots, for about forty years. The Indians, at their first settlement, performed many acts of kindness towards them. They instructed them in the manner of planting and dressing Indian corn. They carried them on their backs through the rivers and waters; and, as occasion required, served them instead of boats and bridges. They gave them

much useful information respecting the country ; and when the English or their children were lost in the woods, and were in danger of perishing with cold or hunger, they conducted them to their wigwams, fed them and restored them to their families and parents. By selling them corn, when pinched with famine, they relieved their distresses, and prevented them from perishing in a strange land and uncultivated wilderness."

From *Winthrop's Journal* we learn "that in the Winter of 1635 the English settlements on the Connecticut River were sorely afflicted by famine, on which occasion the Indians proved their best friends—aided those who fled, sustained those who remained, and suffered the cattle of the strangers to roam unmolested through the woods, while they themselves were procuring a precarious subsistence by the chase. If ever kindness, honesty, and forbearance were practiced with scrupulous fidelity, in the face of strong temptation inciting to an opposite course of conduct, these virtues were displayed by the Indians on this occasion." We learn from the same history that, half a century later, "Sir William Johnson, the most celebrated of all the agents employed by the British Government in the management of their Indian affairs, enjoyed unbounded popularity among the native tribes. He selected a number of Mohawk youths and sent them to an

Indian missionary school which was established at Lebanon, Conn.”

These facts of local ancient history are quoted to prove to us how natural it was that the ties of friendship between these races should have served sometimes to bind them in still closer bonds, and that they may also serve to incline our hearts to entertain the most kindly and respectful sentiments towards our far distant aboriginal ancestor.

After the birth of two children, Dr. Johnson and his half-breed wife removed from Connecticut to Cumberland County, New Jersey, making their home near Bowentown, four miles west of Bridgeton. Judge L. Q. C. Elmer, in his history of Cumberland County, speaks of Dr. James Johnson as a practicing physician as early as 1745. He mentions this singular incident, indicating the customs of that early day, that “among the accounts of his executor are charges for wine for the use of seven watchers, and of wine and rum for the funeral.”

That Dr. Johnson married a daughter of an Indian chief is confirmed, among others, by the late venerable Mrs. Sheppard, of Bridgeton, who has said to father’s great-aunt Sarah that in her younger days she often rode behind her on the way to church. The Doctor’s practice embraced a circuit of fifty miles. Their daughter, Mabel Johnson, September 12, 1750, at eighteen years of

age, married John Reeves¹, who, a few years previously, had come with his brothers and sisters, Stephen, Lemuel, Thomas, Nancy, and Abigail, from Long Island, N. Y., and settled in Greenwich, N. J., a few miles from Bowentown, seven miles from Bridgeton. He was for many years a ruling elder of the Presbyterian Church of Greenwich. They enjoyed together the blessings of married life for fifty years. Their first-born son, Johnson Reeves², named for his grandfather, Dr. Johnson, was born August 11, 1751. He married Zerviah Berreman,^{8 Dec. 1777} by whom he had nine children, viz., John³, Stephen, Lemuel, Ephraim, Nancy, James, Lewis, Ann, and Sarah. From Dr. Enoch Fithian's "History of the Greenwich Presbyterian Church" we learn that a tract of twenty-five acres of land was purchased for an addition to the parsonage farm, at £3 per acre, of John Reeves, the deed bearing date April 23, 1784. We also learn from the same history that upon the roll of communicants of the Greenwich Church in October, 1805, there were fourteen of the Reeves family, viz., Johnson, Zerviah, Stephen, Deborah, Sarah, Lemuel, Thomas, Jr., Ruth, Rachel, Sarah, Jr., Mabel, Elizabeth, Abraham, and Thomas, the last-named being one of the ruling elders. The first-born of the nine children of Johnson Reeves, John Reeves³, born September 6, 1778, married his second

cousin, Martha Reeves, December 23, 1798, he being twenty years, and she nineteen years of age. They lived in Deerfield, N. J., a year or two thereafter, removing thence to Bridgeton, his first-born son, Johnson Reeves⁴, being then a mere infant. He died December 9th, 1815, at the age of thirty-seven, leaving his young wife with six children, from sixteen months old to sixteen years.

These children were:—

JOHNSON REEVES, b. Oct. 16, 1799; d. July 19, 1860.

SAMUEL REEVES, b. July 7, 1801; d. Dec. 4, 1879.

JOSEPH REEVES, b. Oct. 1, 1807; d. June 14, 1890.

MARTHA REEVES, b. Jan. 1, 1810; d. Nov. 24, 1832.

JOEL BERREMAN REEVES, b. July 10, 1812; d. Feb. 3, 1886.

MARY REEVES, b. Aug. 13, 1814; d. Feb. 7, 1894.

Two children had died before the death of their father: Ephraim, October 15, 1813, aged ten years, two months, and two days, and Mary 1st, September 13, 1807, aged two years, less two days.

JOHNSON REEVES.

Johnson, the eldest, sixteen years of age, assumed at once a father's part toward the large family, and determined to do everything possible for them and his mother. Early in the year 1816 he went to work with his uncle Lemuel, then a Western pioneer, living in Warren, Trumbull County, Ohio, where his grandfather, Johnson Reeves², had bought land. He remained there but one year, for, becoming



IMMERGRÜN.

HOME OF FRANCIS BREWSTER REEVES, GERMANTOWN, PHILADELPHIA,
SINCE APRIL 5, 1871.



THE HOMESTEAD.

RESIDENCE OF JAMES JOHNSON REEVES, PEARL STREET, BRIDGETON, N. J.
Built by Johnson Reeves 1825; enlarged 1854.

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homesick, as he said, he returned to Bridgeton, and began again with great earnestness to take upon himself the responsibility of supporting the family. It should be noted that this long journey to and from Warren, Ohio, was accomplished by dear father on foot. He once told me that on the return journey he fell in with a drover, whom he assisted in bringing a large drove of cattle to Philadelphia, receiving some small compensation for his services and good company. There were no railroads in those days, and stages were few and far between and as for money for fares—well, if there was any of that, it must be saved for mother and the little brothers and sisters, for must they not all be fed and clothed and educated? Father was naturally an excellent mechanic, as many a useful household article in iron and steel and wood, about our old home, abundantly testified. The earlier part of his busy life he was an honored and trusted employé of the Iron and Nail Works in Bridgeton. As nearly as I can ascertain, it was about the year 1839 that he entered into partnership with his brother-in-law, William Riley, under the firm name of Riley & Reeves, and continued for about thirteen years to transact a large business in merchandise of all sorts, in the brick storehouse, corner of Broad and Franklin Streets, Bridgeton. The firm owned shares in several coasting vessels, sloops and schooners, employed laborers for cutting “cordwood,”

which they shipped upon their vessels to Philadelphia and New York, completing cargoes with grain, receiving for the return voyages supplies of groceries, provisions, hardware, fertilizers, dry goods, and other general stock for a large country store. The perils of the sea were sometimes too much for these sailing vessels, and considerable loss accrued to the firm by reason thereof. Among their unfortunates were the sloop "Charles," the schooner "Kedron," named by father from the sacred brook in the garden of Gethsemane, and the new and handsome schooner "Lewis Chester." The total loss of this vessel occurred in the Winter of 1850-51. I was at the time a clerk in "father's store," and I remember the coming of Captain Banks there and his breaking the bad news, and father's first remark upon it, "Well, I am sorry; but it is all for the best."

From one of his letters to me under date February 14, 1860, I quote as follows:—

"Last evening I received a telegram dated New York, Feb. 13, as follows: 'Schooner "Kedron" is in trouble: come on immediately,' signed by Capt. Dilks. To-day I received a letter from him dated 12th inst., giving particulars. After losing their anchors and sails—he says—'we got a steam tug to tow us in to keep us from going to sea. They charged us \$1000 for towing us in.' What a price! That is taking advantage of their necessities. Now

this is bad business, from bad to worse, and I know not how it will end.

“ * * * How I regret that we did not sell her as she lay on the shore at Cape Island last summer. We had better have given her away, for she was then out of debt ; now she is not. This, as I have said, is bad business for me, and I have not anticipated that I ever again should be brought into it, but Providence has ordered it otherwise. It may all be overruled for my good, but I must say I cannot see how. Perhaps you could manage your business to go on with me. If you bought your goods in New York it might answer you, but perhaps not otherwise.” Father’s heart was lighter, and his gratitude plainly expressed when, upon adjustment by the underwriters in New York, whither I had accompanied him, he found that his share of the towage bill of \$1000 was only about one-fourth of that amount, and that he was enabled to pay it forthwith.

His faith in an overruling Providence was absolutely unlimited and unqualified. He could always honestly and cheerfully say :—

“ In each event of life, how clear
 Thy ruling hand I see !
 Each blessing to my soul more dear
 Because conferred by Thee.
 In every joy that crowns my days,
 In every pain I bear,
 My heart shall find delight in praise,
 Or seek relief in prayer.”

Father's communications with his children, whether oral or written, were not habitually of an advisory character ; he was quite as willing to ask as to give advice ; nor was he ever unreasonably or unjustly critical or censorious. His every thought, word, and deed were indicative of a cheerful and contented mind and a most affectionate heart. It never once occurred to his children that anybody in the world was happier than he, and his sweet spirit always pervaded every nook and corner of our home, even as the roses, sweet peas, and lilacs, planted by his loving hands under our windows, dispensed their delightful fragrance throughout the house. Though his heart's first desire was that all his children should own and acknowledge his God and Saviour as theirs also, and that they should walk in the way of His precepts, their temporal welfare and happiness were always considered well worthy of his best thought and most careful planning.

To exemplify this point, I will quote from two letters written to me. In the first, dated May 13, 1856, he writes : "I can hardly suppose that you will go longer than has John—in age—before you, too, will have a wife. I want all my children to marry when they are satisfied that they have found the right one, and are able to maintain and bring up a family right. They who have no children cannot be as happy as they who have ; only let parents do their

duty to their children and train them up in the way they should go, then will they be a comfort to their parents as long as they may live, and then will they be good and useful citizens.”

From the other, dated Bridgeton, May 23, 1860, I make the following quotation: “Well, how do you get along at housekeeping? As you have had a week or two of experience, I suppose you begin to realize something of its cares and responsibilities as well as its pleasures, and the last are not the least. I speak from experience. I never shall forget our own beginning, March 25, 1822, although, in comparison with yours, ours was a very moderate beginning. It was in a small house, rent \$45, furniture plain but good, that is, good enough for us, we did not wish for better, and not until I built where we now are, which was in the 4th year (1825), did we want more. We were as happy with our little home and with each other as you can possibly be, with this difference—we had less care because we had less to look after. You have made a splendid beginning, with the encouraging prospect of its continuance, if kind Providence favors you, which I trust will be the case. I do hope that you will both live long to enjoy yourselves with each other and your friends near and dear, and your pleasant home. I need not tell you where to look for assistance that you may the better perform the

duties devolved upon you as the head of a family. Doubtless you have erected a family altar, where prayer, morning and evening, will ascend to the prayer-hearing and covenant-keeping God for His blessing now and for its continuance through life, upon you and yours. May it be so."

These few incidents in father's domestic life, viewed in connection with the more complete unveiling of his character in the sermon by his pastor, Rev. Dr. Jones, will enable his children's children to know him, to profit by the contemplation of a noble Christian life, and to thank God for such a lineage as is theirs.

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ELLEN BERNARD THOMPSON
Age 21

FRANCIS BREWSTER REEVES 11
Age 20

MARY REEVES DEACON 38

FRANK DEACON 87

ELLEN ELIZABETH REEVES 44
FRANK DEACON 87

EMILY THOMPSON REEVES 40
GERALD HARTLEY DEACON 84

GENEALOGY.

ABRAHAM REEVES, b. —, 1698; d. May 21, 1761;
DAMARIS REEVES, his wife, b. —, 1699; d. Dec. 1,
1771.

Their children were :—

JOHN REEVES¹,
ABRAHAM REEVES,
STEPHEN REEVES,
LEMUEL REEVES,
THOMAS REEVES,
NANCY REEVES,
ABIGAIL REEVES.

FIRST GENERATION.

SON OF ABRAHAM REEVES AND DAMARIS REEVES,
HIS WIFE.

I. JOHN REEVES, b. Jan. 30, 1726; d. May 4, 1800; m.
MABEL JOHNSON, dau. of Dr. James Johnson, Sept. 12,
1750; b. July 3, 1732; d. Oct. 22, 1813.

They had ten children, viz. :—

JOHNSON REEVES, b. Aug. 11, 1751; d. April 2, 1810.
ELIJAH REEVES, b. Mar. 14, 1753.
LEMUEL REEVES, b. Mar. 19, 1755; d. Nov. 2, 1777.
JOSEPH REEVES, b. June 25, 1757.
MABEL JOHNSON REEVES, b. Nov. 26, 1759; d. Aug. 30, 1814; m.
Levi Leake, July 30, 1783.
SARAH REEVES, b. Jan. 13, 1762.
ABRAHAM REEVES, b. July 30, 1763; d. Nov. 2, 1822.
EUNICE REEVES, b. Mar. 6, 1767; d. April 25, 1825; m. Daniel
Bishop, May 31, 1785.
STEPHEN REEVES, b. Feb. 11, 1769.
NANCY REEVES, b. Nov. 6, 1771.

SECOND GENERATION.

SON OF JOHN REEVES AND MABEL JOHNSON REEVES,
HIS WIFE.

2. JOHNSON REEVES, b. Aug. 11, 1751; d. April 2, 1810; m. ZERVIAH BERREMAN, ^{8. 8. 80. 1777} dau. of John Berreman and Sarah Bateman Berreman, his wife, b. —, 1760; d. —, 1800.

They had nine children, viz.:—

JOHN REEVES, m. MARTHA REEVES;
STEPHEN REEVES, m. DEBORAH BROWN;
LEMUEL REEVES, m. 1st, SARAH SHEPPARD; 2d, ANN STEWARD;
SARAH BERREMAN REEVES, m. REV. THOMAS G. STEWARD;
JAMES JOHNSON REEVES, unmarried;
LEWIS REEVES, m. HANNAH MILLER;
ANN REEVES, m. SAMUEL ELWELL;
EPHRAIM REEVES;
NANCY REEVES.

THIRD GENERATION.

SON OF JOHNSON REEVES AND ZERVIAH BERREMAN
REEVES, HIS WIFE.

3. JOHN REEVES, b. Sept. 6, 1778; d. Dec. 9, 1815; m. MARTHA REEVES, Dec. 25, 1798, dau. of Samuel Reeves and Mary Cook Reeves, b. June 8, 1779; d. Sept. 22, 1825.

Her father, Samuel Reeves, d. Mar. 30, 1806. Her mother, Mary Cook Reeves, was dau. of Eldad Cook and Deborah Bowen Cook, his wife, who was dau. of Daniel and Mary Walling Bowen. Daniel Bowen, b. July 2, 1659, was son of Samuel and Elizabeth Wheaton Bowen.

They had eight children, viz.:—

JOHNSON REEVES, b. Oct. 16, 1799; d. July 19, 1860.
SAMUEL REEVES, b. July 7, 1801; d. Dec. 4, 1879.
EPHRAIM REEVES, b. Aug. 13, 1803; d. Oct. 15, 1813.
MARY REEVES, b. Sept. 11, 1805; d. Sept. 13, 1807.
JOSEPH REEVES, b. Oct. 1, 1807; d. June 14, 1890.
MARTHA REEVES, b. Jan. 1, 1810; d. Nov. 24, 1832.
JOEL BERREMAN REEVES, b. July 10, 1812; d. Feb. 3, 1886.
MARY REEVES, b. Aug. 13, 1814; d. Feb. 7, 1894.

FOURTH GENERATION.

FIRST-BORN SON OF JOHN REEVES AND MARTHA REEVES,
HIS WIFE.

4. JOHNSON REEVES, b. Oct. 16, 1799; d. July 19, 1860; m. 1st, ELIZABETH RILEY, Mar. 7, 1822; 2d, Anna Maria Foster, Oct. 24, 1854.

ELIZABETH RILEY, dau. of Mark Riley, 2d, and Abigail Harris Riley, his wife, b. Mar. 17, 1800; d. June 21, 1845.

(Mark Riley, b. Mar. 13, 1762; Abigail Harris, b. Oct. 26, 1768; d. July 19, 1838. They were m. April 5, 1790. Mark Riley was son of Mark Riley, b. Jan., 1732; d. Oct., 1794, and Prudence, his wife, d. Oct., 1799. Abigail Harris Riley was dau. of Nathaniel Harris, b. May 27, 1723; d. Dec. 3, 1797, and Abigail Padgett Harris, his wife, b. June 28, 1727; d. Nov. 1, 1810. They were m. Nov. 12, 1746. Nathaniel Harris was son of Nathaniel Harris, b. Oct. 8, 1693; d. —, 1775, and Elizabeth Harris, his wife. Abigail Padgett was dau. of Thomas Padgett, b. May 1, 1692; d. Nov. 20, 1751, and Dorothy Sayre Padgett, his wife, b. —, 1697; d. Feb. 16, 1772.)

They had eight children, viz. :—

HENRY REEVES, b. Feb. 5, 1823.

HARRIET NEWELL REEVES, b. Nov. 6, 1824; d. Dec. 19, 1897.

RUTH RILEY REEVES, b. Dec. 20, 1826.

MARTHA REEVES, b. Aug. 20, 1829; d. April 27, 1833.

JOHN REEVES, b. Mar. 9, 1832; d. Dec. 19, 1895.

MARTHA PIERSON REEVES, b. May 25, 1834.

FRANCIS BREWSTER REEVES, b. Oct. 10, 1836.

JAMES JOHNSON REEVES, b. Sept. 9, 1839.

FIFTH GENERATION.

CHILDREN OF JOHNSON REEVES AND ELIZABETH
RILEY REEVES, HIS WIFE.

5. HENRY REEVES, b. Feb. 5, 1823; m. SARAH J. KENNEDY, dau. of Phineas B. and Priscilla C. Kennedy, May 6, 1851; b. Dec. 17, 1827.

HENRY REEVES was graduated at Princeton College, 1844; at Princeton Theological Seminary, 1849; taught in a private school in Pine

Ridge, Miss., two years from 1844 to 1846; ordained in the ministry 1850; preached at Lenox Chapel on the Hudson, above New Hamburg, May to Oct., 1849; at Wappinger's Falls, N. Y., Nov., 1849, to May, 1850; was pastor of First Presbyterian Church, Belvidere, N. J., from July, 1850, to July, 1858; was stated supply of Fayetteville Presbyterian Church, Pennsylvania, from Aug., 1858, to July, 1864; was stated supply of the Presbyterian Church of Gloucester City, N. J., from May, 1869, to Aug., 1881; was stated supply of Fairfield Church, N. J., 1882 to 1885; was stated supply of Pearl Street Mission and Fourth Presbyterian Church of Bridgeton, N. J., from 1891 to Sept., 1895; was elected pastor of the church of Gloucester City, Sept., 1895, and is still serving in that capacity. He has been from 1884 to the present time stated clerk of the Presbytery of West Jersey. While serving the Fayetteville, Pa., Church, 1858-1864, he was principal of the Young Ladies' Seminary, Chambersburg, Pa. He was principal of Woodland Seminary, West Philadelphia, from July, 1864, to June, 1868, and of Ivy Hall, Bridgeton, N. J., from Sept., 1881, to July, 1891. He was editor of *Young Folks' News*, Philadelphia, from 1869 to 1875; and editor of *Our Monthly*, Philadelphia, from July, 1871, to Jan., 1875.

He received the honorary degree of Ph. D. from Princeton College, 1886; received the honorary degree of D. D. from Hanover College, Indiana, 1897.

6. HARRIET NEWELL REEVES, b. Nov. 6, 1824; d. Dec. 19, 1897; m. CHARLES SEELEY FITHIAN, merchant, of Bridgeton, N. J., March 26, 1846.

7. RUTH RILEY REEVES, b. Dec. 20, 1826; m. ROBERT DuBOIS, manufacturer, of Bridgeton, March 25, 1851. Robert DuBois d. July 4, 1898.

8. MARTHA REEVES, b. Aug. 20, 1829; d. April 27, 1833.

9. JOHN REEVES, b. Mar. 9, 1832; d. Dec. 19, 1895; m. KATE MILLS ROBISON, May 27, 1856, dau. of Joseph and Philena Mills Robison, b. Oct. 24, 1837.

JOHN REEVES was educated as a boy in the private schools of Bridgeton, N. J.; he was a student of the St. Johnsbury, Vt., Academy, 1848-1849; taught school part of the Winter of 1849-50 at Deerfield, N. J. He entered the Girard Bank of Philadelphia as clerk, 1850; was elected assistant cashier of that bank in 1864, and held the same office until the day of his death, 1895. He was a teacher of a class

Robert

224



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ROBERT DUBOIS.

(See 7, page 24.)

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in the Sunday school of the Tenth Presbyterian Church of Philadelphia, during the pastorate of Rev. Henry A. Boardman, D.D. He was elected an elder of the Penn Square Presbyterian Church, serving in that office about one year, and was for several years a ruling elder in the West Philadelphia Church, now called the West Hope Presbyterian Church, and later, during a number of years in the Princeton Presbyterian Church, West Philadelphia. The late years of his life he was a member of the Bryn Mawr Presbyterian Church, under the pastoral charge of Rev. William H. Miller, who was once a scholar in Mr. Reeves' Bible class in the old Tenth Presbyterian Church. His tastes were conspicuous for literature and art.

10. MARTHA PIERSON REEVES, b. May 25, 1834; m. 1st, ALEXANDER LEWDEN ROBESON, merchant, of Bridgeton, N. J., Sept. 24, 1854; 2d, GEORGE W. BUSH, merchant, of Wilmington, Del., Jan. 10, 1884.

ALEXANDER LEWDEN ROBESON, 1st Lieut., Co. H., 24th N. J. Regiment, fell in the battle of Fredericksburg, Va., Dec. 13, 1862.

11. FRANCIS BREWSTER REEVES, b. Oct. 10, 1836; m. ELLEN BERNARD THOMPSON, April 26, 1860.

FRANCIS BREWSTER REEVES was a student of private schools and of Harmony Academy, Bridgeton, N. J., with intermissions of several months when employed in his father's store, until April 23, 1852, when his school books were dropped for a business life. He entered the dry goods store of Joel Fithian, Bridgeton, April 26, 1852; left there Oct. 3, 1852, and went with W. H. Thompson to learn the watch-repairing and jewelry business; left this situation and entered Girard Bank, Philadelphia, as clerk, Mar. 9, 1854; left the bank and entered the office of N. B. Thompson & Co., wholesale grocers, of Philadelphia, Oct., 1858, and became a member of the firm Feb. 1, 1859, from which date to the present time he has continued to be a member of that firm and its successors—now, and since 1865, known as Reeves, Parvin & Co. He was ordained a ruling elder in the Wakefield Presbyterian Church of Germantown, Philadelphia, May 4, 1874; has been the superintendent of its Sunday school from July, 1879, to the present time. He was chairman of the executive committee of the noted municipal reform "Committee of One Hundred" of Philadelphia, 1881-1883. He has served

as a member of the Presbyterian Board of Education and the Presbyterian Board of Publication and Sabbath School Work, and is now one of the trustees of the last-named Board. He was appointed by the Judges of the Courts of Common Pleas of Philadelphia to membership in the Philadelphia Board of Public Education and as Controller of the Twenty-second School Section in February, 1888, resigning the office two years later. He was appointed by the Mayor of Philadelphia a member of the "Citizens' Permanent Relief Committee of Philadelphia" on the occasion of the Johnstown (Pa.) flood in 1889, and by appointment of Gov. James A. Beaver, was and is still the chairman of the "Committee on Annuities to Johnstown Flood Orphans" of the State Relief Committee. As representing the city of Philadelphia and its Permanent Relief Committee, he was commissioned to visit Russia in the Spring of 1892 to deliver and distribute a cargo of food supplies sent on the steamship "Conemaugh" for the relief of the sufferers by famine in that country. The Emperor, Alexander III., recognized his personal service by the presentation to him of a costly punch set of seven pieces in silver and gold. He is at the present time the president of the Girard National Bank, president of the Philadelphia Belt Line Railroad, first vice-president of the Philadelphia Bourse, one of the board of managers of the Germantown Saving Fund Society, a director of the Philadelphia Mortgage and Trust Company, a director of the Delaware Insurance Company, member of the Advisory Board of the Germantown Real Estate, Deposit and Trust Company, member of the boards of managers of the Merchants' Fund and of the Mercantile Beneficial Association, director of the Grocers and Importers Exchange of Philadelphia, treasurer of the Wholesale Grocers Association of Pennsylvania, New Jersey, and Delaware, member of the Art Club of Philadelphia, of the Germantown Cricket Club, of the Science and Art Club of Germantown, and of the Civil Service Reform Association of Philadelphia.

12. JAMES JOHNSON REEVES, b. Sept. 9, 1839; m. MARY CALDWELL BUTLER, of Germantown, Philadelphia, 1865, dau. of Edward Butler and Caroline Hyde Butler, b. Mar. 7, 1841.

JAMES JOHNSON REEVES was a pupil of the public and private schools of Bridgeton, and subsequently attended the Harmony Academy and the West Jersey Academy. Having determined upon the law as a profession, in 1857 he entered the office of Hon. John T. Nixon, of

Bridgeton, and continued his studies with him and his associates, Charles E. Elmer and Judge L. Q. C. Elmer, until admitted to the bar in 1861. During this period he entered the law school of Harvard University, at Cambridge, Mass., and was graduated in the Summer of 1861, receiving the degree of LL. B. He was licensed as an attorney in Feb., 1861; as a counselor in June, 1864; and in May, 1871, was admitted to practice in the United States Circuit and District Courts, about the same time also receiving the appointment of United States Commissioner. He relinquished his profession in 1862 and entered the army of the Union, having been instrumental in raising a company in the brief period of thirty-six hours. This was Company H, of the Twenty-fourth Regiment, New Jersey Volunteers, in which company he served as second lieutenant. He participated in the battles of Fredericksburg on the 13th of December, 1862, and of Chancellorsville, on the 3d of May, 1863, in both of which engagements he was wounded. On his return from service he resumed his professional labors, in which he has ever since been actively engaged.

In his political predilections he is a Republican, and for three consecutive years he filled the office of City Solicitor. He is not, however, identified actively with the political issues of the day, giving, aside from the demands of his profession, his energies largely to Christian work in the city of his birth and residence. He has been engaged in Sunday-school work as a teacher since he became sixteen years of age. In 1864 he was elected to the superintendency of the school of the First Presbyterian Church, and is still (in 1900) the incumbent. He was ordained a ruling elder of this church in April, 1868. He has been for many years a director of the Cumberland County Bible Society, and is now, as for five years past, its president. He was president of the Young Men's Christian Association of Bridgeton for a number of years, and for fifteen years or more chairman of its lecture committee. He has been a member of the Board of Education of the city of Bridgeton, and is now a trustee of the West Jersey Academy.

SIXTH GENERATION.

CHILDREN OF REV. HENRY REEVES, D. D., AND SARAH J.
KENNEDY REEVES, HIS WIFE.

13. BESSIE REEVES, b. Feb. 12, 1852; m. EDWARD M.
FITHIAN, merchant, of Bridgeton, N. J., June 29, 1887.

14. PHINEAS KENNEDY REEVES, b. Mar. 16, 1854; m. HANNAH P. TRENCHARD Jan. 13, 1880, dau. of John F. Trenchard, M. D., and Mary Elizabeth Olmstead Trenchard, his wife, b. Feb. 10, 1858.

15. CHARLES FITHIAN REEVES, b. Apl. 13, 1856; m. CLARA ELIZABETH HOFFMAN, Dec. 10, 1884, dau. of Edmund Hoffman and Mary Gaunt Hoffman, his wife, b. Jan. 15, 1862.

16. WILLIAM HENRY GREEN REEVES, b. Apl. 20, 1858; d. Sept. 7, 1859.

17. HARRY REEVES, b. Jan. 30, 1860; m. LIZZIE S. WEST, Jan. 6, 1886, dau. of Henry F. West and Zeviah West, his wife, b. June 1, 1860.

18. ARTHUR ERWIN REEVES, b. Oct. 19, 1861; d. April 8, 1866.

19. ANNA ROBESON REEVES, b. Mar. 30, 1865.

CHILDREN OF CHARLES SEELEY FITHIAN AND HARRIET
NEWELL REEVES FITHIAN, HIS WIFE.

20. JOHN BURGIN FITHIAN, b. Jan. 11, 1847; d. July 16, 1852.

21. HENRY REEVES FITHIAN, b. Feb. 4, 1849; d. Oct. 4, 1852.

22. CHARLES SEELEY FITHIAN, b. Sept. 29, 1851; d. Dec. 21, 1851.

23. WILLIAM SHANNON FITHIAN, b. Oct. 20, 1852; m. MARGARET LAMBERT FITHIAN, Sept. 13, 1882, dau. of Joseph P. and Sarah Lambert Fithian, b. Aug. 16, 1859.

24. FRANCIS REEVES FITHIAN, b. May 23, 1855; m. MARY E. HILL, Mar. 7, 1882, dau. of Charles Edward Hill and Esther Brown Hill, b. Feb. 24, 1864.

25. JANE DAVIS FITHIAN, b. Mar. 29, 1858; d. Sept. 22, 1898.

26. ALEXANDER ROBESON FITHIAN, b. Aug. 24, 1863.

Sarah



SARAH CALDWELL REEVES⁴⁰

ALISON CLEVELAND REEVES³⁹

CAROLINE THOMPSON REEVES⁴²

JANE DAVIS FITHIAN²⁵

ELLEN REEVES DEACON⁸⁵

ARTHUR WITTER BREWER⁷⁵

JOHN BURGIN FITHIAN⁶⁵

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CHILDREN OF ROBERT DUBOIS AND RUTH REEVES DUBOIS,
HIS WIFE.

27. ELIZABETH REEVES DUBOIS, b. Feb. 2, 1852; m.
CHESTER J. BUCK, manufacturer, Jan. 27, 1881.

28. SARAH MULEFORD DUBOIS, b. Aug. 12, 1852; m.

30½. JAMES REEVES DUBOIS, b. April 3, 1863; d.
June 9, 1865.

CHILDREN OF JOHN REEVES AND KATE ROBISON REEVES,
HIS WIFE.

32. JOHN HOWARD REEVES, M. D., b. Mar. 1, 1857.

33. MARTHA PIERSON REEVES, b. May 7, 1861.

34. ELIZABETH ROBISON REEVES, b. Nov. 27, 1869.

CHILDREN OF ALEXANDER LEWDEN ROBESON AND MARTHA
PIERSON REEVES ROBESON, HIS WIFE.

35. JOHN LEWDEN ROBESON, b. July 7, 1855; m. ANNA
M. BURROUGHS, Dec. 6, 1883, dau. of Charles DuBois
Burroughs and Ann Johnson Burroughs, his wife, b.
Mar. 31, 1859.

36. FRANCIS BREWSTER ROBESON, b. Sept. 11, 1857;
d. Mar. 25, 1871.

37. MARY ELIZABETH ROBESON, b. Oct. 26, 1859; d.
Mar. 31, 1871.

CHILDREN OF FRANCIS BREWSTER REEVES AND ELLEN
BERNARD THOMPSON REEVES, HIS WIFE.

38. MARY PRIMROSE REEVES, b. Mar. 28, 1861; m.
GEORGE HARTLEY DEACON, teacher of mathematics in
Germantown Academy, Nov. 9, 1886.

PROPERTY
OF THE
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CHILDREN OF ROBERT DuBOIS AND RUTH REEVES DuBOIS,
HIS WIFE.

27. ELIZABETH REEVES DuBOIS, b. Feb. 2, 1852 ; m. CHESTER J. BUCK, manufacturer, Jan. 27, 1881.

28. SARAH MULFORD DuBOIS, b. Aug. 12, 1853 ; m. FRANK C. BREWER, of Boston, Feb. 19, 1880.

29. ROBERT DuBOIS, b. Dec. 11, 1855 ; m. KATE TYLER BREWER, Oct. 5, 1886, dau. of Charles Huntington Brewer and Martha Witter Brewer, b. Dec. 22, 1860.

30. HARRIET REEVES DuBOIS, b. Mar. 7, 1859 ; m. THOMAS R. JANVIER, professor of music, of Bridgeton, N. J., May 14, 1884.

31. HENRY REEVES DuBOIS, b. Nov. 9, 1866.

CHILDREN OF JOHN REEVES AND KATE ROBISON REEVES,
HIS WIFE.

32. JOHN HOWARD REEVES, M. D., b. Mar. 1, 1857.

33. MARTHA PIERSON REEVES, b. May 7, 1861.

34. ELIZABETH ROBISON REEVES, b. Nov. 27, 1869.

CHILDREN OF ALEXANDER LEWDEN ROBESON AND MARTHA
PIERSON REEVES ROBESON, HIS WIFE.

35. JOHN LEWDEN ROBESON, b. July 7, 1855 ; m. ANNA M. BURROUGHS, Dec. 6, 1883, dau. of Charles DuBois Burroughs and Ann Johnson Burroughs, his wife, b. Mar. 31, 1859.

36. FRANCIS BREWSTER ROBESON, b. Sept. 11, 1857 ; d. Mar. 25, 1871.

37. MARY ELIZABETH ROBESON, b. Oct. 26, 1859 ; d. Mar. 31, 1871.

CHILDREN OF FRANCIS BREWSTER REEVES AND ELLEN
BERNARD THOMPSON REEVES, HIS WIFE.

38. MARY PRIMROSE REEVES, b. Mar. 28, 1861 ; m. GEORGE HARTLEY DEACON, teacher of mathematics in Germantown Academy, Nov. 9, 1886.

39. ALISON CLEVELAND REEVES, b. Dec. 13, 1862 ; d. Dec. 14, 1874.

40. EMILY THOMPSON REEVES, b. Nov. 2, 1864 ; m. SYDNEY WILLIAMS, comptroller of Pennsylvania Coal Company and of Erie and Wyoming Valley Railroad Company, Dec. 17, 1891.

41. FRANCIS BREWSTER REEVES, b. Feb. 21, 1868 ; d. Sept. 18, 1868.

42. CAROLINE THOMPSON REEVES, b. Sept. 2, 1869 ; d. Dec. 11, 1874.

43. FRANCIS BUTLER REEVES, b. May 20, 1873 ; m. LILLIAN PRIMROSE, of Baltimore, Md., Feb. 16, 1897, dau. of William F. and Josephine Hand Primrose, b. June 15, 1873.

44. ELLEN ELIZABETH REEVES, b. Mar. 1, 1878.

CHILDREN OF JAMES JOHNSON REEVES AND MARY
CALDWELL BUTLER REEVES, HIS WIFE.

45. HUGH LAING REEVES, b. May 7, 1866.

46. SARAH CALDWELL REEVES, b. Oct. 7, 1867 ; d. Mar. 2, 1889.

47. HARRIET DENISON READ REEVES, b. Mar. 1, 1872.

48. BERTHA BUTLER REEVES, b. Oct. 29, 1875.

SEVENTH GENERATION.

CHILDREN OF EDWARD M. FITHIAN AND BESSIE REEVES
FITHIAN, HIS WIFE.

49. ROBERT EDWARD FITHIAN, b. April 21, 1890.

50. MARJORIE FITHIAN, b. April 7, 1894.

CHILDREN OF PHINEAS KENNEDY REEVES AND HANNAH
TRENCHARD REEVES, HIS WIFE.

51. ARTHUR KENNEDY REEVES, b. Oct. 27, 1880 ; d. Oct. 6, 1885.

Mary



3910-

MARY REEVES DEACON³⁸

ELLEN REEVES DEACON³⁵ GERALD HARTLEY DEACON⁶⁴

ALISON CLEVELAND REEVES³⁹

EMILY REEVES WILLIAMS⁴⁰
DOROTHY WILLIAMS⁶³

ELLEN ELIZABETH REEVES⁴⁴

CAROLINE THOMPSON REEVES⁴²

FRANCIS BUTLER REEVES⁴³



52. HELEN TRENCHARD REEVES, b. Aug. 10, 1882.
 53. JOHN FRANKLIN REEVES, b. Feb. 9, 1886.
 54. ALFRED KENNEDY REEVES, b. Sept. 8, 1888.

CHILDREN OF CHARLES FITHIAN REEVES AND CLARA
 ELIZABETH HOFFMAN REEVES, HIS WIFE.

55. EDMUND HOFFMAN REEVES, b. Jan. 13, 1886.
 56. HENRY KENNEDY REEVES, b. Aug. 25, 1887.
 57. CHARLES FITHIAN REEVES, b. Nov. 9, 1889; d.
 June 22, 1890.

CHILDREN OF HARRY REEVES AND ELIZABETH WEST
 REEVES, HIS WIFE.

58. SARAH WALKER REEVES, b. Mar. 21, 1887.
 59. BESSIE FITHIAN REEVES, b. May 10, 1888; d. Sept.
 18, 1888.
 60. EMILY JANVIER REEVES, b. June 15, 1889.
 61. CHRISSIE WEST REEVES, b. Nov. 26, 1890; d. Dec.
 6, 1891.
 62. HENRY F. WEST REEVES, b. Jan. 5, 1892; d. April
 13, 1892.
 63. FLORENCE KENNEDY REEVES, b. July 13, 1894; d.
 Jan. 8, 1895.
 64. FRANCES WALLACE REEVES, b. May 25, 1896.

CHILDREN OF WILLIAM SHANNON FITHIAN AND
 MARGARET L. FITHIAN, HIS WIFE.

65. JOHN BURGIN FITHIAN, b. Dec. 13, 1883; d. Sept.
 9, 1892.
 66. WILLIAM SHANNON FITHIAN, b. July 19, 1895.

CHILDREN OF FRANCIS REEVES FITHIAN AND MARY HILL
 FITHIAN, HIS WIFE.

67. ESTHER HILL FITHIAN, b. April 7, 1883.
 68. CHARLES SEELEY FITHIAN, b. July 10, 1885.
 69. MARY HILL FITHIAN, b. Feb. 17, 1888.
 70. HARRIET REEVES FITHIAN, b. Oct. 26, 1894.

CHILDREN OF CHESTER J. BUCK AND ELIZABETH REEVES
 DuBOIS BUCK, HIS WIFE.

71. CAROLYN DuBOIS BUCK, b. Feb. 19, 1888.
 72. MARY REEVES BUCK, b. Oct. 17, 1892.

CHILDREN OF FRANK C. BREWER AND SARAH MULFORD
 DuBOIS BREWER, HIS WIFE.

73. ROBERT DuBOIS BREWER, b. Feb. 18, 1881.
 74. KITTY TYLER BREWER, b. Dec. 13, 1886 ; d. Mar.
 11, 1888.
 75. ARTHUR WITTER BREWER, b. Dec. 2, 1889 ; d.
 Dec. 5, 1898.

DAUGHTER OF ROBERT DuBOIS, JR., AND KATE TYLER
 BREWER DuBOIS, HIS WIFE.

76. ANNA LOUISE DuBOIS, b. Nov. 9, 1887.

SONS OF THOMAS R. JANVIER AND HARRIET REEVES
 DuBOIS JANVIER, HIS WIFE.

77. JOHN WHILLDIN JANVIER, b. Jan. 31, 1887.
 78. DUDLEY REEVES JANVIER, b. Aug. 1, 1889.

CHILDREN OF JOHN LEWDEN ROBESON AND ANNA
 BURROUGHS ROBESON, HIS WIFE.

79. ALEXANDER LEWDEN ROBESON, b. Jan. 13, 1885.
 80. GEORGE BUSH ROBESON, b. Mar. 5, 1888.
 81. NANCY ROBESON, b. Aug. 18, 1889 ; d. July 19,
 1890.
 82. MARTHA REEVES ROBESON, b. Aug. 20, 1893.
 83. ANNA BURROUGHS ROBESON, b. Mar. 8, 1895.

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ELLEN REEVES DEACON⁸⁵

Age 5

CHILDREN OF GEORGE HARTLEY DEACON AND MARY
PRIMROSE REEVES DEACON, HIS WIFE.

84. GERALD HARTLEY DEACON, b. July 25, 1888.

85. ELLEN REEVES DEACON, b. Feb. 15, 1890; d.
Oct. 5, 1896.

86. MARGARET DEACON, b. Dec. 17, 1893; d. Dec. 17,
1893.

87. FRANK DEACON, b. Jan. 16, 1897.

DAUGHTERS OF SIDNEY WILLIAMS AND EMILY THOMPSON
REEVES WILLIAMS, HIS WIFE.

88. DOROTHY WILLIAMS, b. in San Francisco, Cal.,
Sept. 26, 1892.

89. ALISON REEVES WILLIAMS, b. in Germantown,
Dec. 7, 1894.

90. ELIZABETH WILLIAMS, b. in Germantown, Aug.
19, 1896.

DAUGHTERS OF FRANCIS BUTLER REEVES AND LILLIAN
PRIMROSE REEVES, HIS WIFE.

91. JOSEPHINE PRIMROSE REEVES, b. April 28, 1898.

92. MARY PRIMROSE REEVES, b. Aug. 24, 1899.

GENEALOGY

OF

ELLEN BERNARD THOMPSON REEVES, WIFE OF FRANCIS
BREWSTER REEVES.

BENJAMIN THOMPSON, b. May, 1705; m. AMY NEWCOMB, —, 1732.

BENJAMIN THOMPSON, son of Benjamin Thompson and Amy Newcomb Thompson, his wife, b. Aug. 11, 1735; m. PHŒBE DAVIS, Nov. 16, 1756.

SAMUEL THOMPSON, son of Benjamin Thompson and Phœbe Davis Thompson, b. Dec. 9, 1766; m. RUTH RILEY,* April 25, 1789.

NEWCOMB BUTLER THOMPSON, son of Samuel and Ruth Riley Thompson, b. in Deerfield, N. J., March 15, 1799; m. HARRIET LLOYD PETERS, of Philadelphia, Oct. 25, 1827; d. Mar. 17, 1859. Harriet Lloyd Peters Thompson d. Feb. 1, 1889, in the eighty-second year of her age.

ELLEN BERNARD THOMPSON, daughter of Newcomb Butler Thompson and Harriet Lloyd Peters Thompson, b. July 30, 1837; m. FRANCIS BREWSTER REEVES¹, April 26, 1860.

* Ruth Riley was a sister of Mark Riley, father of Elizabeth Riley Reeves, wife of Johnson Reeves⁴.

Caroline

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ELLEN BERNARD THOMPSON REEVES

CAROLINE THOMPSON REEVES²²

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ADDENDA.

THESE leaves are inserted that the genealogy of collateral branches, or subsequent births, deaths, and marriages may be recorded.

- March 13, 1900 Rev. Henry Reeves, D.D., died
- April 6, 1900 Francis Reeves Ed, son of Fran
 C³⁴ and William Primrose Reeves, be
- May 7, 1901 Martha Simon (Rever³³), died
 her 40th birthday.
- ... 22. 1901 Ellen Bernard Thompson Reeves died

The following verses were written by John Reeves⁹
and published in *The Presbyterian*:—

HANDS WANTED.

In daily walk through city street,
These words on every hand we meet,
They seem to speak to each and all,
From lowly hut to princely hall;
There's work for willing hands to do—
The harvest's great, the labourers few.

Wanted—till life its turmoil cease,
The restless spirit finds release—
A hand, responsive to the heart
That feels for every human smart;
And where the tear of sorrow flows,
Has tears to give for others' woes.

Wanted—within the sacred gates
Where Jesus, King of Zion, waits
With golden sceptre—to bestow
Blessings that from His presence flow;
Where Christians meet to praise and pray,
And cheer each other in the way.

Wanted—the fallen one to raise—
To pour the oil of heavenly grace
Into the stricken heart's recess;—
To feed the poor, his wrongs redress—
To point to Him for sinners slain,
In whom, though dead, we live again.

Wanted—in home and Sabbath-school,
To teach the safe, unerring rule;
The budding intellect to form,
The life to cheer, the heart to warm;
To recommend by winning art,
The narrow way—the better part.

Wanted—upon the great highway
Of kingdoms waiting for the day;
To visit with celestial bread,
The nations pining to be fed;
To break through superstition's chains,
And scatter light where darkness reigns.

SEVEN GENERATIONS OF THE REEVES FAMILY

(DESCENDANTS OF ABRAHAM REEVES),

DOWN TO APRIL 26, 1900.

ARRANGED ACCORDING TO THE YEARS OF THEIR BIRTH.

FIRST GENERATION.

*JOHN REEVES	1726
*MABEL JOINSON	1732

SECOND GENERATION.

*JOHNSON REEVES	1751
*ZERVIAH BERREMAN	1760

THIRD GENERATION.

*JOHN REEVES (second)	1778
*MARTHA REEVES	1779

FOURTH GENERATION.

*JOHNSON REEVES (second)	1799
*ELIZABETH RILEY	1800

FIFTH GENERATION.

HENRY REEVES, D. D.	1823
*HARRIET NEWELL REEVES FITHIAN	1824
RUTH RILEY REEVES DUBOIS	1826
*MARTHA REEVES	1829
*JOHN REEVES	1832
MARTHA PIERSON REEVES BUSH	1834
FRANCIS BREWSTER REEVES	1836
JAMES JOHNSON REEVES	1839

* Deceased.

SIXTH GENERATION.

*JOHN BURGIN FITHIAN	1847
*HENRY REEVES FITHIAN	1849
*CHARLES SEELEY FITHIAN	1851
ELIZABETH DUBOIS BUCK	1852
BESSIE REEVES FITHIAN	1852
WILLIAM SHANNON FITHIAN	1852
SARAH MULFORD DUBOIS BREWER	1853
P. KENNEDY REEVES	1854
FRANCIS REEVES FITHIAN	1855
JOHN LEWDEN ROBESON	1855
ROBERT DUBOIS	1855
CHARLES FITHIAN REEVES	1856
JOHN HOWARD REEVES, M. D.	1857
*FRANCIS BREWSTER ROBESON	1857
*JANE DAVIS FITHIAN	1858
*WILLIAM HENRY GREEN REEVES	1858
HARRIET DUBOIS JANVIER	1859
*MARY ELIZABETH ROBESON	1859
HARRY REEVES	1860
LIZZIE WEST REEVES	1860
MARY PRIMROSE REEVES DEACON	1861
MARTHA PIERSON REEVES	1861
*ARTHUR ERWIN REEVES	1861
*ALISON CLEVELAND REEVES	1862
ALEXANDER ROBESON FITHIAN	1863
EMILY THOMPSON REEVES WILLIAMS	1864
ANNA ROBESON REEVES	1865
HUGH LAING REEVES	1866
HENRY REEVES DUBOIS	1866
*SARAH CALDWELL REEVES	1867
*FRANCIS BREWSTER REEVES, JR.	1868
*CAROLINE THOMPSON REEVES	1869
ELIZABETH ROBISON REEVES	1869
HARRIET DENISON READ REEVES	1872
FRANCIS BUTLER REEVES	1873
BERTHA BUTLER REEVES	1875
ELLEN ELIZABETH REEVES	1878

SEVENTH GENERATION.

*ARTHUR KENNEDY REEVES	1880
ROBERT DUBOIS BREWER	1881
HELEN TRENCHARD REEVES	1882

* Deceased.

ESTHER HILL FITHIAN	1883
*JOHN BURGIN FITHIAN	1883
ALEXANDER LEWDEN ROBESON	1885
CHARLES SEELEY FITHIAN	1885
EDMUND HOFFMAN REEVES	1886
JOHN FRANKLIN REEVES	1886
*KITTY TYLER BREWER	1886
JOHN WHILLDIN JANVIER	1887
SARAH WALKER REEVES	1887
HENRY KENNEDY REEVES	1887
ANNA LOUISE DUBOIS	1887
MARY HILL FITHIAN	1888
CAROLYN DUBOIS BUCK	1888
GEORGE BUSH ROBESON	1888
GERALD HARTLEY DEACON	1888
*BESSIE FITHIAN REEVES	1888
ALFRED KENNEDY REEVES	1888
EMILY JANVIER REEVES	1889
*NANCY ROBESON	1889
DUDLEY REEVES JANVIER	1889
*ARTHUR WITTER BREWER	1889
*CHARLES FITHIAN REEVES	1889
*ELLEN REEVES DEACON	1890
ROBERT EDWARD FITHIAN	1890
*CHRISSIE WEST REEVES	1890
DOROTHY WILLIAMS	1892
*HENRY F. WEST REEVES	1892
MARY REEVES BUCK	1892
MARTHA REEVES ROBESON	1893
*MARGARET DEACON	1893
MARJORIE FITHIAN	1894
ALISON REEVES WILLIAMS	1894
*FLORENCE KENNEDY REEVES	1894
HARRIET REEVES FITHIAN	1894
ANNA BURROUGHS ROBESON	1895
WILLIAM SHANNON FITHIAN, JR.	1895
FRANCES WALLACE REEVES	1896
ELIZABETH WILLIAMS	1896
FRANK DEACON	1897
JOSEPHINE PRIMROSE REEVES	1898
MARY PRIMROSE REEVES	1899

* Deceased.

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FRANCIS BREWSTER REEVES¹¹
Age 42

FRANCIS BUTLER REEVES⁴³
Age 6

BIRTHDAYS.

JAN.

5th.	HENRY F. WEST REEVES	1892
11th.	JOHN BURGIN FITHIAN	1847
13th.	ALEXANDER LEWDEN ROBESON	1885
13th.	EDMUND HOFFMAN REEVES	1886
15th.	CLARA ELIZABETH HOFFMAN REEVES	1862
16th.	FRANK DEACON	1897
30th.	JOHN REEVES (first)	1726
30th.	HARRY REEVES	1860
31st.	JOHN WHILLDIN JANVIER	1887

FEB.

2d.	ELIZABETH DUBOIS BUCK	1852
4th.	HENRY REEVES FITHIAN	1849
5th.	HENRY REEVES	1823
9th.	JOHN FRANKLIN REEVES	1886
10th.	HANNAH TRENCHARD REEVES	1858
12th.	BESSIE REEVES FITHIAN	1852
15th.	ELLEN REEVES DEACON	1890
17th.	MARY HILL FITHIAN	1888
18th.	ROBERT DUBOIS BREWER	1881
19th.	CAROLYN DUBOIS BUCK	1888
21st.	FRANCIS BREWSTER REEVES (second)	1868

MAR.

1st.	JOHN HOWARD REEVES	1857
1st.	HARRIET DENISON READ REEVES	1872
1st.	ELLEN ELIZABETH REEVES	1878
5th.	GEORGE BUSH ROBESON	1888
7th.	HARRIET DUBOIS JANVIER	1859
7th.	MARY CALDWELL BUTLER REEVES	1841
8th.	ANNA BURROUGHS ROBESON	1895
9th.	JOHN REEVES (third)	1832
16th.	PHINEAS KENNEDY REEVES	1854
17th.	ELIZABETH RILEY REEVES	1800
21st.	SARAH WALKER REEVES	1887
28th.	MARY PRIMROSE REEVES DEACON	1861
29th.	JANE DAVIS FITHIAN	1858
30th.	ANNA ROBESON REEVES	1865
31st.	ANNA BURROUGHS ROBESON	1859

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APRIL.

7th.	ESTHER HILL FITHIAN	1883
7th.	MARJORIE FITHIAN	1894
13th.	CHARLES FITHIAN REEVES	1856
20th.	WILLIAM HENRY GREEN REEVES	1858
21st.	ROBERT EDWARD FITHIAN	1890
28th.	JOSEPHINE PRIMROSE REEVES	1898

MAY.

7th.	MARTHA PIERSON REEVES (second)	1861
7th.	HUGH LAING REEVES	1866
10th.	BESSIE FITHIAN REEVES	1888
20th.	FRANCIS BUTLER REEVES	1873
23d.	FRANCIS REEVES FITHIAN	1855
25th.	MARTHA PIERSON REEVES BUSH	1834
25th.	FRANCES WALLACE REEVES	1896

JUNE.

1st.	LIZZIE WEST REEVES	1860
6th.	MARTHA REEVES	1779
15th.	EMILY JANVIER REEVES	1889
15th.	LILLIAN PRIMROSE REEVES	1873

JULY.

3d.	MABEL JOHNSON REEVES	1732
7th.	JOHN LEWDEN ROBESON	1855
10th.	CHARLES SEELEY FITHIAN (second)	1885
13th.	FLORENCE KENNEDY REEVES	1894
19th.	WILLIAM SHANNON FITHIAN (second)	1895
25th.	GERALD HARTLEY DEACON	1888
30th.	ELLEN BERNARD THOMPSON REEVES	1837

AUG.

1st.	DUDLEY REEVES JANVIER	1889
10th.	HELEN TRENCHARD REEVES	1882
11th.	JOHNSON REEVES (first)	1751
12th.	SARAH MULFORD DUBOIS BREWER	1853
16th.	MARGARET LAMBERT FITHIAN	1859
18th.	NANCY ROBESON	1889
19th.	ELIZABETH WILLIAMS	1896
20th.	MARTHA REEVES	1829
20th.	MARTHA REEVES ROBESON	1893
24th.	MARY PRIMROSE REEVES (second)	1899
24th.	ALEXANDER ROBESON FITHIAN	1863
25th.	HENRY KENNEDY REEVES	1887

SEPT.

2d.	CAROLINE THOMPSON REEVES	1869
6th.	JOHN REEVES (second)	1778
8th.	ALFRED KENNEDY REEVES	1888
9th.	JAMES JOHNSON REEVES	1839
11th.	FRANCIS BREWSTER ROBESON	1857
26th.	DOROTHY WILLIAMS	1892
29th.	CHARLES SEELEY FITHIAN	1851

OCT.

7th.	SARAH CALDWELL REEVES	1867
10th.	FRANCIS BREWSTER REEVES	1836
16th.	JOHNSON REEVES (second)	1799
17th.	MARY REEVES BUCK	1892
19th.	ARTHUR ERWIN REEVES	1861
20th.	WILLIAM SHANNON FITHIAN	1852
24th.	KATE MILLS ROBISON REEVES	1837
26th.	MARY ELIZABETH ROBESON	1859
26th.	HARRIET REEVES FITHIAN	1894
27th.	ARTHUR KENNEDY REEVES	1880
29th.	BERTHA BUTLER REEVES	1875

NOV.

2d.	EMILY THOMPSON REEVES WILLIAMS	1864
6th.	HARRIET NEWELL REEVES	1824
9th.	HENRY REEVES DUBOIS	1866
9th.	ANNA LOUISE DUBOIS	1887
9th.	CHARLES FITHIAN REEVES	1889
26th.	CHRISSE WEST REEVES	1890
27th.	ELIZABETH ROBISON REEVES	1869

DEC.

2d.	ARTHUR WITTER BREWER	1889
7th.	ALISON REEVES WILLIAMS	1894
11th.	ROBERT DUBOIS	1855
13th.	ALISON CLEVELAND REEVES	1862
13th.	JOHN BURGIN FITHIAN (second)	1883
13th.	KITTY TYLER BREWER	1886
17th.	SARAH J. KENNEDY REEVES	1827
17th.	MARGARET DEACON	1893
20th.	RUTH RILEY REEVES	1826
22d.	KATE BREWER DUBOIS	1860

SERMON

BY

REV. SAMUEL BEACH JONES, D. D.

PREACHED IN THE FIRST PRESBYTERIAN CHURCH, BRIDGETON, N. J.,
SUNDAY MORNING, AUGUST 9TH, 1860.

THE DEATH OF GOOD MEN A JUST GROUND FOR
GREAT LAMENTATION.

“And devout men carried Stephen to his burial, and made great lamentation over him.”—Acts viii. 2.

THESE words record the burial of the first Christian martyr, and probably of the first man who died a member of the Christian Church. The record is very brief and simple, yet very suggestive. It not only suggests much that is edifying, when it tells us what *was* done, but it suggests valuable reflections by its silence as to what some might imagine was done. It makes no mention of any funeral discourse delivered on the occasion; and we may be almost sure there was none.

Funeral sermons have no warrant in apostolic precept or example. Frequent and various as were the occasions on which the apostles preached, we never hear of their preaching at the grave. Although all the apostles were present in Jerusalem at the death of Stephen; and though

9-46



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he was evidently buried in or near the city, not one of the twelve delivered a discourse at his grave. The custom of delivering sermons on such occasions was of later origin, and has always been limited in extent. In by far the larger portion of the Christian world the usage is unknown; and whoever has taken the pains to ascertain the fruits of funeral sermons will not be surprised at the limited extent to which the usage prevails. If we were asked our opinion as to what class of sermons professedly Christian were least profitable, we should say unhesitatingly—*funeral sermons*. If any man wishes to test the soundness of this opinion, let him but ask himself of how many instances he has ever known, or heard, or read, in which souls were awakened and converted under funeral sermons? Most men cannot refer even to a solitary instance of such conversion; and that, too, where the preacher has, on other occasions, been instrumental in the conversion of many. It is urged in support of the custom, that at funerals many are reached by the preacher who will not attend upon the stated preaching of the Gospel; and it is imagined that the solemnities of death and the grave will predispose the mind to a favorable attention to the Gospel. There is a plausibility in this reasoning; yet facts prove that it is specious. Why it is so, we may learn by a little reflection.

In the first place, it may be said respecting those who never hear preachers of the Gospel except at funerals, that God is not likely to bless His Word to those who habitually treat it with designed and open contempt. The preaching of the Gospel is God's chosen and declared means of saving

souls. If a man refuse to hear that Gospel as *God's Gospel*, and will only listen to it when respect for a neighbor *compels* him to hear it at his funeral, there is the slenderest probability, there is only a bare possibility, that God's Spirit will make it effectual to his salvation. We have yet to know of the first instance in which an infidel has been converted under a funeral sermon.

In the second place, even those who reverence the Gospel, and habitually attend its ministration, profit less by funeral than other sermons; because in attending funerals the primary and avowed object of attendance is, respect for a deceased mortal, not a desire to listen to the Word of the living God. On all ordinary occasions upon which men repair to the place of preaching, they do so with at least a *professed* intention to "hear what God the Lord will speak;" and thus they assume the attitude of listeners to *Him*.

But at funerals this is not the case. The *avowed* object of attendance is respect for the dead and sympathy for the bereaved. Those who attend would do so, were there to be but a simple burial, and no preaching at all. This being the case, the very posture of the soul is unfavorable to profitable hearing, because God is thus made subordinate to man, and reverence for His Word secondary in importance to friendly respect and condolence. This we have long believed to be the great secret of the comparative uselessness of funeral sermons.

But there is still a third reason for the fruitlessness of funeral discourses. In most cases funeral discourses are desired because they are expected to be eulogistic histories

of the deceased, and in this way prove a means of gratifying self-love. To have a discourse delivered at the burial of one's relative is deemed essential to one's respectability, and hence irreligious men, who never enter a sanctuary, will call in the services of a Christian minister at the burial of one of their family, lest they should appear less respectable than their neighbors. And even Christian families, who have reason to doubt the utility of funeral discourses, will not dispense with one, lest they should appear wanting in respect to the dead and to themselves. The kind of discourse coveted by many, is not an evangelical sermon, in which death is shown to be the baleful fruit of sin, and Christ is preached as the only hope of deliverance from eternal death, and the only source of consolation under affliction, but a discourse which shall recount and eulogize the excellencies of the deceased.

Where such a eulogy is wanting, the most desirable part of the service seems to be omitted. Such eulogies are expected, even where there was nothing in the subject to justify eulogy.

It is obvious, that where a funeral discourse consists of a eulogy of the dead, more than in a proclamation of the grace of God in Christ, spiritual improvement cannot be expected. The indiscriminate and lavish bestowal of eulogy, the prominence given to human excellence, rather than to the grace of God, in many funeral discourses is doubtless one reason of their fruitlessness.

For these and other reasons many preachers of the Gospel have found it more profitable to dispense with sermons at the burial of the dead, and to enforce the lessons

of death on a future occasion, when the soul is in a better attitude for spiritual improvement. This we believe to have been the apostolic usage. Though we never read of their preaching a funeral sermon, we do find them on other occasions, and in various ways, pressing home upon Christians the salutary lessons enforced by the death of others. We hear them exhorting Christians to follow the faith and to imitate the virtues of those who "sleep in Jesus," and inherit His promises; we hear them exhorting to more vigilance, because death comes as a thief in the night; to more diligence, because the time is short; to self-examination, because they may be self-deceived, and after all be cast away. The wisdom of such a method may be learned by observation. In the course of a ministry extending over more than twenty years, and including funeral addresses which may be counted by hundreds, we have heard of but a solitary case of conversion at a funeral, whilst at a single discourse preached after a funeral, yet called forth by it, we have known some five or six savingly awakened and hopefully converted.

We do not wonder, then, that while the Holy Spirit has recorded in the verse preceding our text the fact that all the apostles were in Jerusalem; yet in the text itself there is no mention of an apostle's preaching at Stephen's burial. There is one fact, however, mentioned in connection with this burial, which does deserve, and was designed, to elicit our careful notice. Though no sermon was preached at Stephen's burial, "devout men," we are told, "made great lamentation over him." This fact, deemed of sufficient importance by the Spirit of God to

See note

212



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FRANK DEACON ⁸⁷

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be permanently recorded in His Holy Word, derives much of its interest from our knowledge of *who Stephen was*, and *who were these "devout men"* who "made great lamentation over" his grave. When we shall have noticed these two points, we shall be the better prepared for the consideration of the great lesson suggested by the text.

Stephen was a Christian Jew, and an officer in the Church. His office, however, was an humble one, having a reference to the material comfort, rather than the spiritual welfare of his brethren in Christ.

As converts to Christ increased there arose a murmuring of the foreign Jews against their Christian brethren of Palestine, because the widows of the former class "were neglected in the daily ministrations." To avoid the very appearance of unfairness the twelve apostles determined to institute a new class of church officers, to whom should be intrusted the oversight and distribution of all funds collected for the poor, and to whom was given the name of "deacons"—or servants of the Church. They therefore convened the brethren, and directed them to elect "seven men of honest report, full of the Holy Ghost and wisdom, whom they might appoint over this business." The first named on the list, thus chosen, was Stephen, "a man full of faith and of the Holy Ghost," who, with six others, was ordained by prayer and the laying on of the hands of the apostles. Full of faith and power, Stephen did great wonders and miracles among the people; and his zeal and success soon aroused the hatred of the antichristian Jews. Suborning unscrupulous witnesses, they arraigned Stephen before the supreme council of the nation, on the charge of

blaspheming Moses and God. The defense of this faithful servant of God I need not recapitulate. You can read it in the seventh chapter of this book, as you also can the fatal result to himself. Without awaiting the verdict of the great court, the fanatical Jews rushed upon their victim, dragged him outside the city walls, and stoned him to death. Were anything wanting to prove that Stephen was full of faith and of the Holy Ghost, we might find it in the spirit with which he encountered his terrible execution. Like his heavenly Master, instead of cursing, he prayed for his murderers, with his dying breath.

Such was the man, over whose grave "devout men made great lamentation."

Who were these "devout men"? Our usage of the term "*devout*" fails to convey the true idea of the persons thus designated. When we speak of "*devout*" men we mean only Christian men, of more than ordinary religious seriousness. But the devout men here referred to were not Christians. The term, wherever it occurs in the New Testament, denotes the serious and sincere Jews, the just and conscientious portion of the nation, as distinguished from the frivolous and hypocritical, the bigoted and the fanatical. Christians would not have been allowed to bury one of their number while the fury of the fanatics was raging; and the verse before our text tells us they were "all scattered abroad," by this persecution in Jerusalem, saving the apostles. These devout Jews, however, while they had not yet embraced the Gospel of Christ, were conscientious men. They could not approve of so

ruthless a deed, as the illegal execution of a man who professed the profoundest faith in their own Scriptures. They did not agree with Stephen in his views of Jesus of Nazareth ; but they could appreciate his devout spirit ; his boldness in what he believed true ; his kindness to the poor ; his love to his nation ; and his forgiving spirit towards his relentless foes. They felt that in the death of such a man society suffered a serious loss. Hence, though not themselves Christians, “they took up his body, and buried it,” “making great lamentation over him.” And if even *they* lamented the death of such a man, how much more must his brethren in the Church have bewailed their loss ! In addition to their sense of what society at large had suffered by such a death, they knew that the cause of Christ had suffered even more by the extinction of a burning and shining light.

The theme naturally suggested by this passage is, that *the death of a good man is a just cause, as well as the common occasion, of great lamentation.*

Such a death is a severe bereavement *to friends, to society at large, and to the Church.*

I. *It is a bereavement to family and friends.* The very love of a good man is a precious blessing ; inasmuch as it secures priceless blessings to its objects. We cannot but value the love of any friend, though it be but natural affection, for love is in itself a good. But the love of a good man, “a man full of faith and of the Holy Ghost,” seeks more than mere natural affection aims at. The latter may seek our temporal welfare ; the former, while

it neglects not our present, worldly interests, aspires to promote our spiritual and eternal well-being. It leads the good man to labor for the conversion and edification of the soul. It prompts to those prayers for his family and friends, with which their salvation is intimately associated. The example, too, of a good man is no small benefit to his friends. His Christian virtues are often the most eloquent appeals made to their consciences and hearts. If they be careless, it rebukes them. If they be disheartened, it encourages them. The living exemplification of Christian graces proves to them what a man may become, and what they should be. When, therefore, such a man dies, his family and friends sustain a grievous loss, and may well "make great lamentation over him."

Society, too, is a heavy loser by the death of a good man. In a thousand ways—some of which are scarcely valued—does a good man contribute to the welfare of a community. He serves society by his direct efforts to promote its best interests. He befriends the poor; he helps the distressed; he contributes to the elevation of those around him in morality and intelligence. His example promotes social virtues. By his fidelity to his relative duties, he quietly, yet effectively, teaches others what men owe to their neighbors, and how they should and may discharge their duties to them.

A single example of strict truthfulness, sterling integrity, and real charity is worth more to society than millions of dollars where such virtues are absent. Such an example is a practical refutation of the opinion that solid virtue is an imaginary thing. It rebukes, by ex-

morality

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DOROTHY WILLIAMS ⁸⁸

ALISON REEVES WILLIAMS ⁸⁹

ELIZABETH WILLIAMS ⁹⁰

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posing the falsity of the sentiment that all men are equally selfish and base, and that circumstances, alone, make a difference in character. Well may a community lament the death of a man whose services and example contribute to the comfort, the safety, and the good feelings of society.

And well may the Church lament the death of such men. Their prayers alone are a boon to the Church. Not until the secrets of time are disclosed in eternity, can it be told how much the mere fervent prayers of righteous men avail for the Church's prosperity.

But a good man blesses the Church by his example. His life is a comment on the doctrines of the Church. His observance of the ordinances of the Gospel reminds others of their value, and often induces them to follow his example. His labors to benefit the Church are even more valuable than his contributions to its funds; and when he ceases from his labors, his loss must prove a source of lamentation to all who love the Church. Had all the funds possessed by the early Church at Jerusalem been forcibly and fraudulently snatched away from her, the loss had been as nothing, compared with the death of such a man as Stephen, her deacon.

Characters thus valuable to friends, to society, and to the Church, are not ideal; nor are they unknown in our day. We occasionally see them now. Perhaps while I have been speaking your minds have instinctively reverted to such men. Whatever doubt may hang over the character of some men, there are those whose goodness none dare question; unless it be that miserable class, who because *they* have none, doubt whether goodness is found in any.

There are men whose Christian character is so manifest and decided, and whose value to society is so obvious, that by common consent they are called and esteemed "*good men.*" Even they who are not themselves good, honor them while living, and when dead lament them, as the devout Jews lamented the Christian Stephen, even while unable to appreciate his highest excellencies.

Such a man was JOHNSON REEVES. As to the Christian character of no one man in this Church or community, would there be a greater unanimity of opinion than of his. This is no mean praise of a man who for more than half a century had lived and moved among this people; who had sustained such various relations in life, both social and religious. It is higher praise still, that those who knew him longest and knew him best, were those who most trusted, honored, and loved him. It is of his life-long and most intimate friends that we can most safely say, "None knew him but to love;" "None named him but to praise."

Rarely does the Church or society lose a member whose loss is more widely or sincerely mourned. And yet, his position in this community—though such as any man might well covet—was not eminent for official rank, or learned education, or ample wealth. He owed his distinction to no such adventitious aids. It was to the pre-eminent excellence of his moral virtues, and to the rare fidelity with which he fulfilled the various duties of his sphere of life. Were we required to point to a model of domestic, social and religious virtues, we should find it difficult to designate one more worthy of imitation than Johnson Reeves.

In every domestic relation—and his relations were numerous—his virtues were rare and conspicuous. As a son and father, a husband, brother, and friend, his excellence was equaled by few, and surpassed by none.

Early deprived of a father, he early assumed and performed a father's office to a widowed mother and her fatherless children. As the head of his household, he not only pointed out to them "the way wherein they should go," but himself walked before them "in all the commandments and ordinances of the Lord blameless." What he so sedulously taught by precept, he conscientiously and impressively enforced by example. While anxious to see his numerous family improve in social refinement, and while generously affording them the means of intellectual culture, it was the first desire of his affectionate heart for every one of them that they should become "new creatures in Christ Jesus."

Nor were his affections confined to the members of his own household. The interests of all his relatives and friends were his interests also. Their sorrows were his sorrows, and their joys his joys. There are few men of whom we may more truthfully say, that he had learned "to rejoice with them that rejoice, and to weep with them that weep."

He was a friend to the friendless, a benefactor to the poor, a sympathizer with the afflicted. The bodily and temporal wants of those around him, enlisted his interest and his willing services. But he was no less faithful to the spiritual and eternal welfare of his neighbors. Many a word of faithful counsel and warning, many an affectionate

exhortation, did he address to the impenitent and backsliding ; words which will never be forgotten through time or eternity. With strictest truthfulness could he have said with Job : "When the ear heard me, then it blessed me ; and when the eye saw me, it gave witness to me ; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." He could say even more than this : with the patriarch he could affirm : "*I put on righteousness, and it clothed me.*" He was clothed with the righteousness of the strictest truthfulness and the most rigid integrity. A man more guileless, more free from all falsehood and deceit, we have never known. His tongue was a faithful index to his heart ; and a more honest heart never beat in human bosom. What he said he meant. The law of truth was the law of his tongue ; because integrity was the law of his heart.

A man who knew his character would as soon suspect himself of a design to wrong himself, as to suspect Johnson Reeves of intentional wrong, or fraud. We should at once suspect the honesty of any man, who, knowing his character, would charge him with a dishonest act. He was a man to whom we could triumphantly point as a living proof that honesty had not wholly forsaken this fallen world. And he was thus honest, not because dishonesty was base and mean ; but because it was a necessary part of that righteousness with which a righteous God requires His people to be clothed. His truthfulness

214



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LILLIAN PRIMROSE REEVES

JOSEPHINE PRIMROSE REEVES ⁰¹

MARY PRIMROSE REEVES ⁰²

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and his unbending uprightness were only parts of his piety; the fruits of a vital faith in a holy God.

How warmly he loved, and how well he served the Church of Christ, some of you know. He has left behind him no one to whose heart this Church was dearer than it was to him; and perhaps he has left none who have done more to advance its prosperity. His very character was a source of strength and influence to this Church, in this community. We could point to him as an illustration of the value of this Church in training men for usefulness here and glory hereafter. For six-and-thirty years was he enrolled on the list of this Church's communicants; and for that long period did he "adorn the doctrine of God his Saviour." Perhaps no member of this Church has been more punctual in his attendance on its many services than he.

Busy and laborious as was his life, and actively industrious as were his habits, he ever found, or made, time to turn aside from secular business, even on secular days, and to wait upon his God. Whoever might be absent from his proper place, all who knew him expected him to be there; and to be there, not as a mere matter of form, but as an eager listener to the Word of God; and often as a devout leader of the prayers of his people. For many years was he a chosen officer of this congregation; managing its financial interests with his characteristic punctuality and integrity, and with no other reward than the consciousness of serving the cause which was above all others dear to his heart; the cause of his dear Redeemer.

When it was determined to elect additional elders, by universal conviction he was esteemed a fitting person for the office ; though his modesty led him to decline the office, because he deemed his physical infirmity* a hindrance to the faithful discharge of its duties.

But faithfully as he discharged the self-denying and comparatively thankless duties of a trustee of this Church, this was but a small part of what he was long accustomed to do, without fee, or reward, or notoriety. In collecting funds for special charitable objects ; in charging himself with the care of religious periodicals ; and in numberless similar offices, his labors were abundant and disinterested. A large part of what he did at the cost of time, and even of expense to himself, was known to few ; because it was a feature of his piety never to boast of his doings. Many are the instances in which from his own funds he has made up deficiencies incurred by negligent and delinquent subscribers to charitable objects, or religious periodicals.

We regard these quiet, unobtrusive, and troublesome offices as far more worthy of honor and praise, than the mere contribution of money, which may cost the giver no trouble, and no self-denial.

But for the grace of liberality he was also conspicuous. Though a member of a liberal congregation, it may well be doubted, whether, in proportion to his means, any man was more liberal than himself. And there was a readiness and cheerfulness in his benefactions, which in our selfish world was truly refreshing. Of no one in this community more than of him could we be sure beforehand, that he

* Deafness.

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GEORGE W. BUSH
Born August 31, 1824
Died June 12, 1900
(See 10, page 25)

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would give promptly and gladly and liberally to every deserving object. To a cause whose merits he understood, it was never necessary to urge him to beneficence ; because he gave from love to Christ, and not to get rid of importunity, or to acquire a reputation for generosity.

His charity was manifested in other ways than in the liberal bestowal of money. He loved the people of Christ because they were his people. To the Presbyterian Church his attachment was warm ; as for it his preference was most decided. He felt that to its peculiar doctrines and institutions he owed much that he most valued for himself, his family, and society. But his charity joyfully embraced in its arms all who bore Christ's image and wore His yoke, by whatever name they were called. With his charity was beautifully blended the Christian grace of humility. With all that he was, and all that he was conscious of doing, he was eminently free from an arrogant, assuming spirit. Seldom do we find a man so much honored by others, and yet so free from boastfulness ; and the secret of his humility was his deep consciousness of his own sinfulness, and his exalted views of the reality and greatness of Divine Grace.

He could not but have known that he had a high reputation for worth ; he knew that he had a title to heavenly glory ; but with all his heart could he say with Paul, "By the grace of God, I am what I am." The vilest sinner plucked as a brand from the burning, even at the eleventh hour, does not more entirely rely on the merits of Christ for salvation, than did this servant of Christ, after so long a life of holy usefulness.

It was not permitted him, as is sometimes the case, to bear his dying testimony to the grace of God, even down to death. But we are in no way doubtful as to what that testimony would have been. Far rather would we rely on the testimony of such a man's life, than on all the utterances of his lips in his last mortal struggle. The vilest wretches who expiate a lifetime of crime upon the gallows, are as confident in the utterance of a Christian hope as any. Only the sincere believer in Christ can leave behind him such a testimony to the power of grace, as we have in the life of this man of God.

When such a man dies his death is a just ground of great lamentation. Human training can never furnish successors to him. The grace of God alone moulds and sustains such characters; and it is not often that grace itself thus displays its power. If any one doubt this, let him but cast his eye even over those whom he esteems sincerely good, and then say how many he can number, who in all respects equal this humble child of God.

In speaking of his character and life, I have endeavored to keep within the limits of sober truth. Had I indulged in fulsome flattery, or extravagant eulogy, the humble and truthful spirit of the deceased would rebuke me. All that I have described in him I believe him to have been, but I as much believe that it was not due to nature and inherent worth, it was the Gospel of Christ and the Spirit of God that made our friend such as he was, and hence we should "Glorify God in him." If there was one man in our midst who owed his respectability and his success in life to true religion, that man was Johnson Reeves. His case

signally exemplifies the Divine declarations—"Them that honor me, I will honor," and "Godliness hath the promise of the life that now is, and of that which is to come."

To a rare degree, Johnson Reeves sought the honor of God, and not his own; and for this very reason God honored *him*, by giving him such honor from men, as none who seek their own honor alone can ever attain. *He was honored in men's hearts*, because he was a man of rigid veracity, sterling honesty, and unfeigned piety. He is lamented, not because he has vacated a high office, but because he has left void a sphere which he filled and adorned with Christian virtues. A man ambitious of human honor could not covet a higher meed than such honor, because it was heartfelt and unbought.

And how truly did his godliness prove "profitable" even for the life that now is! Compelled in early life to struggle with adverse fortune, his Christian virtues and habits enabled him to reach a position of worldly competency, of social influence, and of rare domestic happiness.

How seldom do the fathers of so numerous a family die, leaving all their children with characters, and in circumstances, like those of our departed friend. He trained that family for Christ, and Christ permitted him, ere he closed his eyes on earth, to see six of his seven children professedly and openly the followers of Christ,* and some of them filling stations of honor and of trust.

"Verily, there is a reward for the righteous," even in

* The seventh has been a ruling elder in the Church of his father since April, 1868.

this life, and if every member of this Church would share in this reward, his surest means is found in an imitation of the example of their departed brother. Had *he* lived as some members live, his Christian character, his unquestioned truthfulness and honesty, would never have been established in the convictions of this community as they now are.

But higher motives urge you to imitate his virtues. His death is a fearful loss to your Church. It has greatly impaired its strength. It has quenched a shining light in this community. It has silenced the effectual, fervent prayers of a righteous man. It has devolved many and important services on you that survive. Who will take up and wear the mantle of him, whom God has translated to a higher sphere? Of old members who have hitherto done little, we have slight hope. We depend on the young. In early manhood Johnson Reeves commenced his life of Christian service. Does he now regret so early a beginning, and so long a service?

Does he now deem the strictness of his Christian walk a needless strictness? Were he to return and live over his Christian life, would he be more self-indulgent, and less zealous for Christ? Or would he not rather entreat every young man in this congregation to choose the service of that Saviour, who blessed him and rewarded him in life, and who after death has exalted him to glory everlasting?

But the older members of this Church may lay to heart a lesson from this death. His decease was sudden and unexpected. Had he put off preparation, as many pro-

fessed Christians do, no preparation could have been made ; and we could have no valid hope of him. With him, however, preparation for death was the habitual work of life ; and *he* prepared for death, not by working his soul up into a state of religious ecstasy, but by laboriously serving Christ in his family, in society, in the Church ; by diligent attendance on Christ's ordinances ; by growing from year to year in Christian knowledge and in grace. This was *his* mode of preparation for death, and it is the true and safest mode. This is what *you* must do ; or you will be found, like the foolish virgins, unprepared to meet the Bridegroom. We know where the martyr Stephen has gone ; not because with his dying breath he prayed, "Lord Jesus, receive my spirit," but because Stephen's life was one of constant service to Christ. We may know where Johnson Reeves has gone, because he was a faithful steward of his talents, and stood ready from year to year to give up his account to his Lord. Well is it with you if, with so good a foundation as he, you can be waiting for the final verdict, "Well done, good and faithful servant ; enter thou into the joy of thy Lord."

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