



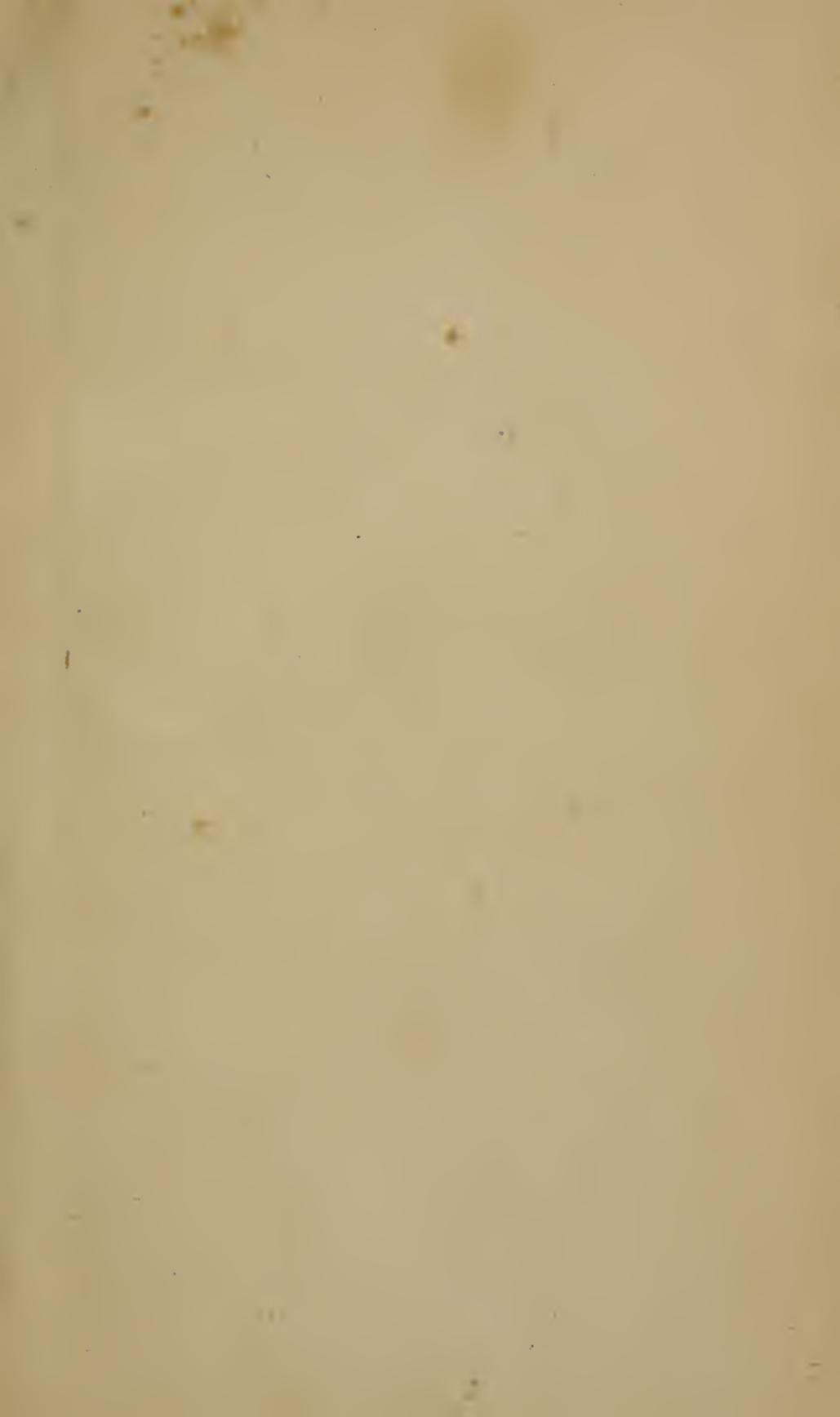


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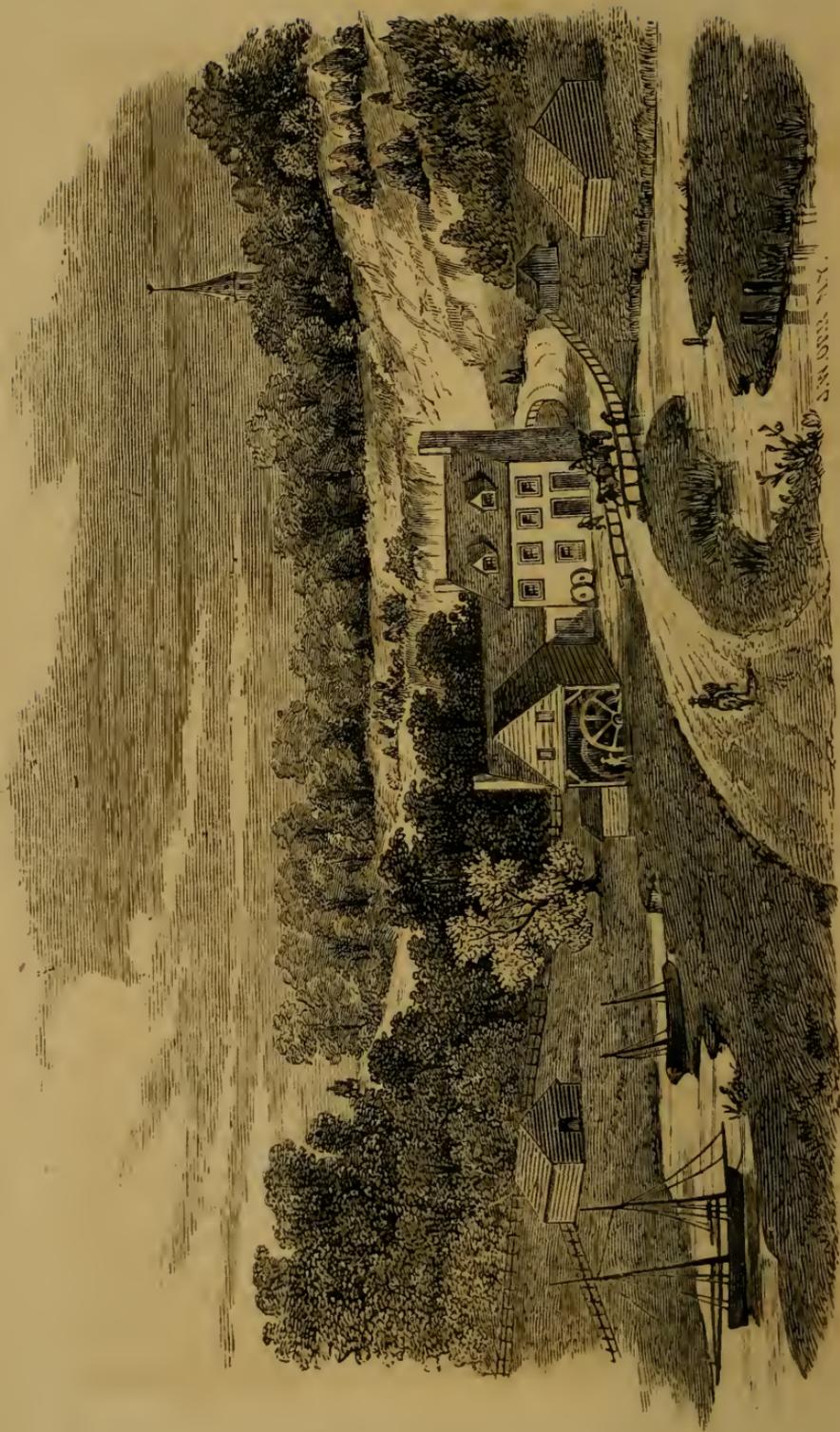


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PRIOR'S MILL AND RESIDENCE, BERGEN, N. J. 1785.

ANNALS
OF
THE CLASSIS OF BERGEN,
OF THE
REFORMED DUTCH CHURCH,
AND OF
THE CHURCHES UNDER ITS CARE:
INCLUDING,
THE CIVIL HISTORY
OF
THE ANCIENT TOWNSHIP OF BERGEN,
IN NEW JERSEY;

BY
BENJAMIN C. TAYLOR, D. D.
PASTOR OF THE REFORMED DUTCH CHURCH OF BERGEN, N. J.

THIRD EDITION.

NEW YORK:
BOARD OF PUBLICATION
OF THE
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REV. THOMAS C. STRONG,

On behalf of the Board of Publication of the Reformed Protestant Dutch
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PROCEEDINGS OF THE CLASSIS OF BERGEN, IN
REFERENCE TO THIS WORK.

At the Stated Session of the Classis of Bergen, in September, 1856, it was announced that the work assigned by the Classis to the author was nearly completed.

The History of the two Classes of Hackensack and Bergen, was by request read. A resolution, expressive of the gratitude of the Classis, for the manner in which that portion of the work had been accomplished, was adopted. A committee, consisting of the Rev. Drs. James Scott, Gustavus Abeel and Alexander W. McClure, and the Elders Sebastian Duncan and William C. Morris was appointed, to whom it was requested, the entire work when completed, should be submitted, for examination.

On the 26th of January, 1857, the Classis adopted the following minute, a copy of which was furnished by the Stated Clerk.

“The committee appointed to consider the History of the Churches of this Classis, by Rev. Dr. Taylor, presented their report, which was accepted and adopted.

“Whereupon, it was *Resolved*, that the History of the several Churches in the Classis of Bergen, by Rev. B. C. Taylor, D. D., prepared at the request of the Classis, is a valuable and interesting contribution to the ecclesiastical and civil history of the State: that it illustrates the rise and progress of the Reformed Dutch Church, in this section of New Jersey, and commends itself, in a special manner, to the descendants of the early settlers.

(Signed), “ALEXANDER H. WARNER.

“Stated Clerk of the Classis of Bergen.”

PROCEEDINGS OF THE NEW JERSEY HISTORICAL
SOCIETY.

At the request of the Executive Committee of the New Jersey Historical Society, of which Archer Gifford, Esq., of Newark, is Chairman, the History of the "Ancient Township of Bergen," included in this work, was read before the Society, at their quarterly meeting held in the Lyceum, in Jersey City, on the 25th day of September, 1856, ex-Chief Justice Joseph C. Hornblower, President of the Society, in the chair.

The following is a copy of the action of the Society.

"NEW JERSEY HISTORICAL SOCIETY.

"Jersey City, Sept. 25th, 1856.

"At a meeting of the Society held this day, on motion of Mr. David A. Hayes, it was *Resolved*, that the thanks of the Society are eminently due to the Rev. Dr. Taylor, for the valuable and interesting paper read before the Society to day, and that he be requested to place a copy of it at the disposal of the Committee on Publications.

(Signed),

" WM. A. WHITEHEAD,

" Corresponding Secretary "

P R E F A C E .



THE circumstances under which this work has been written, are somewhat peculiar. At the very outset of his ministerial career, the author was brought into frequent communication with those venerable and long-trying servants of Christ, John Cornelison, James V. C. Romeyn, and Peter Stryker, then in the active duties of their respective charges, in the time-honored Churches of Bergen, Hackensack, Schraalenbergh, and Stone House Plains. His earliest movements in his ministerial life, were under the counsels of these prudent men. Their attachment to their mother Church was strong and unceasing. They were familiar with her early history. They understood the character and labors of their companions and friends, and were striving together for the faith of the gospel. The first Churches in which it was the privilege of the writer to preach the gospel, after his licensure, were connected with the Classis of Bergen. In 1825, having become the pastor of the Reformed Dutch Church at Acquackanonck, in Essex County, N. J., two of the congregations of those holy men adjoined his own. Their personal intimacy was cultivated.

They often narrated past events in the history of these Churches, which left vivid impressions on the mind.

In 1828, having entered on pastoral duty in Bergen, he was prompted to gather up such facts as were accessible to him, appertaining to the history of the Church in whose service he is to this day engaged.

In March, 1835, he published a very brief history of that Church, in the columns of the *Christian Intelligencer*.

Subsequently, historical matter was obtained respecting some of the other Churches of this Classis, and after the death of the Rev. James V. C. Romeyn, many of his papers came into the author's possession. In these there were references, serving in some degree as an index to sources of information, which, after diligent search and effort, were ascertained and resorted to.

An allusion to these facts, at a meeting of the Classis, in April, 1848, was followed by a request to embody in a Sermon, to be delivered on the 23d of May, ensuing, a succinct history of the older Churches of the Classis. The occasion was deemed appropriate, as the Classis were then to be in session, in the First Church in Newark, and to act on applications for constituting the Second and Third Reformed Dutch Churches, in that city. The request was complied with, but the bare outlines of the history of these Churches was all that could be presented, in the brief period of the delivery of a single discourse.

Since then there has been no cessation of effort to ascertain facts, and search into the trials, controversies and successes of the Churches. Several manuscript volumes, in the Dutch lan-

guage, have been brought from their hiding places. Every known accessible source of information has been resorted to.

In April, 1851, the attention of the Classis was called to the fact of having completed the fiftieth year of its existence, and the following resolution was adopted:

“Inasmuch as the Classis of Bergen has just entered on the second half century of its existence, and as its past history is one of much enlargement, and thrilling interest, therefore,

“*Resolved*, That the Rev. Dr. B. C. Taylor be and hereby is requested, to prepare a brief yet comprehensive sketch of its eventful history, during the aforesaid period, and that it be recorded in the book of Classis, as a permanent document, for future reference.”

Vigorous efforts have been made to obtain information shedding light upon the early history of the Classis, and if the document requested, be viewed separately from the history of the respective Churches, it is believed to contain matter well worthy of a permanent record. It sets forth the spirit and manner of that reverend judicatory, in watching over and fostering the Churches under its jurisdiction. In it God's hand will be discerned, in the way in which he has led his ministers, and the Churches, through many trials and conflicts, as well as through scenes of holy gladness.

After long continued labors in gathering the documents, the author could not be content with a mere detail of *classical action*. Many papers of interest, pertaining to the Churches, and to the civil history of the ancient Township of Bergen, came under review. Some of these shed such light upon the habits, manners, customs, and usages of the Dutch settlers, and

their offspring, that he was constrained to include in this work a history of that Township; the more so, as in several particulars, the religious and ecclesiastical operations of the community were interwoven with those of their civil relations. The often expressed desire of some of the best citizens of Hudson County, for such a history, to be blended with the ecclesiastical narrative, could not be disregarded.

In the preparation of this work, O'Callaghan's, Smith's, and Brodhead's Histories of New York, and William Whitehead's History of East New Jersey, have been consulted. The sketches of the History of the Reformed Dutch Churches in the United States, from the pen of the late John B. Romeyn, D. D., published in the "Christian Magazine," the "Magazine of the Reformed Dutch Church," and the "Minutes of the General Synod of the Reformed Dutch Church," from 1800 to 1856, have been examined.

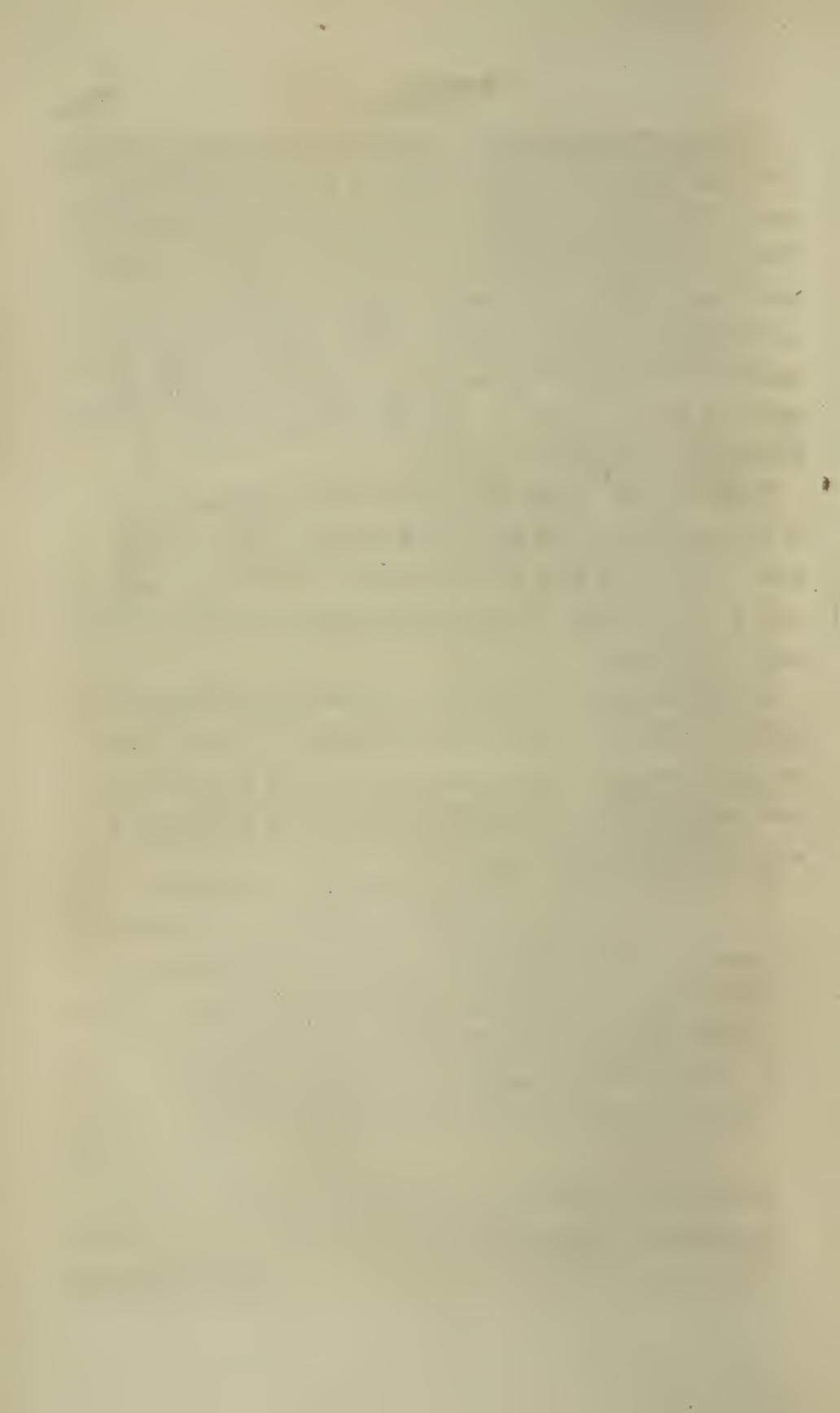
Thirty manuscript volumes, several of them very large, have been searched. So much of those in the Dutch language, as was necessary, have been translated for this purpose, by the Rev. Giles Van de Wall, of East Millstone, N. J. To him, as well as to the clerical brethren, and Stated Clerk of the Classis, the Rev. Alexander H. Warner, and the Consistories of the Churches, who have placed at his disposal their books of minutes, and a mass of ancient manuscripts, which have been of great service, the most grateful acknowledgements are made by the author.

To Messrs. Hartman Van Wagenen, and John I. Van Horne, of Bergen, he is indebted for the use of valuable documents in their possession.

The history of the Churches constituted by the Classis, since 1828, has been more readily gathered, as the author has for nearly twenty-nine years, shared in the duties and responsibilities of that body, and become familiar with the Churches and their pastors. Memorials of these Churches are added, to extend the chain of ecclesiastical action, and perpetuate the memory of events now passing, and especially to testify the goodness and the grace of God, in the enlargement of our Churches in number and usefulness.

Trusting to the candor and kindness of the community, and to the generosity of the public, to favor this attempt to rescue from oblivion the facts herein narrated, the book is issued with a consciousness of many imperfections, but not without hope of usefulness.

It was intended to include in this volume memorials of deceased ministers of the Classis of Bergen, for which there are good materials, but it would have extended the work beyond proper limits. A separate volume of such memorials, it is purposed ere long to issue.



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INTRODUCTION.

THIS volume, giving the History of the Churches formerly belonging to the original Classis of Hackensack, and now attached to the present Classis of Bergen, is prepared at the request of the Classis of Bergen. Brother Taylor has industriously performed the work assigned to him. I have glanced over the manuscript, and every where observe evidence of the care and accuracy with which he has collected the materials necessary to furnish the details of the historical narrative. In pursuing this object, he has thoroughly investigated the minutes of the Classes of Hackensack and Bergen, also occasionally the minutes of the higher judicatories of our Church. He has also made full research into the minutes of the Consistories of nearly all the Churches, and sought to obtain further information, from collateral sources of undoubted authenticity and safety. They who have been engaged in like researches for similar objects, know from experience, the patient labor and care required. It is believed that all the materials which can now be procured, have been obtained, and digested in the preparation of this History. There are some events in the History of these Churches, involving important principles bearing upon the interests of the Church at large, which are here clearly unfolded, and concerning which it would have

INTRODUCTION.

been difficult for any individual to have gained access to the sources of information. Connected with the detailed History of the Churches, the author has given an account of the secular and civil History of the Township of Bergen, (the place of his residence), tracing it from its first, and early settlement by the Hollanders, and giving us a view of the *olden times*. This is an interesting portion of the volume, and it is hoped that it will lead to like investigations in other places of our early Dutch settlements. Years since, unquestionable traditional information might have been gathered in addition to written documents. But time has passed on, and either these traditions have been lost, or are involved in comparative obscurity. Thus, like the fabled leaves of the sybil, as the materials of information have become fewer, they are proportionally more valuable and precious, and call for permanent preservation. It is known that valuable manuscripts in the Dutch language, in the hands of individuals, with the disuse of that language, became lost or destroyed.

Dr. Taylor has performed the office assigned to him well; while this volume is of special interest to the Churches, whose History is recorded in it, it is at the same time valuable to the Church at large, and deserves to be circulated throughout its bounds.

THOMAS DE WITT

New York, March 23d, 1857.

History of the Classes of Hackensack and Bergen.

IN undertaking the preparation of the History of the Reformed Dutch Churches, now under the ecclesiastical jurisdiction of the Classis of Bergen, the writer is aware of the difficulty attending it. The facts must be gathered from local annals; and just in proportion as they are ascertained must be the measure of the historian's success. That the materials for this work are scanty, is too true, and many defects must therefore appear. Nevertheless, after long and patient effort, it is believed facts have been ascertained which will give some interest to this attempt to rescue from oblivion, the memorials of the past, and which will aid us in understanding the spirit, the feeling, and the energy of those, from whom have been transmitted to us the ecclesiastical constitution and faith of the Reformed Church of Holland.

The early history of these Churches, carries us back to the settlement of the State of New Jersey, and that

portion of it is blended with the very earliest movements in securing and occupying the territory over which geographically they extend. Some important civil facts are therefore necessarily to be referred to. It is not our purpose, however, to attempt to do that which has been so well done by others, especially as we find it in J. Romeyn Broadhead's recent work, and William A. Whitehead's volume, entitled *East Jersey, under the Proprietors*, so fully accomplished. Our attention is to be directed more particularly to the ecclesiastical affairs of these early settlements and churches. Preparatory to which we refer to the following facts:

It is well known that Sir Henry Hudson, under the direction and in the employ of the Dutch East India Company, in the year 1609, entered and explored, in the *Half-Moon*, the noble bay and river bearing his name, and now forming the broad watery line between the States of New York and New Jersey, on the shores of which the country was visited, for several successive years, by trading ships of merchants of Amsterdam. The first landing is believed to have been at *Communipaug*, in September.

At the time of Hudson's exploration, what is now New Jersey was called by its possessors, the *Lenape* Indians, *Scheyichby*. In 1614, by virtue of an edict of the States General, exclusive rights were granted for trading purposes to a trading company for four years. They constituted a purely commercial establishment. Not a family or female had yet emigrated. But the way to colonization was preparing. In 1621, the Dutch West India Company was constituted in

Holland. They were empowered to traffic and plant colonies on the coast of Africa and on that of America, from the Straits of Magellan to the remotest North.

In 1623, this company commenced operations, and in 1626 set up the ensigns of their authority by erecting a fort at the confluence of the North and East Rivers, at New York, (Fort Amsterdam), which was completed in 1628; another, at the head of navigation at Albany, had been erected in 1614, (Fort Orange). From this time colonization advanced. With the publishing of the resources of the country and the prospects of temporal gain, many in Holland were induced to emigrate to this promising land.

In 1630, several colonists were sent out; and with those already here, they brought with them the religion of their fathers, and did not lose sight of the comforts and blessings of their churches and schools. They paid early attention to the public worship of God, and when their numbers warranted, they organised and established churches, modeled after those of the fatherland. The Calvinistic religion of Holland was thus transplanted to the New Netherlands.

The settlers soon sought the aid of the Dutch West India Company, in procuring ministers. Their cause on this behalf was furthered by the reverend clergy of the Classis of Amsterdam, and ministers were sent forth by that judicature under advice from the Synod of North Holland. This mode of obtaining ministers seems to have continued in full operation until 1664, when the British became possessed of the Colony of New Amsterdam.

During this period churches were established at

New Amsterdam, (now New York), Albany, Esopus, (now Kingston), and Flatbush.* And in 1660, Rev. Henry Selyus, in a letter addressed to the Classis of Amsterdam, says, "Besides me there are in New Netherland, the Dominies Joannes Megapolensis, and Samuel Drisius in New Amsterdam, Gideon Schaats, at Fort Orange, and Joannes Polhemus at Midelwout and New Amersfort, and Hermanus Blom at the Esopus†—in all six."

In 1662, the inhabitants of Bergen taxed themselves for the erection of a church, and 417 guilders were thus raised for that purpose.‡ Until 1664 the religion of the Reformed Dutch Church was the established religion of the country. It ceased to be such with the change which then took place in political affairs. Yet, at the surrender, and afterwards by treaty of peace in 1676, "Rights of conscience with regard to worship and discipline were secured to the Dutch inhabitants." It was, however, for years the most respectable denomination in the colony. This period extended from 1664 to 1693, when an act was passed by the Assembly of the colony of New York, whereby the Protestant Episcopal Church became the religion known to the law, and from 1693 to 1776, besides supporting their own ministers, all non-episcopal inhabitants were forced to contribute to the support of the Episcopal Church. During this period many defections from the Reformed Dutch Church occurred, many transferring their church relation to the established Church.

* Christian Magazine, vol. 1, pp. 368, 369.

† Whitehead's E. New Jersey. Note p. 16.

‡ O'Callaghan's Doc. Hist. of N. Y., vol. 3, p. 109.

This state of things continued until the close of the war of the Revolution.

A far more serious difficulty arose within the Reformed Dutch Church. The obtaining a ministry from Holland, which continued to be almost universal until 1737, occasioning delay, and in many instances accompanied by severe trials, at length became oppressive. Many could see no good reason why ministers might not be educated, qualified, ordained and sent forth in this as well as in the old country. Many others took the opposite side of the question. The controversy became fierce. The peace of Zion was broken, and until 1771 all was unhappiness. Desolation pervaded many of the churches, whereas prior to 1737 good order was maintained in the churches, and peace and a good degree of prosperity were enjoyed. The doctrines of grace were faithfully preached, the ordinances purely administered, and the churches, generally, were attached to the mother Church in Holland. In 1737-'38, meetings of ministers and elders were held, and the plan of a Cœtus formed. The object was to secure the ordination of ministers in this country.* It was subsequently approved by the Classis of Amsterdam, and in 1746, or 1747, the approval was received. This was opposed by several.

But in 1754, the Cœtus of the previous year, having recommended the changing of the Cœtus into a Classis with full powers, the opposition became violent, and the opponents were known as Conferentie. The

*Christian Magazine, vol. 2, p. 4.

weight of learning was acknowledged to be with the Conferentie. But practical preaching, zeal and industry distinguished the Cœtus, and their numbers and influence increased. The contest was bitter and unfavorable to true religion, and ruin to the Church, as a distinct denomination, was anticipated by not a few.

The Cœtus moreover took measures to provide a succession of ministers, by educating them at home. They obtained a Royal Charter in 1770, for Queen's, now Rutgers's College, and the healing of the breach appeared to human vision almost impossible.

The following succinct account of this matter from the pen of Dr. Thomas De Witt, preceding the translation of a most interesting letter from the Classis of Amsterdam, together with that translated letter, sheds great light upon the mode of reconciliation. Its results have been blessed ever since.

ARTICLES OF UNION, 1771.

It is known that the dissensions which had continued for a number of years in our Reformed Dutch Churches in America, arising from questions connected with the organization of independent judicatories, having original and final jurisdiction without appeal to the Classis of Amsterdam, and forming parties known as *Cœtus* and *Conferentie*, were healed and adjusted by a Convention called and assembled in 1771. The late Dr. Livingston, when a student in Holland, obtained the advice and suggestions of the Classis of Amsterdam for the attainment of this end. On his return to and settlement in New York, the Consistory of the church here, sent letters of invitation to all the ministers and churches to meet in convention in October,

to consider the subject of full reconciliation and union. The meeting was a pleasant and harmonious one, leading to the cordially adopted Articles of Union, which have been translated and published in the documents published by our General Synod. The proceedings of the Convention were at once transmitted to the Classis of Amsterdam for their approbation and ratification of the Articles. The following letter, in their name, shows their action in the case. It breathes a most excellent spirit, and deserves preservation. I have translated it from the original document.

T. D. W.

To the Convention of the United Brethren, Ministers and Elders of the Reformed Dutch Churches in New York and New Jersey.

REVEREND AND MUCH-RESPECTED BRETHREN:—We received your friendly letter with the accompanying documents, dated 18th October, just previous to the close of the year, and in season to present them at the first classical meeting in the New Year, that they might take them into consideration, and communicate the result of their deliberations as speedily as practicable. We have learned from the documents you have sent to us, with great joy, that the God of peace has inclined the hearts of the brethren, long divided by unhappy contention, to seek delightful peace and reunion in brotherly love, so that, by the friendly invitation of the Consistory of the Church of New York, most of them assembled in that city, and after a session of four days were reconciled and united to each other. We also learn that the absent brethren, mostly prevented by circumstances of a domestic nature, have given the assured hope that they will be satisfied with the plan of union. We have not, for a long time, been so greatly rejoiced by gratifying intelligence from our churches in foreign lands, as by that now received from you, which is “good tidings from

a far country, like water" refreshing to our souls, weary and thirsty by reason of our former correspondence in relation to existing difficulties. Well may we, in the congregation of God's people, offer up our joyful songs of praise to the God of peace. We desire with our whole hearts, and in pure disinterested love to the brethren and the church, that this peace and union may be universal, and prove perpetual. The pious zeal of the Consistory of New York, the willingness and readiness of the brethren to respond to their invitation to assemble in convention, the pious and edifying character of their deliberations during their session of four days, and the declared assent of most of their absent brethren, conspire to warrant the well-grounded hope that such will be the result. In order speedily to confirm and bring to conclusion this sacred work of peace, and to allow no languor or delay, we have in our classical meeting attentively read and maturely considered the proposed articles adopted by the brethren present as a basis of union. These articles essentially correspond with the plan heretofore proposed by us, and appear to be wisely adapted to the peculiar circumstances and condition of the churches of New York and New Jersey. The Classis, cordially desirous to see peace and harmony restored and established among their brethren in the common faith in America, wish it to be extensively published, that they have heartily and unanimously approved the plan of union, without proposing any alteration or addition; and they express their ardent hope that the brethren not present at the Convention lately held in New York, may be animated with the same zeal for the attainment of peace and harmony, and adopt the plan of union without suggesting any material alteration. We trust that our full approbation will tend to promote this most desirable end in your entire unanimity. Still, the general Convention, of the united brethren and churches, not only claims the freedom,

but, (according to the import of the articles now approved by us), feels itself bound further to make such stipulations and additions as the interests and welfare of the churches may require. We therefore request the brethren who have signed the articles of the plan of union, (having entire confidence in their love of and devotion to the cause of peace), to employ all their efforts for the accomplishment of the proposed object, and especially to seek the reconciliation of the church at Kingston, with their minister, Rev. H. Meier. We are rejoiced to hear that he yielded with the other brethren his full approbation of the articles of union, and hope that the reconciliation between him and the church may soon be effected, through the kind mediation of the brethren, unto mutual satisfaction and rejoicing. We cheer ourselves with the hope which you have expressed to us, that when our ready and full approbation of the articles of union shall be sent to those particular churches who have not signed them, it will exert such a strong influence as to lead to their acquiescence and approbation. Thus, a speedy adoption of the articles as conditions of peace will before long bring to an end all divisions and dissensions, cause them to be ever forgotten, and unite the hearts of the brethren so closely that they shall continually remain a well-cemented body, abiding in one spirit, and with one accord striving for the faith of the gospel. Thus shall the mother church of the Netherlands remain in close connection with her daughter, dwelling in a distant country, in the unity of faith and love, and built on one common constitution. Thus also the churches of New York and New Jersey may successfully appeal to the civil authorities with good hope of success for the maintenance of their ecclesiastical freedom and privileges, preserving fully the character of Reformed Dutch Churches as originally organized. Thus may our Reformed Church in your land, in the midst of so many denominations as sur-

round her, exhibit the beautiful and attractive appearance of the Lamb's bridal Church, "Fair as the moon, clear as the sun, and terrible as an army with banners." Over your peaceful church, animated by truth and love inseparably united, God will command his "blessing, even life for evermore," even as "on a habitation of righteousness and a mountain of holiness," the fragrance of which shall spread all around, and attract many to her communion as members of the "one body in Christ." Nothing can prove more delightful to us, who have with a disinterested spirit strongly exhorted the brethren to reconciliation and union, and at the same time to a close correspondence with the Reformed Church of Holland and continued attachment to her faith and order, than henceforth to see the churches of New York and New Jersey a true *Philadelphia*, where the Lord loves to dwell. For this end we entreat, in behalf of the brethren and churches, the direction of the "*wisdom which is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of good fruits, without partiality, and without hypocrisy.*" May the hearts of all flow together into one, and be bound together in love, which is the bond of perfectness. Thus, "the fruit of righteousness shall be sown in peace of them that make peace;" yea, the God of peace shall impart the earnest of salvation to those on whom he pronounces the blessedness of the peace-maker, and furnish therein the evidence of their heavenly sonship. Commending you to God's manifold and best blessing for this, and continued years, yourselves, your families, your churches, and ecclesiastical assemblies,

We remain, reverend and respected brethren, with true brotherly love and regard, your fellow-servants and brethren in Christ,

N. TETTERODE,

V. D. M., Amst., et Deputatorum Classis ad res externas Præses.

JOHANNIS ARN. ECK,

V. D. M., Amst., et Dep. Classis ad res externas Scriba.

Amsterdam: Done in Classical Session, January 14, 1772.

The Classis of Amsterdam appointed a committee out of their number, to whom was intrusted the care of and correspondence with their churches in foreign lands. It was termed the Committee of the "*Deputati Classis ad res exteras.*" This will explain the form of the above signatures.

We will sing of this mercy of the Lord forever. We should make known God's faithfulness to all generations. And we trust the names of the venerated men whose good offices brought about this precious union, will long be hallowed in the memory of the churches. Verily, a good name is better than precious ointment.

Although by no means without seasons of sorrow and trial, this American Branch of the Reformed Church of Holland has enjoyed many mercies, and lives and rejoices in Christ, whom God the Father hath given to be head over all things to the Church.

Thus, in 1772, the organization of the present Reformed Protestant Dutch Church in the United States of North America was effected, and independent Classes and Synods were established on the model of the Church of Holland. Five Classes were then designated—viz: in the Province of New York, those of New York, Kingston and Albany. In the Province of New Jersey, those of New Brunswick and Hackensack.

In the Classis of Hackensack, were included all the then existing churches in the Counties of Bergen, Essex and Morris, in New Jersey, and in the County of Orange in New York.

THE CLASSIS OF HACKENSACK.

From the Records of this Classis, which are in a fine state of preservation, commencing May, 1778, and kept in the Dutch language until August 20th, 1799, and in English from that day until the dissolution of the Classis, in 1800, somewhat of the state of the churches under its care is ascertained.

Seventeen churches were recognized as properly subject to the jurisdiction of this body. Of these, in 1778, thirteen were located in New Jersey, and four in New York.

Those in New Jersey were Paramus, Pompton, Totowa, Ackquackanonck, Hackensack, (two), Schraalenbergh, (two), Second River, Persippany, Ponds, Bergen and English Neighborhood — thirteen.

Those in Orange County, New York, (now in Rockland County), Tappan, N. Hempstead and Kakijat—three.

And the church on Staten Island, N. Y., being under the pastoral charge of the same minister with Bergen — one.

Nevertheless the minutes of the Classis show that Rev. W. Kuypers, pastor of one of the congregations, each at Hackensack, and Schraalenbergh, and his Consistories, for some years were not present at the sessions of the Classis, and that repeated efforts were made to secure their attendance in accordance with the Articles of Union. To this we may have occasion hereafter to refer.

NOTE: By a note at the commencement of this volume of minutes, it appears that the books and papers of the Classis, from 1773 to 1776, were lost during the invasion of the British army at Schraalenbergh.

Rev. William Jackson and the lay delegation from Bergen and Staten Island were not present until 1785, and in 1788 the Classis acquiesced in the reasons for their frequent absence.

Some of the proceedings of this Classis will be hereafter referred to, when presenting the history of the respective churches. Many difficulties appertaining to all the churches comprising this Classis, were from time to time brought forward, while there were frequently perplexities, and even painful occurrences arising in the different churches, and sometimes between the ministers.

Nevertheless, the minutes show that prevailing sins received open and fearless rebuke, and abuses of the ordinances of God's house were not connived at, but reproved. Deservingly pious young men were encouraged in the prosecution of their studies, and several were licensed to preach the Gospel of the blessed God, some of whom became burning and shining lights in the Church. One of these was the lately deceased and venerated James Spencer Cannon, D. D., who will long be remembered with affection. Another, the venerable Peter Labagh, D. D., survives at a very advanced age. Their licensure was on the 13th of August, 1796, and the latter was ordained at the same session, as a Missionary to Kentucky, in answer to a call sent by emigrants from New York and New Jersey.

The Classis also organized some new Churches; one of which is that at Ramapough, whose application was made in December, 1785.

The subject of the endowment of a Theological Pro-

fessorate was kept prominently before the body, and received their repeated recommendations. The matter of church extension was often urged by them, and at different times the churches, or at least some of them, took up collections for both these purposes. A system of church visitation was adopted in 1782, and from repeated reports, at subsequent times, it was evidently carefully carried out. By this system the state of the churches visited was inquired into by the clerical visitors, and the pastors and consistories of the churches responded to the inquiries put by them. By these visitors, reports were made to the Classis, and frequently, matters of interest in spiritual things were reported. During the invasion of the British army, and the frequent troubles and difficulties of the revolutionary war, efforts were made by the Classis and members of the consistories, to ascertain the wants, both temporal and spiritual, of the scattered families of the congregations, many of whom had fled for safety into the interior of the country. Communications from the Classis, embodying the reports from the churches on this behalf, were sent up to the General Synod, detailing the hardships they were enduring, and the varied measures of the pastors, elders and deacons, to watch over, and comfort those of their congregations to whom access could be had. But these will appear when we review the dealings of God with the particular churches.

Thus the orderly proceedings of this Classis were continued, until in the year A. D., 1800, when by the General Synod of the Church, it was dissolved, and two new classes constituted. These were called the Classes of Paramus and Bergen.

The Classis of Paramus was to consist of the churches of Tappan, New Hempstead, Kakijat, Hackensack and Schraalenbergh, (under Dr. Solomon Frøeligh's charge), Ramapaugh, Paramus, Acquackanonck and Totowa,—nine congregations.

The Classis of Bergen to consist of the churches of Hackensack and Schraalenbergh, (under the pastoral charge of Rev. James V. C. Romeyn); Second River, Bergen, Horseneck, Pompton, English Neighborhood, Ponds, Persippany—subsequently known as Boonton, now Montville—nine congregations.

Seven of the churches connected with the latter Classis, had been from 1772 constituent members of the Classis of Hackensack. And five of them will specially claim our attention, being those which remain connected at present with this Classis, viz: Bergen, Hackensack, Schraalenbergh, English Neighborhood and Second River, (now Belville). The others being now identified with the Classis of Passaic, to which reference will hereafter be had.

THE CLASSIS OF BERGEN.

According to the appointment of the General Synod, the ministers and elders, delegated by the Consistories, met at Second River, (now Belville), on the first Tuesday in September, A. D., 1800. The Rev. James V. C. Romeyn having preached the sermon, presided at the opening of the meeting, and was immediately elected the first President of the Classis.

The ministers of the Classis were Rev. James V.

C. Romeyn, of Hackensack and Schraalenbergh ; John Cornelison, of Bergen and English Neighborhood ; Peter De Witt, of Ponds ; Stephen Ostrander, of Pompton Plains ; Peter Stryker, of Second River ; and William P. Kuypers, without charge.

To the churches already named, there were subsequently added by new organizations, Preakness and Stone House Plains, in 1801 ; Pompton, in 1815 ; Newfoundland, in 1815 or 1816 ; Wyckoff, in 1822 or 1823 ; Bergen Neck, in 1829 ; Jersey City, (1st), in 1830 ; Newark, (1st), in 1833 ; Little Falls, in 1837 ; Clintonville, in 1840 ; New Durham, in 1843 ; Van Vorst, (now Wayne St., Jersey City), in 1846 ; Newark, (2nd), and Newark, (3rd), (German), in 1848 ; Hoboken, in 1850 ; Jersey City, (3rd), in 1852 ; German Evangelical at North Bergen, in 1853 ; Hudson, in 1854 ; Bergen Point, in 1854 ; Franklin, in 1855 ; Hackensack, (2nd), in 1855 ; German Church, Hoboken, in 1856, and German, in Jersey City, in 1856 ; North Church, in Newark, 1856. Thus, twenty-three churches have been added by this Classis since its organization, to the nine originally constituting it, being thirty-two in all, only one of which, that of Newfoundland, has ceased to exist.

In 1839, the Classis then numbering seventeen churches and sixteen ministers, unanimously resolved to ask of the Particular Synod of New York, to constitute a new Classis, to consist of the churches of Pompton Plains, Pompton, Ponds, Preakness, Wyckoff, Stone House Plains, Montville, Fairfield and Little Falls. The request was granted, and the Classis of Passaic was duly organized. Thus leaving in 1839,

under the immediate jurisdiction of the Classis of Bergen, the churches of Bergen, Hackensack, Schraalenbergh, Belville, English Neighborhood, Jersey City, (1st), Bergen Neck, and Newark, (1st)—eight churches; to which have been added the fourteen new churches constituted in the years heretofore named.

Fifty-six years have, up to this time, (1856), elapsed, since the Classis was constituted, and there are unmistakable evidences of the care, toil, anxiety and success which have attended the efforts of this reverend body. We apprehend, that the facts to be brought out in the subsequent history of these churches, will prove the fidelity and constant devotion of the Classis, to the work of furthering the interests of these churches, and to bearing an honorable part in the maintenance of the worship and order of the Church of Christ, promoting the general welfare of the inhabitants of the territory over which the churches are located, and of their co-operation in the various benevolent and Christian institutions of the day—and yet more especially of the Literary and Theological Institutions of the Reformed Dutch Church. And all this, even while at times, having to contend with serious and painful difficulties, which on more than one occasion, summoned the Classis to exercise fearlessly the discipline of the Church upon offenders against her peace and order. Truly, God hath done great things for us, and it behoves us to give Him all the glory.

GENERAL OBSERVATIONS RESPECTING THE TERRITORY
COVERED BY THE CHURCHES CONSTITUTING THE
CLASSIS OF BERGEN.

Before we narrate the history of these churches, it is proper to view the ground they covered, the state of the country, and the condition of the inhabitants.

The first appropriation of land to individuals in the present State of New Jersey, is said to be the purchase of Michael Pauw, called Hoboken Hacking, opposite New Amsterdam, (New York), on the West side of the river Mauritius, July 12th, 1630, to which was added on November 22d, Ahasimus, and the peninsula of Aressheck, and the place was named Pavonia.

The entire territory referred to, is succinctly set forth in "An account of the Incouragement for promoting a design of planting, in East New Jersey, containing the constitution and a model of government in that province, in a letter from a gentleman at Edinburgh, George Scott, concerned there, to his correspondent in the country," published in 1685.*

The several plantations are described at length. They are —

1. "Those on Overpeck Creek, near Hackensack River, a river settled by several valleys, for which Mr. Nichols, of New York, had a patent, but gave leave to their settlement at the request of Governor Carteret.

* Whitehead's East New Jersey, pp. 243, 274, 275.

2. "Near unto Snake Hill, a piece of land almost an island, belonging to Mr. Penhorne, a merchant at New York, and one Edward Eickbe.

3. "There are other plantations upon Hackensack River, which goes a great way up the country, almost North-west; others also, on the East side of another creek or river at Hackensack River.

4. "A large neck or tract of land for which one Mrs. Sarah Kierstead, of New York, had a patent given by an old Indian Sachem, in recompense for her interpreting the Indian language into Dutch as there was occasion; there are some little families thereon. Two or three miles up, a great plantation settled by Capt. John Berry, whereon he now lives.

5. "Another plantation adjoining belonging to his son-in-law, Micheel Smith; another to Mr. Baker. This neck of land is in breadth, from Captain Berry's new plantations on the West side where he lives, over to his old plantations, to the East at Hudson's river side, about three miles, which distance severs to Constable's Hook, upward of ten miles.

6. "To go back to the South part of Bergen Neck, that is opposite to Staten Island, where is but a narrow passage of water, which ebbs and flows between the said island and Bergen Point, called Constable's Hook. There is a considerable plantation on that side of Constable's Hook, extending in land above a mile over from the bay on the East side of the Neck that leads to New York, to that on the West, that goes to Hackensack and Snake Hill, the Neck running up between both, from the South to the North of Hudson's River, to the outmost extent of their

bounds. It was first settled by Samuel Edsall, in Colonel Nicol's time, and by him sold for £600.

7. "Other small plantations along that Neck to the East, are then named. Among them, one to George Umpane, (Gomounepan), which is over against New York, where there is about forty families, within which, about the middle of the Neck, which is here about three miles over, stands the town of Bergen, which gives name to that Neck. Then again, Northward to the water-side going up Hudson's River, there lies out a point of land, wherein is a plantation and a water (mill), belonging to a merchant in New York.

8. "Southward there is a small village, about 5 or 6 families, which is commonly called the Duke's Farm. Further up is a good plantation in a neck of land, almost an island, called Hobuk: it did belong to a Dutch merchant, who formerly, in the Indian war, had his wife, children and servants, murdered by the Indians, and his house, cattle and stock destroyed by them. It is now settled again, and a mill erected there, by one dwelling at New York.

9. "Up Northward, along the river-side, are other lands near to Mr. William Lawrence, which is 6 or 7 miles further: opposite thereto, there is a plantation of Mr. Edsall, and above that, Captain Bienfield's plantation—this last is almost opposite to the Northwest end of Manhatta's Island.

Here are the utmost extent of the Northern bounds of East Jersey, as always computed."

This connected narrative of these plantations, presents the field of operation in which the churches in

the Classis of Bergen have been, for nearly two centuries, dispensing the blessings of the Gospel, of peace and salvation. The population was Dutch; the language was that of Holland; the manners, customs, and religion of this people were essentially those of the fatherland. They had their vices and their virtues—their civil, social, political and religious difficulties, as well as their rich blessings and enjoyments. They felt their need of wholesome laws for their government, and in 1661, a subaltern bench of justice was established, consisting of the sheriff and two schepins, and on the 22d of September, 1668, Bergen received a Charter, and the plantations referred to were placed under the jurisdiction of this town court.

In 1673, under the Dutch Government, a code of laws was promulgated in New Jersey “by the Schout and Magistrates of Achter Kol Assembly, held at Elizabethtown, to make laws and orders, on the 18th of November.”

The principal aim of the assembly being the protection of the province from the demoralizing effects of vice, with needful regulations to secure those rights which the state of society required. The observance of the Christian Sabbath, the employment of ministers, and the erection of churches, received a share of their consideration.*

In 1682–3, the Assembly of the Province passed an act dividing the Province into four counties, viz:—Bergen, Essex, Middlesex, and Monmouth. Bergen included all the settlements between the Hudson and

* Whitehead's East Jersey, p. 62.

Hackensack Rivers, and extended to the Northern bounds of the Province. In 1693 each county was divided into its several townships.*

Bergen and its out plantations comprised about 60,000 acres of land. And from 1680 to 1690, it is probable there was an increase of nearly an hundred fold of the population in East Jersey. With an increasing population, and almost constant extension of settlements, and the springing up of small villages, the necessity for an increase of clergy, and the multiplication of schools, was deeply felt. Nor are there wanting instances of commendable effort to provide for the future, with respect to both. Especially was it the case with the Reformed Dutch Churches, that, while providing for the generations to come, that they might be blessed with the gospel ministry, even although at that time they themselves could only have occasional preaching of God's word. They also had regard to the schools, and generally made the schoolmaster, the clerk or voorleser of the church. By him the scholars were taught the principles of the Reformed religion, and by him the sanctuary service was conducted, he using the Liturgy of the Church, and reading appropriate sermons from approved Holland authors. From 1693, a somewhat more favorable state of things presents itself in regard to the early established churches. A settled ministry, with its blessings, was then being secured, but only in a limited degree. The first pastors had to assume the labors and responsibilities of double charges. They officiating on alternate Sabbaths in their respective churches. In nearly every case of settlement this was so for many years. Yet as the churches

*Whitehead's East New Jersey, pp. 97 and 159.

in the Classis of Hackensack, and subsequent to the dissolution of that body, in the Classis of Bergen, were not more remote from each other than from six to twelve miles, it was frequently the case, that when the one church of a pastor was closed, he found in the other, the people of both in happy unison listening to his instructions. They thus strengthened and encouraged one another, and jointly supported their pastor. Of course they had to pass through the scenes of distress which attend the settlement of a new country—the growing difficulties originating in the great church question of *Cœtus* and *Conferentie*; the transition from the use of the Dutch to that of the English language; and the other diversified trials, arising from local jealousies and interests. And in some of the most violent of these, it was only of the Lord's mercies they were not consumed. Yet the Lord remembered Zion, and had graven her upon the palms of his hands. Her walls were ever before him.

This Classis has licensed to preach the Gospel as candidates for the ministry:

Jacob Ennis, September 16th, 1835.

William V. V. Mabon, July 22d, 1844.

William J. R. Taylor, July 22d, 1844.

Jacob N. Voorhees, July 18th, 1845.

Aaron Lloyd, July 18th, 1845.

Daniel Lord, August 3d, 1847.

F. M. Serenbetz, June 1st, 1848.

Theodore B. Romeyn, August 1st, 1849.

J. Romeyn Berry, July 19th, 1850.

Calvin Case, July 29th, 1851.

A. P. Van Gieson, July 23d, 1852.

John S. Joralemon, July 19th 1855.

Edward Tanjore Corwin, May 27th, 1856.—13.

It is worthy of note that three of these, Messrs. Taylor, Romeyn and Berry, are grand-sons of the venerable man who presided at the first session of the Classis, and two of them are sons of clergymen, pastors of churches, under the care of the Classis, and one other is a son of another venerable servant of God, in the ministry of the Gospel, Mr. Mabon. All of them, save one, are graduates of the Theological Seminary, at New Brunswick. The following is

A TABULAR VIEW

Of the Reception, Suspension, Dismission, and Death of the Ordained Ministers of the Gospel, who have been or are members of the Classis of Bergen.

<i>Names</i>	<i>Received</i>	<i>Suspended</i>	<i>Dismissed</i>	<i>Died</i>
James V. C. Romeyn.....	Sept. 2, 1800	.....	.....	June 27, 1840
John Cornelison.....	} At the organiza- tion of the Classis.	.....	.....	M'ch 20, 1828
Peter De Witt.....		.....	.....	1809 or 1810
Stephen Ostrander.....		.....	.....	.....
Peter Stryker.....		.....	.....	June 18, 1810
William P. Kuypers.....	April 28, 1801	.....	April 30, 1805	.....
John Duryea.....	Nov. 17, 1801	.....	.....	Sept. — 1836
Henry Polhemus.....	April 25, 1809	.....	April 27, 1813	— — 1815
Peter Stryker.....	Dec. 20, 1810	.....	Oct. 11, 1831	M'ch 6, 1847
John Demarest.....	April 28, 1812	Sept. — 1824	.....	.....
Cornelius T. Demarest.....	April 26, 1814	Feb. 18, 1824	.....	.....
Jacob T. Field.....	April 26, 1814	.....	April 15, 1828	.....
Staats Van Santvoord.....	April 25, 1815	.....	Sept. 8, 1829	.....
Ava Nealt.....	Feb. 9, 1817	Sept. 29, 1829	Sept. 17, 1833	.....
James G. Brinkerhoff.....	June 10, 1820	M'ch 30, 1824	.....	.....
Herman B. Stryker.....	Dec. 27, 1822	.....	April 15, 1828	.....
Gustavus Abeel.....	April 19, 1825	.....	Oct. 31, 1834	.....
Zechariah H. Kuypers.....	April 19, 1825	.....	May, — 1839*	Oct. — 1850
James G. Ogilvie.....	Aug. 15, 1826	.....	.....	Aug. 5, 1832
John G. Tarbell.....	Feb. 17, 1828	.....	Oct. 20, 1830	.....
Benjamin C. Taylor.....	July 1, 1828	.....	.....	.....
Richard C. Shimeall.....	Oct. 7, 1828	.....	Sept. 29, 1829	.....
Philip Duryee.....	Nov. 25, 1828	.....	.....	Feb. 24, 1850
Abraham Messler.....	April 21, 1829	.....	Oct. 18, 1832	.....
Ira C. Boice.....	Sept. 8, 1829	.....	Jan. 22, 1844	.....
Stephen H. Meeker.....	Aug. 5, 1830	.....	Oct. 20, 1830	.....
Isaac S. Demund.....	Aug. 5, 1830	.....	May, — 1839*	.....

* This mark denotes that those to whose names it is annexed, were set off from the Classis of Bergen, by the Particular Synod of New York, to constitute the Classis of Passaic.

† Restored Sept. 17, 1838.

(Tabular View Continued).

<i>Names</i>	<i>Received</i>	<i>Suspended</i>	<i>Dismissed</i>	<i>Died</i>
James R. Talmage.....	Feb. 8, 1831	.....	Nov. 18, 1836	.....
Henry A. Raymond.....	Jan. 23, 1833	.....	Nov. 17, 1835	.....
Ransford Wells.....	Nov. 18, 1833	.....	Feb. 6, 1844	.....
John Garretson.....	Nov. 19, 1833	.....	Sept. 20, 1836	.....
Matthias Lusk.....	Nov. 18, 1833	.....	.....	.....
James Romeyn.....	Sept. 16, 1834	.....	Nov. 18, 1836	.....
Abraham H. Meyers.....	Nov. 17, 1835	.....	Oct. 16, 1837	.....
Jacob Ennis.....	April 27, 1836	Dec 15, 1840†	.....	.....
Asahel Bronson.....	July 27, 1836	.....	July 3, 1838	.....
Alexander H. Warner.....	Feb. 1, 1837	.....	.....	.....
Michael Osborne.....	June 20, 1837	.....	Oct. 29, 1841	.....
Garret C. Schanck.....	Sept. 10, 1837	.....	May, — 1839*	.....
John Woods.....	Dec. 5, 1837	.....	Jan. 25, 1839	.....
Alexander C. Hillman.....	Dec. 5, 1837	.....	May, — 1839*	.....
John Garretson.....	Dec. 25, 1837	.....	.....	.....
Joseph Wilson.....	Nov. 21, 1838	.....	May, — 1839*	.....
John A. Staats.....	Jan. 19, 1841	.....	April 19, 1842	.....
John L. Chapman.....	Nov. 16, 1842	.....	.....	.....
Cornelius I. Blauvelt.....	Nov. 16, 1842	.....	.....	.....
James Scott.....	M'ch 14, 1843	.....	.....	.....
Peter S. Williamson.....	Sept. 19, 1843	.....	April 20, 1847	.....
James Romeyn.....	July 22, 1844	.....	.....	.....
William J. R. Taylor.....	Sept. 17, 1844	.....	Oct. 9, 1849	.....
William V. V. Mabon.....	Sept. 17, 1844	.....	.....	.....
George R. Williamson.....	May 23, 1848	.....	Dec. 10, 1849	Sept. 4, 1852‡
F. M. Serenbetz.....	June 27, 1848	.....	Dec. 10, 1849	.....
Jacob Bookstaver.....	Sept. 19, 1848	.....	.....	Dec. 11, 1848
James McFarlane.....	M'ch 20, 1849	.....	April 18, 1855	.....
John Austin Yates.....	July 31, 1849	.....	.....	Aug. 26, 1849
Paul D. Van Cleef.....	Dec. 10, 1849	.....	.....	.....
Isaac S. Demund.....	April 16, 1850	.....	M'ch 26, 1856	.....
James McWhorter Bruen	April 17, 1850	.....	.....	.....
Thomas B. Gregory.....	May 15, 1850	.....	July 19, 1855	.....
Daniel Lord.....	July 19, 1850	.....	May 5, 1851	.....
Frederick A. Lehlback...	Dec. 10, 1850	.....	.....	.....
Jacob C. Dutcher.....	April 15, 1851	.....	.....	.....
Gustavus Abeel.....	April 15, 1851	.....	.....	.....
William J. R. Taylor.....	July 23, 1852	.....	Nov. 14, 1854	.....
Alexander W. McClure...	May 19, 1852	.....	.....	.....
Hollis Read.....	April 19, 1853	.....	Sept. 18, 1855	.....
Andrew B. Taylor.....	Sept. 20, 1853	.....	.....	.....
Aaron Lloyd.....	Sept. 20, 1853	.....	July 19, 1855	.....
Leopold Mohn.....	Oct. 4, 1854	.....	.....	.....
Aaron L. Stillwell.....	Oct. 4, 1854	.....	.....	.....
J. Paschal Strong.....	Jan. 2, 1855	.....	Nov. 25, 1856	.....
Charles Parker.....	M'ch 23, 1855	.....	.....	.....
John Sansom Joramson...	Oct. 2, 1855	.....	.....	.....
Frederick L. King.....	Oct. 16, 1855	.....	.....	.....
James Demarest, Jr.....	July 8, 1856	.....	.....	.....
Thomas De Witt Talmage.	July 29, 1856	.....	.....	.....
Charles Døppenschmidt..	Sept. 17, 1856	.....	.....	.....
David H. Riddle.....	April 2, 1857	.....	.....	.....
Calvin Selden.....	April 21, 1857	.....	.....	.....
Abraham Polhemus.....	April 22, 1857	.....	.....	.....

† Deposed, April, 1842. ‡ By explosion of Steamer Reindeer.

With a ministry, nearly all of whom have been educated in the very best literary institutions of our country, and fifty-four of whom have received their theological instruction from the lips of the theological professors of the Reformed Dutch Church, and eighteen others trained under those of other able theological instructors, the Classis has maintained its ecclesiastical position with good repute, and had ample testimony of the divine favor upon its action in fostering the interests of the churches, maintaining the discipline of God's house, cherishing the active energies of the churches, and largely promoting the exercise of a holy liberality among the congregations. The various institutions of the Reformed Dutch Church have been watched with anxiety. While the efficient labors, of those ministers who first constituted the Classis, were put forth in laying the foundations deep and broad, the subsequent pastors have co-operated in advancing the good work. The time has come when the fruits of these labors are telling largely upon the growth of the churches. The Boards of Foreign and Domestic Missions, of Education and Publication, the Widows' Fund, and Sabbath School Union, have a strong hold upon the affections of both the clergy and laity, and are producing blessed results.

The labors of the ministry, in advancing the welfare of Rutgers College and our Theological Seminary, were prosecuted perseveringly until both institutions were standing on a firm foundation, and sending forth holy influences to the great joy of the church.

In the commencement of my ministry in Bergen

in July, 1828, there were only three churches in what is now the County of Hudson. They were—the Reformed Dutch Church in Bergen, a Presbyterian Church in Jersey City, and a small Methodist Church at the Five Corners, (now Hudson). The last two of which buildings have been appropriated to other uses, and the then congregations worshipping in them ceased to exist as such. The Episcopal congregation of St. Matthew's, in Jersey City, then worshiped in a school-room, near their present site.

There are now in the same territory *forty-four* regularly constituted churches; of which, twelve are Reformed Dutch; six are Presbyterian, (one O. S., three N. S., two Scotch Presbyterian); four are Baptist; ten are Methodist, (one African); six are Protestant Episcopal; four are Catholic; one is Unitarian.—Total, forty-four.

In Jersey City and Hoboken, there are two places open every Sabbath for the worship of God, for Protestant Germans, in their native language. The population of the territory, (in 1840, less than 10,000), is now at least 43,000.

In later times, when God largely multiplied the population of the Counties of Bergen, Hudson, and Essex, the Classis heard the voice of his Providence, and has been attent ever since to his appeals. As late as the year 1832, the Classis had only one of her present churches in the County of Essex, that of Second River, or Belville.

In 1828, only one in the present County of Hudson, that of Bergen. In Essex County there are now

seven churches :—Belville, Franklin, Clintonville, (now Irvington), and four in the city of Newark. In Hudson County there are twelve :—Bergen, Bergen Neck, Bergen Point, Hudson, New Durham, German Evangelical of North Bergen, Hoboken, German Evangelical Hoboken, Van Vorst, (or Wayne Street, Jersey City), First, Third, and Fourth, of Jersey City. In Bergen County there are four :—Hackensack, Schraalenbergh, English Neighborhood, and Second, at Hackensack. In all twenty-three churches.

The following is the Annual Statistical Table of the Classis of Bergen, for the year ending in April, A. D., 1857 :—

CLASSIS OF BERGEN.

CHURCHES	PASTORS	Census		Communicants					Bap.		C. & B. C.			Sab. Schools		Contribution		POST OFFICE ADDRESS	
		No. of Families	Total Congregation	In Communion per last report	Confession	Certificate	Dismissed	Suspended	Died	Total in Communion	Infants	Adults	Number of Catechumens	Number in Bib. Instruction	No. of Schools	Total Number of Scholars	Average No. of Scholars		For Benevolent Purposes	Church Expenses
Bergen	Benj. C. Taylor.....	280	1400	883	12	14	*89	4	316	83	..	140	20	1	216	140	\$1574	\$1865	Hudson, Hud. Co., N. J.
Eng. Neighborhood	Andw. B. Taylor.....	88	375	81	..	1	..	..	82	2	..	40	50	3	125	100	151	..	English Neighborhood, "
Hackensack	A. H. Warner, S. C.	100	500	122	3	..	4	..	6	115	9	25	20	7	70	55	806	..	Hackensack, "
Schraalenbergh	Corn's Blauvelt.....	160	700	151	2	4	5	4	148	14	..	120	40	5	200	150	225	..	Schraalenbergh, "
Belleville	T. D. W. Talmage.....	167	725	185	17	4	1	1	206	4	3	140	100	2	180	130	302	..	Belleville, Essex Co., "
1st Jersey City	David H. Riddle.....	60	300	72	3	4	7	..	72	..	..	..	52	1	80	65	439	18775	Jersey City, Hud. Co., "
Bergen Neck	A. L. Stillwell.....	75	337	66	2	..	1	2	65	11	1	25	12	2	93	65	105	800	Saltersville, "
1st Newark	James Scott.....	315	1550	526	12	12	†43	2	505	17	1	250	100	1	106	1219	14900	..	Newark, Essex Co., "
Irvington	Vacant.....	42	210	42	..	..	..	..	42	..	..	..	..	1	45	36	54	..	Irvington, "
Van Vorst	P. D. Van Cleef.....	145	675	180	6	19	11	2	192	9	2	53	30	1	247	132	1586	..	Jers. City, Hud. Co., "
New Durham	W. V. V. Mabon.....	118	587	84	13	..	6	2	99	19	1	75	25	1	150	90	300	1430	New Durham, "
2d Newark	Gustavus Abeel.....	105	525	162	8	8	12	..	166	10	2	60	60	1	160	120	353	1850	Newark, Essex Co., "
3d Newark	F. A. Lehback.....	108	520	273	110	8	115	6	210	344	..	35	35	1	115	90	10	..	Newark, "
Hoboken	Charles Parker.....	50	200	42	5	8	6	..	63	6	1	30	12	1	92	60	150	..	Hoboken, Hudson Co., "
2d Jersey City	Calvin Selden.....	42	210	66	5	7	14	4	58	7	1	100	13	1	140	100	..	..	Jersey City, "
Ger. Ev., N. Berg.	Vacant.....	65	320	62	2	2	..	1	85	55	..	4	38	1	150	110	14	..	New Durham, "
Hudson	F. L. King.....	40	200	39	2	5	5	3	43	9	..	85	5	1	45	35	18	..	Hudson, "
Bergen Point	Jacob C. Dutcher.....	54	280	43	..	..	..	..	3	43	9	40	20	1	60	50	149	..	Bergen Point, "
Franklin .....	..	54	300	40	2	..	..	1	40	9	..	168	25	1	133	233	..	..	Franklin, Essex Co., "
2d Hackensack	Jas. Demarest, Jr.	30	70	..	10	6	..	1	29	5	..	68	42	1	63	50	195	..	Hackensack, Berg. Co., "
Ger. Ev., Hoboken.	L. Mehn.....	30	70	..	26	..	..	..	26	10	..	8	14	1	45	35	..	100	Hoboken, Hudson Co., "
Ger. Ev., Jersey City	C. Deppenschmidt\$	60	300	..	32	2	..	..	34	36	..	8	7	1	45	35	..	..	Jersey City, "
North, Newark	A. Polhemus.....	40	200	..	..	..	..	..	38	..	..	40	4	1	90	70	37	293	Newark, Essex Co., "

* Twenty-one to constitute the First Presbyterian Church of Bergen, and ten subsequently to the same Church. † Most of these to constitute the North Church of Newark. ‡ Peter S. Talmage, of Classis of Passaic, supplies this Church. § Missions. Ministers without Charge.—Rev. James Roney, (Energetic),—John Garretson, Cor. Sec. Board of Dom. Missions,—John L. Chapman, Teacher,—Matthias Lusk,—James M. Bruen,—Alexander W. McClure, Cor. Sec. Ann. and For. Christian Union.

History of the Township of Bergen.

FROM various historical sources, we learn that the first village on the Western shore of Hudson's River, was Bergen, probably commenced as early as 1618, but for several years subsequently, a mere place for trading with the Indians. The houses of the inhabitants were placed near each other to afford common protection—they cultivating lands adjacent, or near to the town. A few Norwegians or Danes, are thought by Smith, in his History of New Jersey, to have participated in this settlement, and the name is said to have been derived from the Capital of Norway. It is, however, more probably from the name of a small town in Holland.

We have heretofore referred to the other early villages, or plantations in this vicinity—Pavonia, Communipau, Ahasimus and Hobuk. It appears that the plantations, at and close by Communipau, then called "Gemoenepan," were abandoned about the close of 1651, and were not re-peopled until 1661. But on

the 20th of January, A. D., 1658, the Indians executed a conveyance to the noble Lord Director General, Pieter Stuyvesant, and Council of New Netherlandt, for a tract of land lying on the West side of Hudson's River, of which the following is a copy:—

(Translated from the Dutch.)

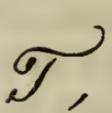
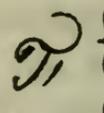
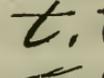
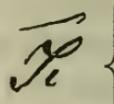
“This day, the date here underwritten, appeared before the Honorable Director General, Petrus Stuyvesant, and the gentlemen of the Council of New Netherlandt, at the Council Chamber in the Fort Amsterdam, in New Netherlandt, Therincques, Wawapehack, Saghkius, Kogkhennigh, Bomokan, Memiwokan, Sames, Wewenatokwee, for themselves and in the name of Moikopes, Pepoghon, Parsoihques, and others, partners of the lands hereafter mentioned. Who declare to be right owners of the lands lying on the West side of the North River in New Netherlandt, beginning by the great Rock above Wiehacken, and from thence cross through the lands, till above the Islandt Siskakes, and from thence along the Channel side till Constable's Hook. And from Constable's Hook again, till the aforementioned Rock, above Wiehacken, with all the lands, islands, channels, valleys, therein comprehended, in such manner as the aforementioned parcel of lands are surrounded and encompassed by the North River, the Kill Van Koll, and the aforesaid direct line from the Rock above Wiehacken, till above Siskakes, where it is divided by the channel. Which lands they offer absolutely, to sell unto the Director General and Council, upon which the General and Council on the one side, and

the aforesaid Indians, for themselves and them that are absent, have accorded and agreed in the manner following, in the presence of the hereafter mentioned Christian and Indian witnesses. The aforesaid Indians do acknowledge to have sold, resigned and transported, as they do, by these presents, all the lands heretofore mentioned, to the aforesaid Director General and Council and their successors, for eighty fathom of wampum, twenty fathom of cloth, twelve kettles, six guns, two blankets, one double kettle, and one half barrel of strong beer. Which effects they hereby acknowledge to have enjoyed and received before the passing and signing of this.

“Wherefore they do declare, for themselves and them which are absent, to resign and transport the lands before mentioned, to the above mentioned General and Council, in a full, free, and perfect propriety, desisting of all actions and claims, which they could or might pretend, to the lands before mentioned—the transporters promise now or hereafter, not to make any pretensions thereon; but to keep and hold this transport, firm, sure and inviolable. Promising also, to the said Director and Council, to free and warrant the said lands, against all claims any other Indians might pretend to, and if it should happen that in future times, any of the Dutch, by any Indians, should be damaged on pretension they were not fully paid for the lands aforesaid, they the sellers do promise to repair and satisfy the damages. It is also stipulated and agreed, the aforesaid Indians shall depart and remove by the first convenient opportunity, off the lands aforesaid; and that none of their nation

shall come and continue to dwell upon it, without knowledge and consent of the Director General and Council. Thus done at the fort Amsterdam, and signed with the marks of the Indians after the cargoes were delivered to their hands, the 30th day of January, Anno Domino, 1658.

“ WAS SUBSCRIBED :

	{ the mark of Therincques, made by himself.		{ the mark of Bomokan.
	{ the mark of Saghkow.		{ the mark of Wewenatokwee.
	the mark of Sames.		{ the mark of Memiwokan.
	{ the mark of Koghkenningh Wairimus Couwee.		{ the mark of Sames, as Witness, otherwise called Job.
	{ the mark of Wawapehack.”		

UNDER WAS :

“We, the Subscribers, witnesses hereunto, desired by the Director General and Council, do certifie and declare, by this present, that the above bargain for the land before mentioned, is so made before us, and the lands, by the sellers transported to the Director General and Council; on the conditions and terms comprehended in the bill of sale, the conditions and substance plainly told, acquainted and declared to the sellers by the interpreters Govert Loocquermans, Peter Wolphertson van Cowenhoven and Class Carstense, and also by Wharimes van Couwe, formerly an owner

of the lands aforesaid; and whereupon, the sellers have consented to the bargain, transported the lands, and received the mentioned cargoes and wampens, signed the conditions, with the above marks.

“ In witness hereof, have we subscribed this, the day and year aforesaid, at the fort Amsterdam, in New Netherlandt in the Council Chamber.

Joh. Megapolensis, Petrus Stuyvesant,

Samuel Drisius, Nicasius de Sille,

Oloff Herensin, Piter Touneman.

Govert Loocquermans, LOWER, WAS:

Pieter Cowenhoven, T. Present,

Machiel Yansen, and was signed

Yan Evertsen Bout, Cornelius Van Ruyven,

 the mark of Claas
Carstensen Noorman. Secr.

Entered upon record by me,
J. Bollen, Secret'y.”

This tract, subsequently known as “ *The Township of Bergen,*” has been recognized as such, until within the last seventeen years, (excepting only a small district incorporated in 1829, as the city of Jersey, and which was formerly known as Paulus Hook). Within this territory is the town or village of Bergen. In A. D., 1661, as appears from the document following, also translated from the Dutch, was given or granted to the inhabitants of the village, (or county town), the same tract of land “ *in Pavonia,*” as the whole district was called, and they who had lands in occupancy were obliged to place their dwellings within the village or town of Bergen, or about the neighborhood of Gemoe-nepan.

(*Translation.*)

“We, underwritten, the late Director General and Council of New Netherland, hereby certify and declare, that in the year one thousand six hundred and sixty-one, by us underwritten, in quality, as aforesaid, was given and granted to the inhabitants of the village, (or county town), of Bergen, the lands, with the meadows thereunto annexed, situate on the West side of the North River, in Pavonia, in the same manner as the same was by us underwritten, purchased of the Indians, and as the same was to us delivered, by the said Indians, pursuant to an instrument of sale and delivery thereof, being under date of the 30th of January, A. D., one thousand six hundred and fifty-eight; with this express condition and promise, that the aforesaid inhabitants of the before named village, shall not be prejudiced in their outdrift, by means of any private collective dwellings, (saving only the right of the then already cultivated farms at Gemoenepan). *But that all such who have any lands within the district of the before named village, and especially at Pemrepogh, and Mingackque, all such owners shall be obliged to remove their dwellings and place them in the village or town of Bergen, or by or about the neighborhood of Gemoenepan before named.* Conditioned, however, that the aforesaid owners, (in case they should desire the same), should be permitted to share, and divide with the inhabitants of the before named village or town, in the common lands of the said town, and in the place and stead of their lands lying at Pemrepogh, and Mingackquie before named. (And especially that the meadows laying near the village or town of

Bergen, where the same begins, at the West side along Kill Van Kol, should be and belong to and for the use of the before named inhabitants of Bergen).

“And further, we the underwritten, certify and declare that Michael Jansen, deceased, (before or about the time that the aforesaid village or town was laid out), for himself, as also for and in behalf of his brother-in-law, Nicholas Jansen Barker, did, in our presence, renounce all the right they had to the pasture ground, laying behind Gemoenepan, for a common out-drift and pasture between the aforesaid village or town, and the neighborhood of Gemoenepan, before named.

“And lastly, that no more lands were given or granted to Dirck Clausen, than Rightpocques, with the meadows thereunto belonging, as by the ground-brief thereof may further appear.

“In testimony of the truth, we have signed these with our own hands, in New York, the 26th of October, A. D., *

(Signed), P. STUYVESANT,
Nicasius de Sille.”

In 1661, a Court was established, “back of Gamoenepan,” where there was now a thriving settlement. The name given to the new village was “Bergen,” after that of a small town in North Holland, and

* “The year when this certificate was given, is not intelligible in the original instrument. But as they certify as former Governor and Council, it must have been after August, 1664, when the English conquered the country.

New York, February 20th, 1764. Translated

from the Dutch, by

ABM. LOTT, Jun’r.”

Tielman Van Vleck, a notary in New Amsterdam, was appointed the first Schout, and Michael Jansen, one of the former "Nine Men," Hermanus Smeeman, and Casparus Steymets, the first Magistrates of the earliest organized municipal government within the present State of New Jersey.*

Steps were also taken for the erection of a saw-mill. In 1662, a well was ordered to be dug for the common use of the villagers, and is at present, as for many years past, the holder of a large "*liberty pole*," serving for a flag staff. This well was in the center of the town or public square. In 1664, a block house was ordered to be erected. On the 10th of September, 1663, Nicholas Varlet and Nicholas Beyaerd, received from Governor Stuyvesant and Council, a deed for a tract lying in the Kill Van Koll, in the Indian language called Sickakus, in such manner as in the year 1658, January the 30th, was bought of the natives and paid for, together with the meadows round about annexed. (See copy of deed recorded in New York Secretary's Office.)

The surrender of New Netherlands to the Crown of Great Britain, in 1664, was followed by a Charter from Charles II., to his brother James, Duke of York, from the Western side of the Connecticut River to the Eastern side of Delaware River—of course covering the whole territory of New Jersey. And in the same year, said James, by indenture of lease and release, granted, bargained and sold unto John, Lord Berkeley, Baron of Stratton, and Sir George Carteret, of Sal-

* Brodhead's History of New York, p. 691.

trum, the territory of New Cæsarea or New Jersey. On the 1st of July, 1676, partition by deed was made, so that the Eastern part of said territory was allotted to Sir George Carteret, known as East Jersey. And Sir George by his last will and testament dated December 5th, 1678, devised the same to John, Earl of Bath, and others, as trustees, to sell the same, and appointed Lady Elizabeth Carteret sole executrix—and she with the other trustees, by deed of lease and release, dated first and second days of February, 1680, sold and conveyed all East New Jersey unto William Penn and eleven others, which twelve persons were called and known by the name of the “Twelve Proprietors, of East New Jersey.” These twelve proprietors by twelve separate deeds, in 1682, separately conveyed each one half of their respective interests in East New Jersey, to James, Earl of Perth, and eleven others, whereby East New Jersey became held by twenty-four general proprietors; each holding in fee one twenty-fourth part or propriety of the same. Thus, from these proprietors have issued from time to time their deeds for the portions of said territory sold by them; most, if not all of these sales, being subjected to a rent of an half-penny per acre, per annum. And these quit rents being in some cases, if not in all, fully satisfied, and deeds in fee or quit claim executed therefor. Such was the case with so much of this territory as is embraced in the ancient township of Bergen, as appears by deed to the freeholders of the township, dated October 5th, 1809, for the consideration of fifteen hundred dollars, accepted in liquidation of such annual rent.

In a general provincial assembly, 10th April, 1664, Bergen was represented by Englebert Steenhuysen and Hermanus Smeeman.*

In 1664, by virtue of full power from Lord John Berkley and Sir George Carteret, on the 10th of February—Philip Carteret, Governor of the then province of New Jersey—and by their concessions of 10th of February, 1664, authorizing the said governor, of the province and his council, to make grants of land subject to such rents and reservations as might be proper, said Philip Carteret and his council did, on the 22d day of September, 1668, make, execute and grant unto the Town and Freeholders of Bergen, a Charter or deed of lands and privileges. The boundaries of the same are thus described: “The bounds and limits of the aforesaid town and corporation of Bergen, is to begin at the North end thereof, from a place called Mordavis’ Meadow, lying upon the West side of Hudson’s River; from thence to run upon a N. W. line, by a three rail fence, that is now standing, to a place called Espatin, and from thence to a little creek surrounding N. N. W., till it comes into Hackensack River; containing in breadth from the top of the hill, one and a half miles, or one hundred and twenty chains. From thence it runs along said Hackensack River upon a S. S. W. line, till it comes to the point or neck of land that is over against Staten Island and Shooter’s Island, in Arthur Cull Bay, containing in length about twelve miles. From thence to run Eastward along the river called Kill Van Koll, that

* Brodhead’s History of New York, p. 729.

parts Staten Island and the main, to a point or neck of land called Constable's Point or Constable's Hook, and from thence to run up Northward, all along the bay up into Hudson's River, till it comes to Mordavis' Meadow aforesaid, so that the whole tract of upland and meadow, properly belonging to the jurisdiction of the said town and corporation of Bergen, is bounded at the North end by a tract of land belonging to Captain Nicholas Varlet and Mr. Samuel Edsall; on the East side by Hudson's River; on the South end by the Kill Van Koll, that parts Staten Island and the main; and on the West side by Arthur Cull Bay and Hackensack River. The whole, both upland, meadow and waste land, containing according to the survey, eleven thousand five hundred and twenty acres English measure."

The second article of the charter requires a payment to the lords, proprietors, or to their heirs or successors, or Receiver General, of £15 sterling for the whole tract, in lieu of the half-penny per acre, mentioned in the concessions; payment to begin on 25th March, 1670.

The sixth and seventh articles of this charter are of great interest in the religious history of the town, and of the church and school.

The sixth—that all the freeholders aforesaid, or the major part of them, have power to choose their own minister for the preaching of the word of God, and the administering of his holy sacraments; and being so chosen, all persons, as well the freeholders as the inhabitants, are to contribute according to their es-

tates and proportions of land for his maintenance, or to lay out such a proportion of land for the minister, and the keeping of a free school for the education of youth, as they shall think fit, which land being once laid out, is not to be alienated, but to remain and continue forever from one incumbent to another, free from paying of any rent, or any other rate or taxes whatsoever. Notwithstanding, it shall and may be lawful for any particular person or persons, to keep and maintain any other minister at their own proper cost and charges.

The seventh—that in religious concerns and the way of worshiping God, there is liberty of conscience granted to all persons in general, as well to the freeholders as to others, that shall be admitted inhabitants within the said corporation or township, they taking or subscribing to the oath of allegiance to the king, and fidelity to the lord proprietors and their successors; and that no persons whatsoever, shall be injured, molested or troubled for his or her difference of opinion in matters of religion, provided that this liberty granted, shall not extend to licentiousness, or the disturbance of others, and the public peace.

The fourteenth—empowers the corporation to erect and ordain a court of judicature within the jurisdiction and for the limits thereof, for the trial of all causes actionable, between party and party, from whence no appeal could be taken under £5 sterling, and also for the trial of all criminal and causes of misdemeanor, and to inflict such fines and punishments as the merit of the cause shall require, as by

imprisonment, stocking, pillorying, ducking, branding, whipping, (not exceeding twenty stripes), and the like. The court to consist of a president, who was to be a justice of the peace, and of the magistrates or any two of them, at the least; a clerk, and such other officers as they shall appoint.

Under this charter the government of the township was maintained until the 14th day of January, in the twelfth year of the reign of Queen Anne, A. D., 1714, Robert Hunter being then Governor-in-Chief of the province of New Jersey, when a petition from Andrew Van Buskirk, Barrent Christian, Enoch Freeland, Rutt Van Horne, Hendrick Cuyper, Winder Deverichs and John Deverichs, being freeholders, in behalf of themselves, and the other freeholders of the town, setting forth the previous possession and enjoyments of their ancestors, of divers lands, tenements and hereditaments, and their exercise of divers privileges and immunities, by virtue of the charter of September 22d, 1668, and that many of the lands were lying undivided, and were subject to great damage and waste of wood; and that by said charter sufficient authority was not given to prevent such damage, as well as for other purposes, relief was needed from the Government. An act was passed of that date, in the reign of Queen Anne, giving the petitioners a new charter as a community, or township, or body corporate, or politic, by the name of "*The Trustees of the Freeholders, Inhabitants of the Township of Bergen,*" with more extensive powers.

By this authority they were declared a body corporate and politic, with power to sue and be sued, to

purchase, have, take, and receive, and enjoy, to them and their successors forever, the use of the freeholders, inhabitants of the township of Bergen, lands, tenements, messuages, rents, privileges and other hereditaments of whatsoever nature, kind and quality they be, in fee and perpetuity ; as also, to give, grant, bargain, sell, let and dispose of, any of the lands belonging or appertaining to the said community, and as yet unappropriated, either for one, two, or three lives, for a term of years or in fee. To make all such prudential rules and orders for the improvement, preservation and defence of said lands ; to have a common seal, to choose two constables, one overseer of the poor, and two overseers of the highways. The said corporation yielding, rendering and paying therefor, unto them, their heirs and successors, or to the Collector General of the said province, for the time being, yearly and every year, on the first day of the Annunciation of the Blessed Virgin Mary, an acknowledgement of the said privileges, the annual rent of five shillings ; in lieu and stead of all other rents, services, dues, duties and demands whatsoever for the same.

Under the foregoing charter, confirmatory of previous grants and privileges, the interests of the township were somewhat better cared for. Nevertheless difficulties were arising among the patentees, claiming an interest in the common lands, (so called because held in common, and actually used in common), in regard to the cutting of timber, and, in many instances, encroachments on said common lands by the occupancy of portions of the same, by individual freeholders, until it became an extensive grievance, and the occasion of

disagreements among them. The extent of this difficulty is illustrated by an instrument in writing, formally executed by no less than thirty one of the actual freeholders, all being inhabitants of the county, on the 16th day of June, in the sixteenth year of the reign of King George the Second, Anno Domini, 1743, in which the said persons say, that since the making of the said charter (that of Carteret), and grant, sundry of the said freeholders, have at sundry times surveyed, taken and used, and improved to their own use and benefit, sundry lots, pieces and parcels of the common and undivided lands within said township and corporation, without any warrant, power and authority for so doing, and without the consent of the major part of the freeholders of the said township, for that purpose, first had and obtained, and have used and enjoyed the same, with their patented lands, by means whereof it is not known how much of the said commons have been taken in by the said freeholders, nor can the same be found out or discovered without a particular survey of such patents, to which such common lands have been taken in and added to. Wherefore said parties have agreed as followeth:

“It is agreed, by and between all and every the parties to these presents, that whatsoever part of the common and undivided lands have been by them or either of them, at any time heretofore taken up, used or claimed, and added to their patented or purchased lands, shall forever hereafter be deemed taken and adjudged, and shall remain and continue in common, till a division be made of the said common and undivided lands.”

They then agree to a survey to be made by Cornelius Corson, who was to survey the several patents within eighty months from the date of the instrument.

They next bind themselves, their heirs, executors and administrators, to produce to said surveyor, their several deeds, grants and writings, by which they hold their respective farms, and in no way to obstruct the said surveyor in his survey; and that each one pay for the survey of his own tract or grants.

Next, they, for the better preservation of the timber and wood, bind themselves not to cut, or cause to be cut, any more wood or timber than each one may need for necessary building, repairs, fencing and firewood, for him and themselves only.

Finally, for the faithful performance of these articles, they individually bind themselves in the penal sum of one hundred pounds proclamation money of New Jersey, to be forfeited and paid by any party breaking the agreement.

The persons signing the document were,

Myndert ^{his} M Gerrebrants. mark	Jacob Gerre ^{his} I C Van Wagener mark
Cornelius Van ^{his} X Newkirk. mark	Jacob ^{his} I Van Horne. mark
Abraham Diederick.	Daniel Van Winkle.
Cornelius ^{his} K Gerrebrants. mark	Abraham Sickels.
Jacobus Van Buskirk.	Hendrick Van Winckell.
Andries Van Buskirk.	Johannis gere Van Wagener
Lowrens Van Buskirk.	Johannis Van Houten.
Cornelius ^{this} C B Blinkeroff. is mark	Zacharias Sickelse.

Michael Cor'e M^{his} Vreeland.
mark

Peter Marcelise.

John Van Horne.

Hendrick H^{his} S Spier.
mark

Ido I^{his} Sip.
mark

Arent Taers.

Hendrick V^{his} Siggels.
mark

Garret Roose.

Cornelius Van Woorst.

Hendrick Vanderoff.

Jacob I^{his} B Brower.
mark

Lereymis^{his} Van Buskirk.
mark

Sealed and delivered in presence of

JOHANNIS VREELANDT,
DIRCK KADMUS.

Notwithstanding this agreement, and which may have been to some extent carried out, other difficulties were occurring, and no satisfactory adjustment was effected until December 7th, 1763, when the Governor, the Council and General Assembly of the colony passed "An Act, appointing Commissioners for finally settling and determining the several rights, titles and claims to the common lands in the township of Bergen; and for making a partition thereof, in just and equitable proportions among those who shall be adjudged, by the said Commissioners, to be entitled to the same."

The first section of this act recites the claims of the parties under the charter of Philip Carteret, of 22d September, 1668, in which the limits or boundaries of the township are recited, and the powers granted thereby, especially as to the dividing of the lands within the township, not at that date already appro-

priated. And that Letters Patent, of her Majesty Queen Anne, dated 14th of January, in the 12th year of her reign, were issued, confirming said corporation of the said township of Bergen, and said Letters Patent were confirmed by an act of the Governor, Council and General Assembly of the Colony, passed 29th of January, in the year A. D., 1713, entitled "An Act for the confirmation of a patent or charter granted by his Excellency, Robert Hunter, Esquire, Captain-General and Governor-in-Chief in and over the provinces of New Jersey and New York, as well for settling the claims to the commons, as the respective portions in which the same ought to be divided." That by reason of the present undivided state of the said commons, great and unnecessary waste is committed by destroying the timber growing thereon. By which means, if the same be not prevented by a speedy partition of said commons, they will be rendered of little value, and the township of Bergen be reduced to great distress for want of timber and fuel. The petitioners therefore pray for relief in the premises.

The second section enacts; that Jacob Spicer, of Cape May, Charles Clinton, of Ulster County, William Donaldson and Azariah Dunham, of New Brunswick, John Berrien, of Rocky Hill, Samuel Willis, of Long Island, and Abraham Clarke, Junr., of Elizabethtown, be and hereby are appointed commissioners for making partition of the common lands of the township, and are authorized and required to divide the same in the manner hereafter directed.

They were required, moreover, to give public notice previous to any partition of said lands, in the *New York Gazette*, and *Mercury*, of time and place, when and where they would meet to survey, run out, and ascertain, as well the bounds and limits of the township, as the bounds and limits of each and every patent and grant within the township, with power to go with all necessary attendants and implements, upon and across any lands or meadows to make their survey; which said survey of the township, and the several patents or grants contained within the bounds and limits thereof, when made, should conclude all persons whomsoever claiming under the said township of Bergen, or any patent or patents, grant or grants contained within the bounds or limits thereof.

After the foregoing survey was completed, they were to set apart so much of the common lands as would be sufficient to defray the charges of making a general partition of the common lands, and lay out and allot to such of the several patents or grants within the township, as they should judge to be entitled to the same, such proportion of said common lands as they shall judge right, "*having regard to the right and allotment due to the Church and Free Schools, as in said charter specified.*"

The act then refers to the claims of the inhabitants, to a large part of the common lands, by virtue of a purchase from the Indians, of date of 30th day of January, 1658, and a patent or grant from Governor Stuyvesant in A. D., 1661, and that divers disputes and controversies have arisen and may arise. There-

fore, for settling and determining the same, it was enacted, that the said commissioners shall, and hereby are authorized and required in a summary way, to hear and finally determine according to their discretion, the said claims of the said inhabitants, being freeholders, which determination shall be final, and conclude all persons whomsoever.

Other provisions of this act, need not be here referred to, excepting that these commissioners were to cause *two several field books and maps* to be made, both of the general and each particular partition and division, and to whom allotted. The said field books to be signed by the commissioners and their surveyor or surveyors—one of said maps and field books to be filed in the Secretary's office at Perth Amboy—the other to be filed in the office of the Clerk of the County of Bergen, to remain and be kept, as evidence, and are made conclusive evidence of such partition; which said partitions and divisions, and each and every one of them, shall be and is declared good and valid in law, to divide and separate said lands.

In due season, the commissioners executed their commission. The field books and maps were made in duplicate, and filed in the two offices respectively. The one remains in the office of the Clerk of the present County of Bergen; the other, by special act of the Legislature, of New Jersey, is transferred to the office of the Clerk of the present County of Hudson; of which county this ancient township constitutes almost the whole territory.

This was a noble act. Craved by the good citizens

of the township, that divisions and controversies might be ended, and harmonious action take the place of feuds and strifes. No one now pretends for title to go back beyond the field books of these commissioners.

In A. D., 1840, February 22d, the township of Bergen, together with Jersey City and the then township of Lodi, were set off from the County of Bergen and erected into the County of Hudson, then having a population short of 10,000.

In 1820, January 28th, an act was passed by the Legislature of the State "To incorporate the City of Jersey, in the County of Bergen," and a board of select men of Jersey City authorized "to conduct the affairs thereof."

Jersey City, under its present charter, had been erected into a city by the Legislature of New Jersey, February 22d, A. D., 1838. The limits of the city were extended westwardly to the center of Grove Street.

The land, originally comprising Jersey City, was granted by Letters Patent from Sir Wm. Kieft, Director General of the Dutch West India Company, to Abm. Isaacsen Plank, in 1638, and was then called by the Dutch "Paulus Hook," by the Indians "Areseoh Houck," said to mean "burying ground." In 1668, this grant was confirmed by Gov. Carteret, and the original patent is now in possession of the Hon. D. S. Gregory. On Sept. 13, 1698, Paulus Hook was conveyed to Ido Cornelius Vanvorst, in whose descendants it remained until March, 1804, when Cornelius Vanvorst sold the whole of it to Anthony Dey, who

soon after sold it to Abm. Varick, who in May of the same year conveyed it to Richard Varick, Jacob Radcliff, and Anthony Dey. In November, 1804, the "Jersey Associates" were incorporated. Near Washington and Morris Streets there was an old fort, used by the refugees against the Americans, and in Putnam Street there was, until recently, the ruins of old Fort Putnam.

At this period Paulus Hook was an island, and was used as a race course, being about one mile around.

In 1806, Robert Fulton laid the keel of the first steamboat, which successfully navigated the Hudson. Near the site of the present N. J. Rail Road Depot, there was a wind mill, built by Isaac Edge, in 1815, which many remember. It was demolished in 1839.

On the site of the oil factory, as late as 1817, a bull-fight is remembered to have taken place.

The statistics of the growth of Jersey City are almost without a parallel. In 1802, Major Hunt and family, John Murphy and wife, and Joseph Bryant, constituted the whole population, occupying one house and its outhouses. In 1834, there were 1,500; in 1837, 2,084; in 1840, 3,038; in 1843, 3,750; in 1850, 6,856; and in 1855, 21,715; and the whole county, at the present time, has about 43,000 inhabitants.

CENSUS OF HUDSON COUNTY FOR 1855.

Increase of J. C. and Hoboken.

		JERSEY CITY.	HOBOKEN.
Jersey City,	21,715	1850—11,473	2,668
Hoboken,	7,971	1851—13,600	3,292
Bergen,	4,972	1952—16,733	4,161
Hudson,	4,207	1853—18,547	5,527
North Bergen,	3,571	1854—20,989	6,211
Harrison,	1,526	1855—21,715	7,971
	<hr/>		
	43,952		

In 1841, the township of Van Vorst was erected, and on the 18th of March, 1851, became incorporated with Jersey City, as the Fourth Ward. Hoboken township was erected March 1st, 1849, and obtained a city charter in 1855.

North Bergen township was erected, A. D., 1842, extending from the New Jersey Rail Road, on the South to the northern limit of the county. On the 11th of April, 1855, the city of Hudson was erected, being set off from North Bergen, and having the New Jersey Rail Road on the South-east; the Paterson Plank Road, Paterson Avenue and the Seacaucus Road on the North; Hackensack River on the West, and Jersey City and Hoboken on the East.

We have thus endeavored to give some idea of the territory of the ancient township of Bergen. Its wonderful changes, which are of recent date, will afford the future historian a good field and large materials. The whole face of things has changed so

materially in the uses of the soil—the character of the inhabitants; the habits, manners, customs and institutions of the territory, within the last twenty years, that no stranger can form any correct idea of the former state of the agricultural, social, or religious interests of the community. To this, the author, availing himself of various sources of information, and for more than a quarter of a century of his own observation, now invites attention.

It will readily be perceived from the documents heretofore referred to, that the early settlers in Bergen, as were those of the colony generally, were in quest of gain; and the co-operation of the West India Company, by the whole tenor of their operations, show, that commerce was their grand object. The perseverance, activity, thrift and economy, whereby the marshes of Holland were turned into gardens, and commercial marts were reared, and manufactures fostered thereon, gave full promise, that when expended on the virgin soil of New Netherland, large remuneration would follow; and with the early progress made and reported, fresh colonists might be expected to betake them thither.

As early as 1630, it is probable the settlement of Bergen changed its character from a mere trading place, for traffic with the Indians, to that of a settlement with permanent improvement of the soil and cultivation. In 1633, two houses were erected at Pavonia, but it was not until John Evertsen Bout came out from Holland, in the ship *Eendracht*, as superintendent of Pauws colony, at Pavonia, and in 1630 obtained a deed for a farm in Bergen, that agri-

cultural settlements began. In 1685, Bergen and its out plantations covered 60,000 acres of land, and was occupied by seventy families, and at least 350 inhabitants. Its court was established, holding two sessions annually. The town was compact, and fortified against the Indians; the dwellings being within the picket enclosure, and the gates fast closed at night.

While thus providing for security at home, and evidently well satisfied with their possessions, the spirit and enterprise of some of these people appear in their desire to possess more of this goodly land.

Captahem, an Indian Sachem, on the 28th of March, 1679, executed a deed for "Haquequenunck," to Hans Diderick, Gerrit Gerritsen, Walling Jacobs, Hendrick George and Company, of Bergen; and another deed from the Governor and Council for the same tract, with some slight variations in bounds, is dated March 16th, 1684.* The consideration to the proprietors was fifty pounds sterling, and fourteen pounds sterling as annual rent. In this deed confirmatory, the name of Hendrick George does not appear, but in addition to the others we have Elias Hartman, Johannes and Cornelius Machielson, Andrew Post, Urian Tomason, Cornelius Rowlafson, Simon Jacobs, John Hendrick Speare, Cornelius Lubbers and Abraham Bookey, principally from Bergen. Of some of these persons we have ascertained somewhat of interest.

Cornelius Machielson arrived from Medemblick, in April, 1659, in the ship *Beaver*,† and Urian Tomason, from Rypen, in 1663, in the *Spotted Cow*; and Gerrit

* Whitehead's East New Jersey, p. 49.

† Documentary Hist. of New York, vol. 3, p. 55.

Gerritsen in 1659 or 1660, in the ship Faith—himself, wife and one child, with seven or eight others, all from the city of Wagening, or its vicinity. Their descendants are yet among us. To show the character of this family, we insert the following translated certificate. First observing, however, that the names of many of the colonists, after the lapse of years, became changed, arising from the familiar manner of speaking of one another. Thus Gerrit Gerritsen, of Wagening, became known familiarly as Gerrit (Van signifying *from*) Van Wagening. The original, of which the following is a translation, has been handed down in the Gerritsen or Van Wagenen family, from one to another, until it has descended to its present owner, Mr. Hartman Van Wagenen.

(Translation).

“We, burgomasters, schepins and counsellors of the city of Wagening, declare by these presents, that there appeared before us, Hendrick Elissen and Jordiz Spiers, citizens of this city, at the request of Gerrit Gerritsen and Anna Hermansse, his wife. They have testified and certified, as they do by these presents, that they have good knowledge of the above named Gerrit Gerritsen and Anna Hermansse, his wife, as to their life and conversation, and that they have always been considered and esteemed as pious and honest people, and that no complaint of any evil or disorderly conduct has ever reached their ears; on the contrary, they have always led quiet, pious and honest lives, as it becomes pious and honest persons. They especially testify, that they govern their family well, and bring

up their children in the fear of God, and in all modesty and respectability.

“As the above named persons have resolved to remove and proceed to New Netherland, in order to find greater convenience, they give this attestation, grounded on their knowledge of them, having known them intimately, and having been in continual intercourse with them for many years, living in the same neighborhood.

“In testimony of the truth, we, the burgomasters of the city, have caused the secret seal of the city to be imprinted on this paper.

“Done at Wagening, 27th November, 1660.

“By the ordinance of the same.

“J. AQUELIN.

“A correct translation from the Dutch of the original document.”

(Signed), THOMAS DE WITT.

“New York, August 21st, 1841.”

From that time until the present, intimate relations have been maintained between the descendants of the original settlers of Bergen and Acquackanonck. Frequent intermarriages have occurred. In the lapse of years also, there were those who removed from the former to the latter place. The same modes of cultivating the soil, the same habits and manners, and many of the same customs and usages have prevailed in both settlements.

Governor Philip Carteret, having returned from England, and being recommissioned as Governor, July 31, 1674, published his commission and other docu-

ments at Bergen, November 6th, 1674, in the presence of his council and commissioners, from all the towns except Shrewsbury, and internal peace was largely restored.* From this time the Provincial Assemblies met with regularity. The first at Elizabethtown, November 5th, 1675. The members of this assembly from the town of Bergen were, *Hans Dedrick and Elias Michelson*. This year the whole province was placed under the jurisdiction of county Courts. Bergen and the adjacent plantations receiving one. It appears, that in order to raise fifty pounds, the Legislative Assembly, in 1683, laid assessments to be raised in the four counties, viz:—Bergen, £11; Middlesex, £10; Essex, £14; Monmouth, £15. In 1694, the sum of £79, 12s., 9d. was assessed for Bergen county:—Bergen, £7, 9s., 6d.; Hackensack, £3, 18s., 9d.

The ferry at Communipan, established in 1661, was placed under regulations by Governor Carteret, and for many years was the only authorized mode of communication with New York from the township of Bergen. In 1662, however, the ferryman complained that the authorities of Bergen had authorized the inhabitants to “ferry themselves over whenever they pleased, to the great injury of his business.”†

The communication by ferry to New York was, at first, by skiffs. Periaugers succeeded them. Horse boats commenced A. D., 1812. The first trip is represented in the *Sentinel of Freedom*, published in Newark, to have drawn together thousands of spectators, “attracted by the novel and pleasing scene. One,”

* Whitehead's East New Jersey, p. 66. † Ibid., p. 161.

(says the *Sentinel*), "may now cross the river on a loaded team, at the slight cost of fifty cents, the same as on a bridge."

Double steam boats, having a wheel in the middle, built by Robert Fulton, supplanted the horse-boats. The two first were named the York and the Jersey.*

In the Revolutionary War, the town of Bergen was not unfrequently occupied by American and British troops, and frequent skirmishes took place. A fort was erected by the Americans, about two hundred yards East from the center of the town. It was an earthen breastwork, covered with sod, with trenches in front. The following extract from an old newspaper refers to the murder of Stephen Ball, by the refugees, Feb. 15th, 1781.† He is said to have been hung on a small persimmon tree, near the tide mill on Bergen Point. After his death the rope was cut, and he fell into a grave dug for him, but subsequently was re-buried, at Newark.

"This unfortunate man was deluded by a declaration made by the commanding officer on Staten Island, that all persons who would bring provisions, should have liberty to sell the same and return unmolested; in consequence of which declaration Ball carried over four quarters of beef, with a full assurance of being well treated, and expected to return undiscovered by his countrymen. But soon after his arrival on that island, he was seized by Cornelius Hetfield, who commanded a party of six or seven men, and was carried before General Patterson who refused to call a court

* Newark Advertiser, of June 12, 1856.

† Historical Collections of New Jersey, p. 229.

martial to try him. From thence he was carried before General Sumner, in order for trial; but he also refused, pretending to shudder at the thought of trying and executing a person who came to bring them relief. Nevertheless, the said Hetfield and his party, being lost to every sense of humanity, after robbing their prisoner of what property he had with him, carried him across to Bergen Point, and without even the form of a trial, immediately informed him that he had but ten minutes to live, and accordingly put their horrid design into execution, notwithstanding the prisoner strenuously urged that he came with provision, agreeably to the above mentioned declaration. And when he found they were determined to take his life, he begged for a few minutes longer, but was answered that his request could not be granted;—but if he had a desire any person should pray with him, one of their party should officiate. When he was near expiring, James Hetfield, one of the banditti, put a knife in his hand, and swore that he should not go into another world unarmed. The persons who perpetrated this cruel act, were Cornelius Hetfield, Job Hetfield, James Hetfield, Sen., James Hetfield, Jun., Elias Mann and Samuel Mann, all late inhabitants of Elizabethtown; and Job Smith, late an inhabitant of Bergen.

“When Ball’s father became acquainted with the tragical death of his son, he solicited a flag, which he obtained, for the purpose of bringing over the corpse; but the enemy, with savage brutality, would not suffer them to land.”

Cornelius Hetfield, the principal in this murder,

fled to Nova Scotia. In 1807, he returned, and was arrested for the crime. After his confinement in Newark jail, he was brought before Judge Pennington on a writ of habeas corpus, and finally discharged by the judge, who was of opinion, by the spirit of the treaty of 1783, that he was not answerable for the transaction.*

The scenes of trial and of subsequent glory, which appertain to the times of the Revolution, were recalled most vividly to the minds of the citizens generally, during the welcome visit of General La Fayette, as the nation's guest, in 1823-4. When passing on his tour from New York, through the State of New Jersey, the citizens of Bergen presented him with a cane, taken from an apple tree, in the orchard on the parsonage premises, under whose shade he had, with other officers of the American army, dined—and at which time, a counsel was held in reference to the affairs of the army, then in the vicinity. This cane was elegantly mounted with gold, and the loved and honored dominie, John Cornelison, was duly appointed by the citizens to make the presentation, which he did, accompanied by a felicitous, but brief address. The response of the veteran soldier, was in terms of gratitude, with allusions appropriate to the remembrance of the event referred to.

The following transcript of a record, respecting the intensely cold weather in the winter of 1779-80, is copied from a blank leaf in an old Dutch Bible, now in the possession of Abraham Oothout Zabriskie, Esq.,

* Historical Collections of New Jersey, p. 229.

of Jersey City, a lineal descendant of the person who penned it, and no one can question the accuracy of the statement, without presumption; the terms in which the record is made, demanding implicit confidence in it:—

“In January, 1780, the North and East Rivers were so frozen over with ice, that as many as an hundred sleighs were driven over from Bergen to New York. It continued for a month. And so strong was the ice on the East River, that I saw about seventy-five sleighs ranged one after another, passing over at one time. This is the truth and no mistake.

“JOHN JACOB LANSING, wrote this.”

In their quiet way, the inhabitants pursued their accustomed avocations, principally in agriculture. In this department, cabbage constituted a grand staple of produce. The lands fronting on the New York Bay, being peculiarly adapted to its successful growth. Well enriched with the street manure of the neighboring city, this land often gave back to the cultivator of this article, his most liberal remuneration. Immense quantities were raised, not only for supplying the New York market, but for shipment to every prominent Southern port along the extended Atlantic coast.

Other articles were indeed extensively raised for domestic use, as well as for the supply of the New York market, especially the cereal grains and hay. Large quantities of green grass were, and still are sold, tied up in bunches, and frequently yielding a good return in money. At present, large portions of land

are devoted to horticulture, but soon will become town or city lots.

The mechanic arts were pursued, as needed, to further the interests of the community.

The shad fisheries and oyster grounds, furnished by the New York and Newark Bays, gave extensive and profitable employment to very many, and continue to do so, perhaps not quite so largely.

Until within the last half century, it was difficult for any one to purchase of the patentees or their heirs any land, not even a lot on which to rear a dwelling. When by reason of death, a sale had to be made to effect a settlement, it was esteemed unkind if any one, not an heir, should endeavor to purchase. They were reluctant to form acquaintance with strangers, lest they should be imposed upon. But when such acquaintance was formed and appreciated, it was not easily terminated. Whatever may have been their family broils, when any one of the community was wrongfully involved in trouble, especially in litigation, they were as one man. When such occasions occurred, it was no uncommon thing for almost all the men to resort to the county town, and support and encourage their assailed neighbor. So also, when any great local question arose, they were as one man for the cause of Bergen. Thus, as recently as when the vote was taken for locating the county Court House and Jail, on the question being asked at the ferry at Jersey City, on the morning of the day after the special election, what was the vote of Bergen township? (which then included Hoboken and North Bergen), an old inhabitant of Bergen replied, "Bergen has re-

ceived five hundred votes, and Jersey City may have all the rest." The fact was, five hundred votes were all that were cast, and every one for Bergen. This settled the perplexing question of the site.

In their family intercourse, and among themselves in their business matters, they continued to use the Dutch language. Several of the old people do so to this day. Their frugal mode of life, their severe and constant bodily labor, their economical habits, were proverbial. For many generations, their word was their bond, a verbal contract being deemed all-sufficient. If they toiled hard and earned money, they studiously endeavored to save it by prudent investment. They indulged in no costly dress or equipage, and in home-spun garments, neat, clean and whole, they visited the market place and the sanctuary. The avails of the family toil, in spinning flax and wool, in weaving and coloring, were constantly seen in the ordinary dress, and in the many articles for family use. Goodly stores of domestic linens and woolens, were sure to be found in every well regulated family.

Nor were they apt to be long retained in the piece, as they came from the weaver's hands, or from the fulling and dressing mills. They were, at the earliest convenience of the industrious mother, and her active daughters, manufactured into appropriate garments, for every member of the family. So far did these provident arrangements extend, that in the event of a death, the habiliments for the corpse need not be sent for, or hurriedly put together. The well stored caas, or old-fashioned clothes-press, contained them all. We have seen on some occasions, the beautifully

plaited and well crimped garments, brought forth to meet the painful exigency. From the same bountiful stores, when the daughters went forth in the new relation of wives, and commenced house-keeping, their mother's industry, and their own early labors, were well attested by the goodly supply of personal garments, with bedding of every description, and in more recent times, with beautiful domestic carpeting, of their own spinning and coloring.

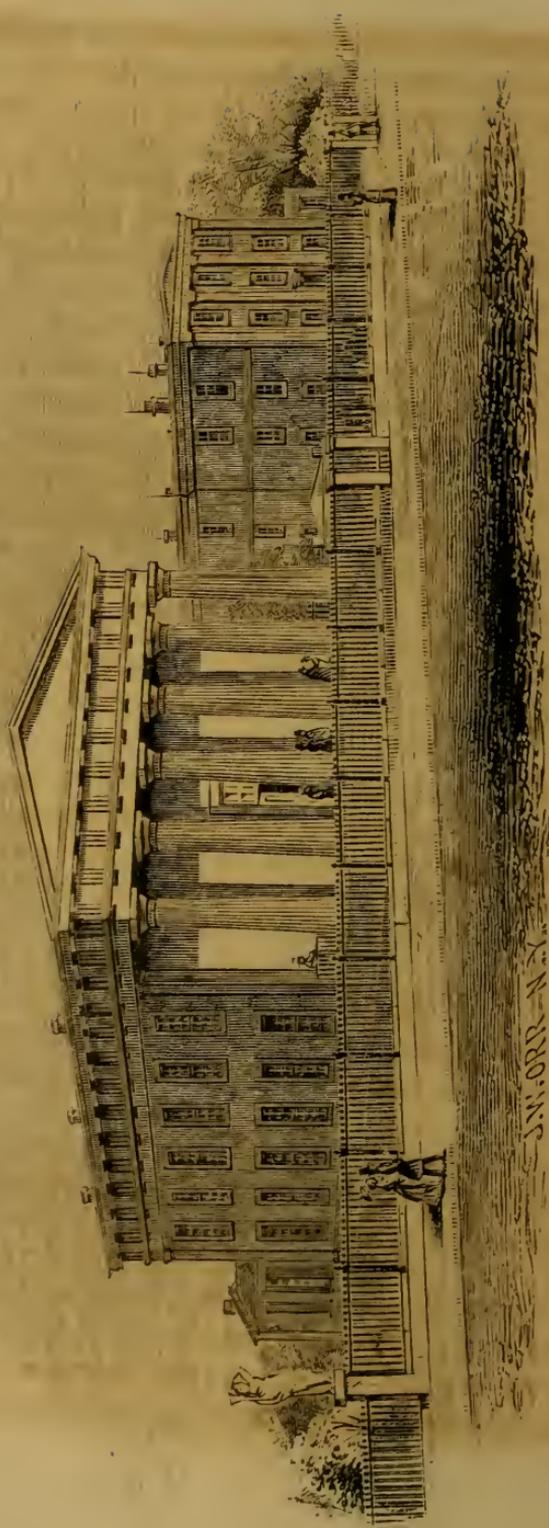
It was, however, common for the youthful husband and wife, to have their home for the first year of married life, under the roof of her parents.

With the young people of both sexes, the custom long prevailed of riding on horse-back. Especially about the seasons of the holidays, at New Year, Christmas, Easter, and Whitsuntide. In the evening rides, going in pairs, a beau and belle mounted on the same animal, the latter seated behind the former, with firm grasp holding on to him who had sought the favor of her company. Go where you might, you were sure to see, near the parental dwelling, the huge stepping-block, with its convenient and wide notches, well cut in, serving for steps by which to ascend to its even top, as a firm foundation on which for the sprightly girl to stand, until the well-kept steed should be brought up, and thence to spring into her seat, and on which, on returning, to alight. It is only within the last twenty-five years, this once favorite mode of youthful pleasure, riding, gave way to that of companies of two pairs each, in a substantial wagon, and which in latter days has been superceded by the more tasteful buggy. On marriage occasions, long proces-

sions of wagons or sleighs, filled with the mirthful escort of "*the happy twain made one*," told of the nuptials, wherever they went, the whole company singing by the way.

If they did not possess the luxuries of the neighboring city of New York, or indulge in its extravagances, the people did possess and enjoy their home comforts, and were well content. The wonder is, that considering all the trials they had endured, especially during the war of the Revolution, when they were compelled to flee from their homes, and resort to the interior among family friends, and were often heavily drawn upon by foraging parties of the enemy, and then, in turn, by similar parties of the American forces, under orders from General Washington, and on their return to their homes, after the British evacuated New York, finding fences destroyed, cattle driven off, dwellings disfigured and sadly injured, and themselves compelled to begin the world anew, that they should have exhibited such recuperative energy, that in a comparatively brief season, their gardens and lands were once more clad with verdure and bloom, and repaying them for their toil and discomforts.

We have heretofore referred to the erection of the county of Hudson, in A. D., 1840. We revert to it, for the purpose of presenting the interesting facts adverted to by the Hon. Joseph C. Hornblower, at the time Chief Justice of the State of New Jersey, in his address, on the occasion of the opening of the Court House, erected during 1844-5, for the first time for the transaction of business, in which he succinctly exhibits the real character of the people



HUDSON COUNTY COURT HOUSE AND PRISON.

of Bergen, while at the same time, the action had on that occasion deserves a permanent record.

It is proper, however, first to state, that efforts were made to secure the location of the public buildings in Jersey City. And that, for a time, the Court Terms were held in the Lyceum Building, in Jersey City, and subsequently in an apartment of the old hotel in North Bergen, (now Hudson), at the junction of the Newark Turnpike and Hoboken Road. On the completion of the Court House, the public authorities of the County, the Chief Justice of the State, and the Associate Judges participated in the exercises of the occasion, on the 11th of March, A. D., 1845, so happily affording opportunity for the venerable and long highly honored Chief Justice to address the citizens, in his wonted, lucid, forceful, kind and yet energetic manner.

The following notices of the occasion, are from the *Jersey City Advertiser* and *Hudson County Republican*, of Tuesday, March 18th, 1845.

NEW COURT HOUSE.

We were unable to do much more than notice the opening of the Court House on Tuesday last. It is our privilege to-day to be able to furnish a more extended account, which will be found in another part of our paper. The location of the building we believe is generally known, being in North Bergen, a short distance from the brow of the hill, somewhat central between that and the Five Corners. The building is constructed of trap rock, and has been raised, as remarked by the overseer, "as it were, out of the very ground on which it stands, the stone being taken therefrom." The court room is forty-eight by forty-nine feet, and is in the second story. On the ground floor

are the offices of the County Clerk, Surrogate, State Attorney, and Sheriff; also the Grand Jury Room, affording very convenient and comfortable apartments for each of these purposes. Off of the court room at the entrance, on each side, is also a small room for the use of the jurors. The county jail, about seventy-five feet from the Court House, is fifty-two by thirty-eight feet, and contains eight close cells and three day cells, together with suitable apartments for the jailer. The jail is yet unfinished. The Court House, in its design, manner of execution, &c., so far as we have heard, has given general satisfaction, and as we remarked in our last, reflects becoming credit upon all who have contributed in any way toward its construction.

NEW COURT HOUSE.

This substantial, handsome, and commodious building, which has just been completed, and which is so creditable to the liberality of the citizens of the county, and to the good taste of those who have had the immediate direction and management of its construction, was opened on Tuesday last, for the first time, for the transaction of the public business, Chief Justice Hornblower presiding, and notwithstanding the severe storm, the spacious and elegant court room was crowded.

On taking his seat, the Chief Justice directed the courts to be opened; the usual proclamations to be made; and that the Grand Jurors be called, and take their seats.

The Rev. Doctor Taylor, of the Reformed Dutch Church at Bergen, who was present, by invitation of the Court, then offered up a prayer to the Throne of Grace, peculiarly appropriate, eloquent and impressive, after which the Grand Jurors were duly qualified, and Chief Justice Hornblower, in his usual happy and dignified manner, made an eloquent address, suitable to the occasion, which was listened to with

intense interest by the Court, the Bar, the Grand Jury and a large number of other citizens present.

After the adjournment of the Court, the Members of the Bar, and the Grand Jury, the Board of Chosen Freeholders, and a large concourse of other citizens from all parts of the county, met in the Court Room, when Dr. John S. Condit was called to the chair, and Robert Gilchrist appointed secretary.

Asa Whitehead, Esq., stated the object of the meeting, and offered the following resolution, which was seconded by E. B. D. Ogden, Esq.:

Resolved, That the thanks of this meeting be given to his Honor, Chief Justice Hornblower, for the eloquent and interesting address delivered by him this morning, and that a committee be appointed to wait upon him and request a copy for publication.

Whereupon, Asa Whitehead, Cornelius Van Winkle, and Henry M. Traphagen, Esqs., were appointed such committee.

On motion of Peter Bentley, Esq., seconded by A. O. Zabriskie, Esq.:

Resolved, That a committee of three be appointed to convey to the Rev. Dr. Taylor the sincere thanks of this meeting, for his attendance here this morning, and to express to him the gratification and delight experienced by us all in listening to his solemn, appropriate and eloquent address to the Throne of Grace; and also to request him to commit it to writing, in the same words in which it was delivered, as nearly as it may be in his power to recall them, and furnish the officers of this meeting with a copy thereof, it being the earnest wish of all present that the same may be published with the other proceedings.

Whereupon, the Chair appointed Peter Bentley, J. Van Boskerck, and Cornelius C. Joralemon, such committee.

On motion of J. D. Miller, Esq., seconded by Peter McMartin, Esq.,

Resolved, That the thanks of the citizens of Hudson County are due to the Board of Chosen Freeholders for the prompt, faithful, and energetic manner, in which they have prosecuted the work of erecting the public buildings:

To the building committee of that Board, for their attention to, and discharge of the trust committed to them; and also for the liberality and good taste they have displayed in furnishing the Court Room, the Grand Jury Room, the Clerk's and Surrogate's Offices, and all the other offices in the building:

To the contractor, Mr. Wm. Browne, for the faithful and workmanlike manner in which he has fulfilled his contract—and more than fulfilled it, if we may judge from the substantial and elegantly furnished building in which we are now assembled: to Mr. Kirk, the able and accomplished architect, who furnished the plan: to Mr. Daniel G. Van Winkle, the superintendent—in short to all who have had any agency in the construction of this beautiful edifice.

The committee appointed to wait upon the Chief Justice, having performed that duty, reported that his honor at first peremptorily refused to accede to the request of the meeting, on the ground that the remarks he had made were hastily prepared, and not fit to be published; but the committee were happy to inform the meeting, that he had at length yielded to their earnest solicitation, and given them the manuscript, which they would now hand to the Secretary.

The Chairman of the Committee appointed to wait upon the Rev. Dr. Taylor, then read a letter which he had just received from that Rev. gentleman, kindly assenting to the request of the meeting—which was ordered to be published with the other proceedings.

On motion of Matthias Ogden, Esq., seconded by I. W. Scudder, Esq.:

Resolved, That the proceedings of this meeting be

signed by the Chairman and Secretary, and published with the prayer by the Rev. Dr. Taylor, and the address by Chief Justice Hornblower, in the *Jersey City Advertiser*.

On motion, Adjourned.

JOHN H. CONDIT, Chairman.

ROBERT GILCHRIST, Secretary.

LETTER.

PETER BENTLEY, Esq.,

Chairman of Committee, &c.

Dear Sir—In reply to the request of the Committee of the Bar, the Grand Jury and citizens, at a meeting held in the Court House this morning, soliciting a copy, for publication, of the prayer offered up by me at the opening of the exercises, on the occasion of the occupancy of the new Court House, I would state that I will endeavor to embody the substance of the prayer in writing, although I shall not be able to recall its precise language in every particular.

The occasion is one of interest to the citizens of Hudson County, and the request is from such a source, and prepared in such kind terms, that although perhaps unusual, I do not feel at liberty to withhold my assent.

Very respectfully, yours, &c.,

BENJAMIN C. TAYLOR.

Bergen, March 11, 1845.

PRAYER.

O Lord, thou art God alone. Neither is there any God beside thee. There is none like unto the Lord our God. Therefore will we adore thee. With reverence would we approach thee, and here invoke thy presence and blessing, while we acknowledge thy mercies and seek thy favor.

But wherewith shall we come before the holy and the just One, or how bow ourselves in thy presence?

For verily we have sinned against thee, as did all our fathers. This affecting truth we would realize, as we are here assembled. Had not sin entered our world, truth, righteousness, and peace would have prevailed, and holiness cheered onward the human family in thy service. There would have been no need for halls of justice, or the seat of judgment. But now, oh Lord, the whole creation groaneth and travaileth together in pain—and the cry of the oppressed—the moan of the afflicted, and the sigh of the prisoner, resound through the earth. And thou hast ordained the powers that be to aid in meliorating the condition of wretched, dying man. Thou hast been pleased that judgment shall be exercised between man and his fellow, and that while wholesome laws should be enacted, the just judge shall administer righteousness.

We thank thee, this day, that we are permitted to engage in this service, and in the name of the holy God, as citizens of this new, but highly favored county, to dedicate this beautiful and appropriate edifice to the maintenance of law and order, truth and righteousness, among our inhabitants. Vouchsafe then, on this auspicious opening of this house, thy favor, and herein may it abide.

From this bench let no unjust judgment be declared. In this place let no iniquitous verdict be rendered. But here may the right be maintained, purity prevail, and righteousness be dispensed. To these ends give thou that wisdom which is profitable to direct—that patience which is needed for the careful searching of the truth, and that firmness which should ever mark the discharge of duty, while events are left with God the righteous judge, meteing out righteous judgment.

And now, oh Lord, we ask thy favor to thy servant, who presides in this Court at this time. We thank thee for many mercies bestowed upon him during the many years he has held this responsible station, and

that in faithfulness thou hast permitted him to administer law and justice. Continue to him thy goodness, and aid him in his present and future duties. And may the judges associated with him experience that wisdom, guidance, and assistance, which can only come from on high.

We pray that this Grand Jury, and the subordinate juries, with all the officers of justice, may be favored with prudence, decision, and energy, properly to discharge the duties of their stations, and so may they prove worthy of the trusts reposed in them.

Here, also, we ask, that to the members of the bar may be given, ever to maintain purity of purpose, fidelity to their clients, a sacred regard to truth, and that habitual courtesy to the court, the jury, the parties interested, and the witnesses adduced, which will show that they appreciate the rights of all; commiserate the unfortunate, do justice to the widow and the fatherless, relieve the oppressed, and gain to themselves an honorable name, and a just recompense of reward.

We now crave thy blessing, oh God, on the citizens of this county. Let vice and immorality flee away from among them. Let contention cease, and purity and peace prevail. Oh, Lord, send now prosperity, that under the administration of wise and wholesome laws, and the integrity of our courts of law and equity, we may prize the privileges we enjoy in this land of civil and religious liberty, where thou art known the Almighty God and an only Savior.

Ere we leave the mercy seat, we would offer unto thee, oh Lord, our thanksgivings for the circumstances of favor under which this house is opened—for thou hast kindly heard and answered our petitions, (offered when its corner stone was laid), for the health, the safety, and the lives of the workmen. With the contractor, the architect, the inspector, the workmen, and the Board of Chosen Freeholders, we unite in

devout acknowledgement to thee. No one of them has suffered harm. All of them have been strong to labor from the foundation to top-stone, and the beautiful finishing of the building. Therefore will we join with them and say—"Bless the Lord, oh our souls, and forget not all his benefits. His mercies have been new every morning and repeated every evening. The Lord hath been mindful of us, and his mercy endureth forever."

Deeply, oh Lord, impress every soul present with a sense of responsibility to thee, the Judge of all the earth. May we live as expectants of eternity, and when we appear at thy bar, may our acquittal be proclaimed, as resting upon the merits of thy Son, Jesus Christ, who has died to redeem a sinful, ruined world. And unto God the Father, the Son, and the Holy Ghost, shall be rendered endless praise. Amen.

ADDRESS.

Gentlemen, members of the Board of Chosen Freeholders, of the Grand Jury, and my Fellow Citizens at large of the County of Hudson :

Assembled as we are for the first time within this beautiful building, which has been erected by your patriotism and liberality, whose corner stone was laid in prayer, and in prayer fervent, appropriate and eloquent, has just been dedicated to the administration of justice, I feel it my pleasure, my privilege to address you in words of congratulation, as well as in the language of official advice and judicial instruction. Since the frailty, not to say the depravity of our nature, renders it necessary to establish and maintain courts of justice, to settle the rights of individuals, to punish the guilty and protect the innocent, it is desirable and becoming that the public should provide convenient and suitable buildings, in which to discharge that high and responsible

duty. You, my fellow citizens, have met that demand with a noble and generous spirit. In the erection of this edifice you have manifested your attachment to the institutions of your country, and your readiness to sustain the administrators of public justice, in the execution and discharge of their duty. Accept, therefore, I pray you, from me, in behalf of myself and of every member of the court, *and of those who may soon* succeed me and my associates in the seats we now occupy, unfeigned thanks for the convenient and elegant apartments you have provided for the accommodation of courts and their officers. When you first conceived the plan of being erected into a separate county, it met with my approbation and secured my support, from no sinister motive. I remembered the old town of Bergen, when it had very few inhabitants except old-fashioned, honest Dutchmen, and very few houses except those not built for show but for domestic comfort and convenience; long, low and unpretending in appearance, but durable in materials, and opening upon the streets some two or three hospitable doors, into which the friend and stranger might enter and find a welcome, and from which they might retire and leave a blessing behind them. Hoboken then consisted of little else beside a well-kept public house, and a beautiful retreat from the noise and bustle of the neighboring metropolis. No Jersey City then adorned your shores—nothing but a large, long ferry-house, occupied successively by an Elseworth, a Smith, and a Hunt, with here and there a boatman's or a fisherman's cabin, stood upon *the heap of sand*, called Powles' Hook: your settlements were sparse, your occupations, agricultural and industrial, and your population small, but healthy, peaceful and honest: you needed, for many years within my recollection, but one physician to administer to your physical necessities, but one man of God to supply your spiritual want, and not even *one lawyer* to satisfy

your litigious propensities, for you had none to be satisfied. Peace reigned throughout your borders—simplicity of life and manners and honesty of purpose, were the prevailing characteristics of *the good old Dutch*, who almost exclusively occupied the soil of your county in the days of my boyhood. A court at Hackensack and a few Dutch justices at home, were all you wanted to punish the few offenders and settle the few lawsuits that troubled you in those days. But alas! we fear those good old days have gone by, never to return. The rapidly increasing population of our country; the vast improvements in science and the arts, and the enterprising spirit of the age in which we live, have wrought a mighty change within the period even of my memory. The facilities of steam boats and rail road cars, and the increasing spirit of trade and commerce and manufactures and the arts, have brought the good old town of Bergen into contact with the world, cut up her territory into small localities, studded her shores with splendid buildings, turned her farms into country seats, her cabbage ground into pleasure gardens, and her dwelling places into work shops and manufactories. Such in fact has been the change in appearance and population, of that part of the old county of Bergen which now constitutes the county of Hudson, that I can scarcely retrace the footsteps of my boyhood, when in my visits to friends here or in the city of New York, I used to traverse these hills. When, therefore, you first contemplated the formation of a new county, I favored the object, because I was satisfied that if not then absolutely necessary, the time was rapidly approaching, when the increased number of inhabitants, the diversified character of your population, the rapidly extending trade and commerce with the city of New York and other places, the consequent increase of bargains and contracts, of litigation and of crime, would call for a stronger police, for increased vigilance on

the part of the magistrates and peace officers, and for a seat of justice nearer your own doors. I rejoiced, therefore, in the consummation of your wishes, and was the more gratified from the reflection that your courts would be held within my judicial district, and thus give me an opportunity of meeting more frequently than I otherwise should, with my respected friends and fellow citizens of the county of Hudson. I have long since marked it down in the chronicle of those events, the memory of which I cherish, and which I desire to be transmitted to and remembered by my children, that I had the honor of presiding at the first court ever held in Hudson county. To that I have since been permitted to add the interesting fact, that I was privileged to act a conspicuous part in the solemn and imposing ceremony of laying the foundation stone of this edifice, and now shall have the pleasure of adding to this history the gratifying circumstance, that I have been spared by a kind Providence to preside at the first court, and address the first Grand Jury that ever assembled within these walls. For this privilege I feel thankful, and I invite you all to unite with me in rendering thanksgiving and praise to HIM who is Judge over all, and in whose hands our lives are, that through his kind and protecting care this edifice has been reared from its foundation to its superstructure, without any fatal accident or the slightest injury to any of the worthy and industrious mechanics and laborers, who have been employed in its erection.

May the same all-wise and merciful Providence ever preside over the councils and the deliberations of judges and jurors within these walls: may the ermine of justice, by whomsoever it may be worn, after we shall have gone to our final account, ever be kept pure and unspotted here, and this sanctuary of justice never be desecrated by bribery or corruption—never be an arena for the indulgence of prejudice, partiality or

unhallowed passions of any sort; but may the undiluted stream of public and private justice ever flow from this sacred hall, and from the pure fountain of eternal truth and righteousness.

And now, gentlemen of the Grand Jury, permit me very briefly to call your attention to your immediate and appropriate duties. You have so often been called upon to act in the responsible station you now occupy—the reiterated advice you have received from the court, and your own good sense, I am sure, render it unnecessary to occupy your time with any extended remarks upon the proper functions of your office, the duties you owe the public, the manner in which those duties should be performed, and the great importance to the public peace and private security in the protection of life and property, that attaches itself to the faithful action of the Grand Jury at every recurring court. You will enter upon the task assigned you, I doubt not, under the influence of that solemn pledge you have just taken, the record of which is already made on high upon tablets more durable than marble, never to be obliterated, unless your recorded vow shall be fully and fairly redeemed in the manner in which you shall perform your present duty. Let your inquiries be conducted with firmness and a determination to find out and bring to trial and punishment the perpetrators of crime; but at the same time let moderation and sound discretion preside in your deliberations, and be careful not to expose to the odium of an indictment for any serious or highly criminal offence, one who is not guilty. In general, the evidence on the part of the state, to justify an indictment, should be of such a character as would satisfy your minds, if you were a traverse jury, of the guilt of the accused, if that evidence should not be satisfactorily explained or contradicted on the trial. Cases sometimes happen, however, and they are generally such as are among the higher classes of crimes, when Grand Jurors can find

out but little evidence of the guilty deed or its perpetrators, in detail, but yet enough to satisfy them that crime has been committed, and that there is evidence within the future reach of justice to fix it strongly on the accused. Such cases may be considered an exception to the general rule I have laid down.

After some further remarks relating to the office and duty of grand jurors, the Chief Justice concluded by expressing an earnest prayer that it might be long before the occurrence of high and alarming crimes within the county, would become the subject of investigation in the chaste and beautiful building which the Court now occupied for the first time; but while it proved to be a sanctuary and protection to the innocent, it may be a terror to evil doers.

In 1724, one Archibald Kennedy claimed title to a valuable part of the tract granted by the charter of Carteret to Bergen. In 1802, the attorney of his heirs, in a report to the Legislature, stated that Kennedy was one of the king's counsel in New York, and Receiver-General; that he made a location under the East Jersey proprietors, of the farm at Harsimus, called the Dutch West India Company's Garden. This occasioned a protracted legal controversy between the trustees of the Freeholders of the township of Bergen, and the heirs of Archibald Kennedy, who had in occupancy this very valuable tract of land claimed by the trustees aforesaid. After years of perplexity and no inconsiderable expense in maintaining the suit, it issued in the award of the property to the trustees. The tract was located at Ahasimus, or Harsimus, now in the Fourth Ward of Jersey City, and on the 4th of February, A. D., 1804, the trustees sold the same to John B. Coles for the sum of fourteen

thousand, two hundred and eighty-five dollars and seventy-five cents. This constituted, at that time, the whole amount of money belonging to the Corporation. The costs of the suit amounted to \$2,523 10, up to November 12th, 1804.

In 1809, the trustees paid the quit rent to the proprietors, for the whole township, or rather bought off the rent for \$1,500. In 1821, the Poor Farm at Sea-caucus was purchased, and is still held by the Corporation. And on January 28th, 1843, after having paid various expenses from year to year, including grants for the poor, the erection or enlargement and repairs of the Poor House, a committee of the trustees reported the amount in hands, including bonds and notes, to be fifteen thousand five hundred and eighty-two dollars.

It is pleasant to add that when the site of the Court House had been selected, the trustees of the Corporation having ascertained the cordial concurrence of the citizens of the whole township, as it then existed, agreed to pay over nearly the whole of this unexpended balance of money to the Chosen Freeholders of the County of Hudson, to be applied by them to the erection of the county buildings. And it has been so paid over and applied.

This done, the trustees have now comparatively little to do beside maintaining their succession for the purposes of the township property yet vested in them.

But there is another matter in respect to this venerable Corporation, which must be presented. It is the school fund which came into their possession.

Throughout the entire extent of this ancient town-

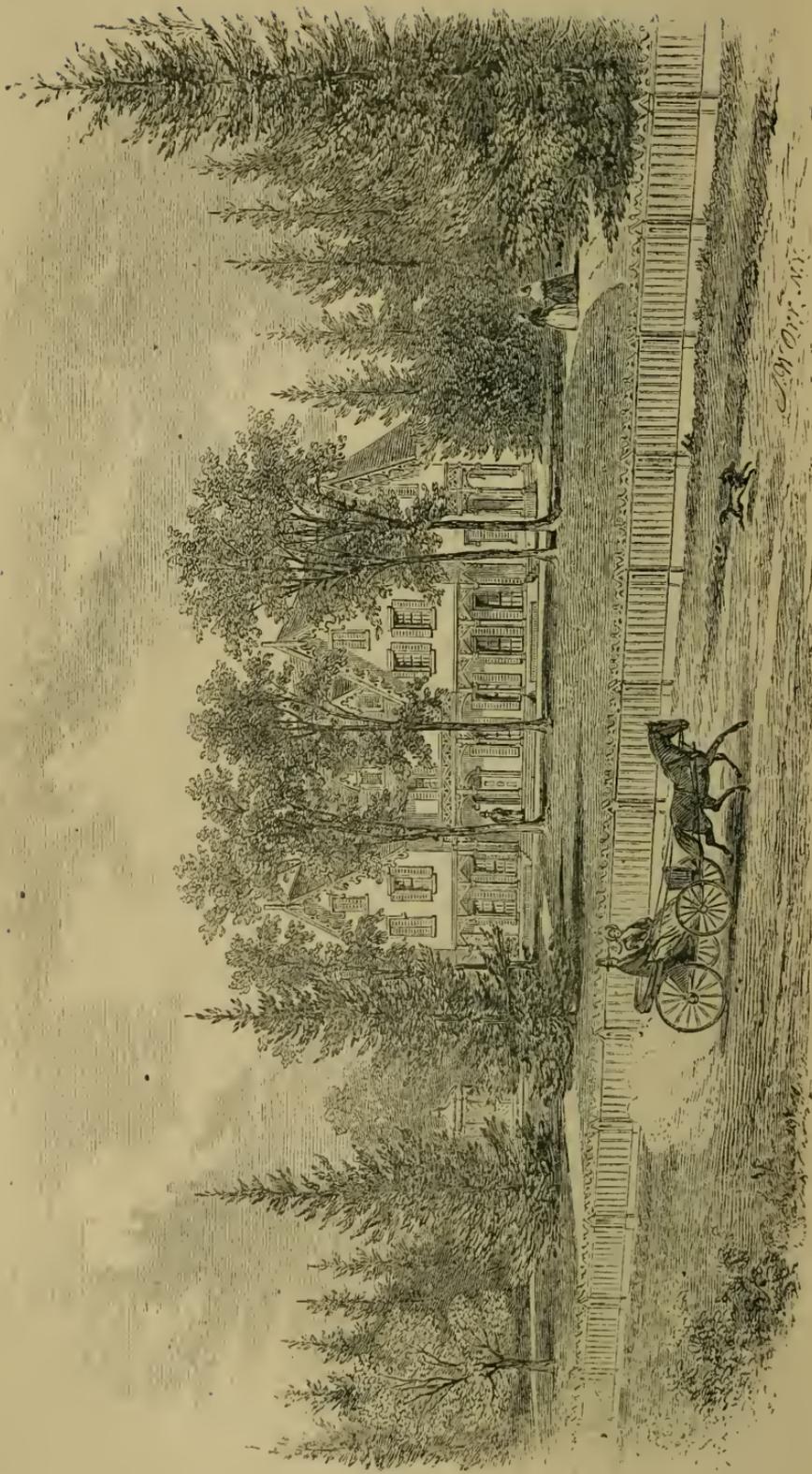
ship, the changes adverted to by the Chief Justice in his address, are to be seen. Bergen Point, with its beautiful mansions and elegant conveniences for pleasure-taking on the splendid bay and channels; Pembropgh, now the site of the New York Bay Cemetery; Danforth Place, Point Breeze, Bay View, and the elegant residences of Abraham Becker, Esq; the richly cultivated and elegantly laid out villa, known as Armstrong Place, owned and occupied by Matthew Armstrong, Esq., and his sons and son-in-law, present evidences of taste, architectural skill, and beauty of arrangement seldom found. While from these points, all the glories of the large expanse of waters immediately in front of them, open fully to the eye of the beholder.

Following the Bergen ridge in a Northerly direction, we find the new and beautiful villa residences of Claremont and Sherwood. And on stopping to view the splendid scenery at the summit of the Easterly slope, by the residences of Mr. McBirney, Mr. Elisha Bliss, and Mr. John Brinkerhoff, all with elegant grounds, we cannot but admire the location, overlooking as it does the New York Bay and Narrows, and the cities of New York, Brooklyn, and Jersey City, with Communipahugh a little distant on the shore of the river. Thence, urging our way still Northward, we find on the Bergen Heights the stately mansion of Walter Storm, Esq., and near by, the Wescott range of seven fine cottages, and a little beyond, Montebella—with the mansions of Mrs. Maria Mead, and John Rudderow, Esq., near whose residence commences the town of Bergen, which a very few years ago had

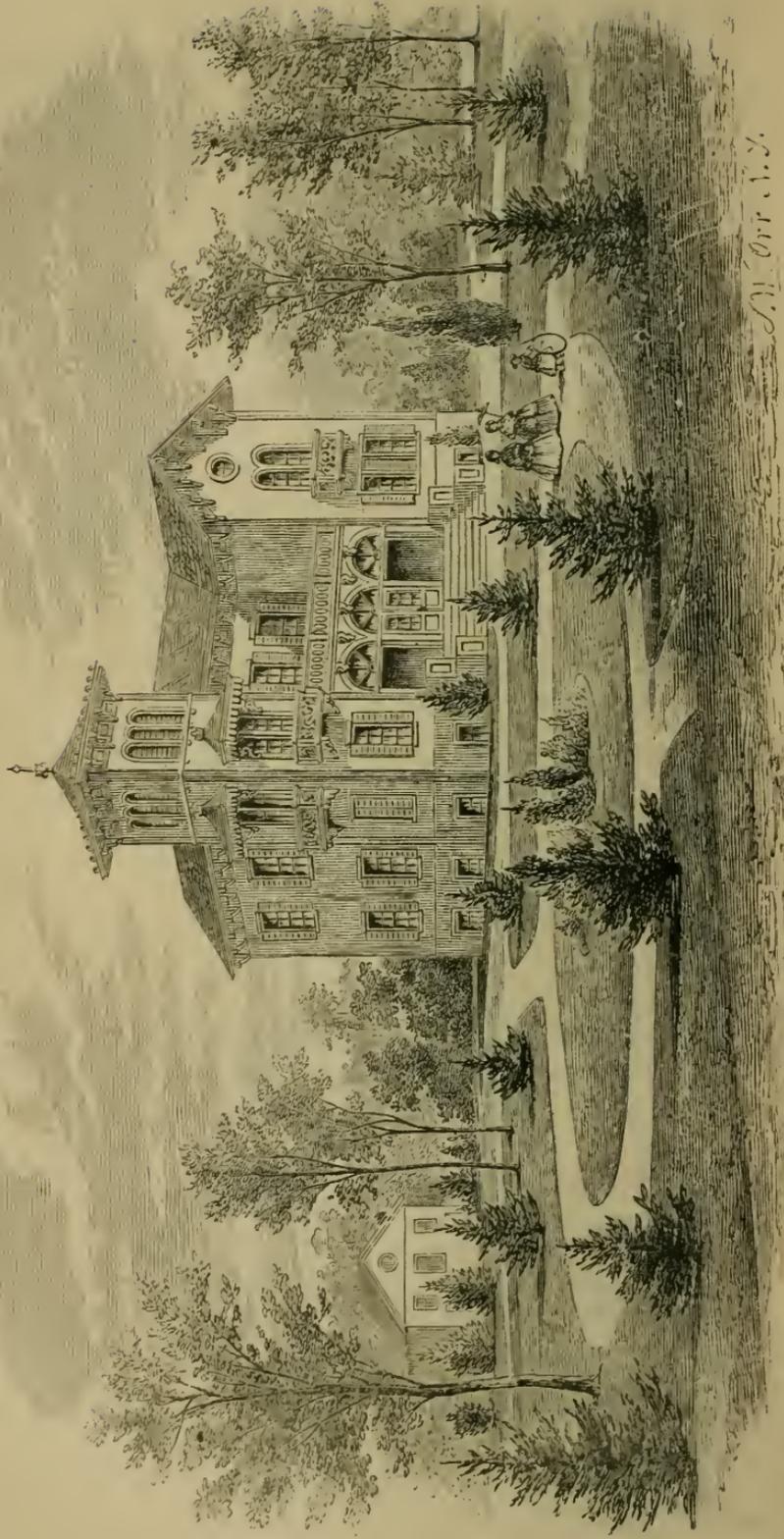
in it many of the long, low, one story stone dwellings, and near by them the old sharp-roofed barns of the sturdy yeomanry. These are removed, or so modified as to invite the attention of strangers. Commodious new dwellings have been reared, and an air of comfort invests the town, which extends to the New Jersey Rail Road. The residences of Colonel Garret Sip and Smith Garrabrant, Esq., are large and attractive.

While such is the change on the Eastern front of the ridge, the whole length of the present township, the central route and Western slope, exhibit a similar change. The elegant residences of George Gifford, Peter H. Bentley, Stephen D. Harrison, and Edwin Payton, Esqs., and Dr. Josiah Payton, are tasteful and valuable improvements in this part of the township. On this Western slope, thirty years ago, there was only one house visible for several miles, excepting those on the main road to Bergen Point. Over this territory, church edifices and school houses have been reared, and others will ere long, add to the convenience of a growing population, and to the beauty of the scenery.

Of the city of Hudson, we may say it is almost all new and fresh, with lively action, and vigorous pushing forward of improvements under the city charter. Where thirty years ago, there were scarcely fifty dwellings on the whole of this now city territory, four thousand inhabitants occupy their comfortable homes. The city proper, with the County Court House, Jail, and Work House, a Methodist, a Protestant Episcopal, a Dutch Reformed, and a Catholic Church, and Public School Houses, suited to the wants of the com-



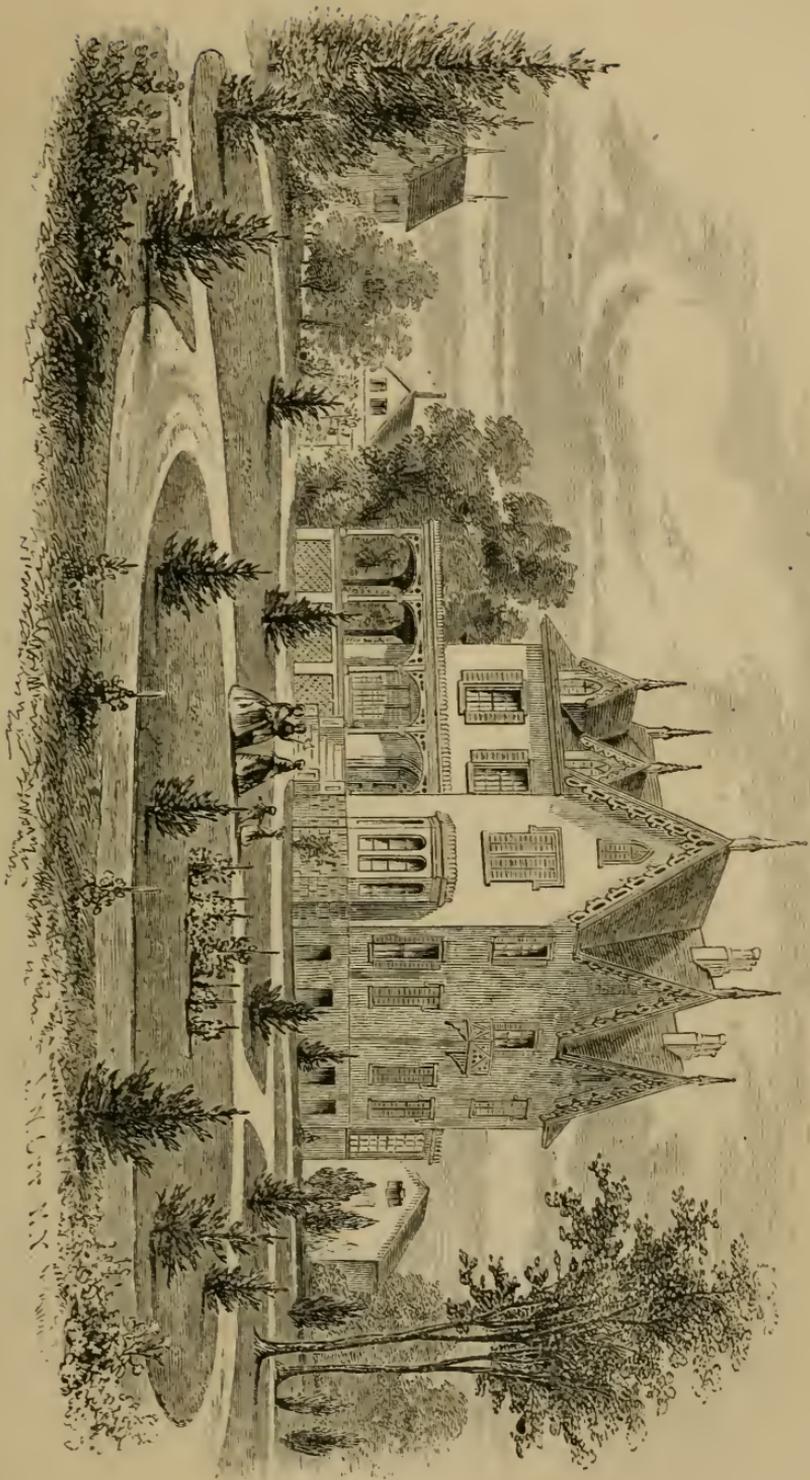
RESIDENCE OF MATTHEW ARMSTRONG, BERGEN, N. J.



S. J. Orr. N. J.

RESIDENCE OF MATTHEW ARMSTRONG, JUNIOR, BERGEN, N. J.

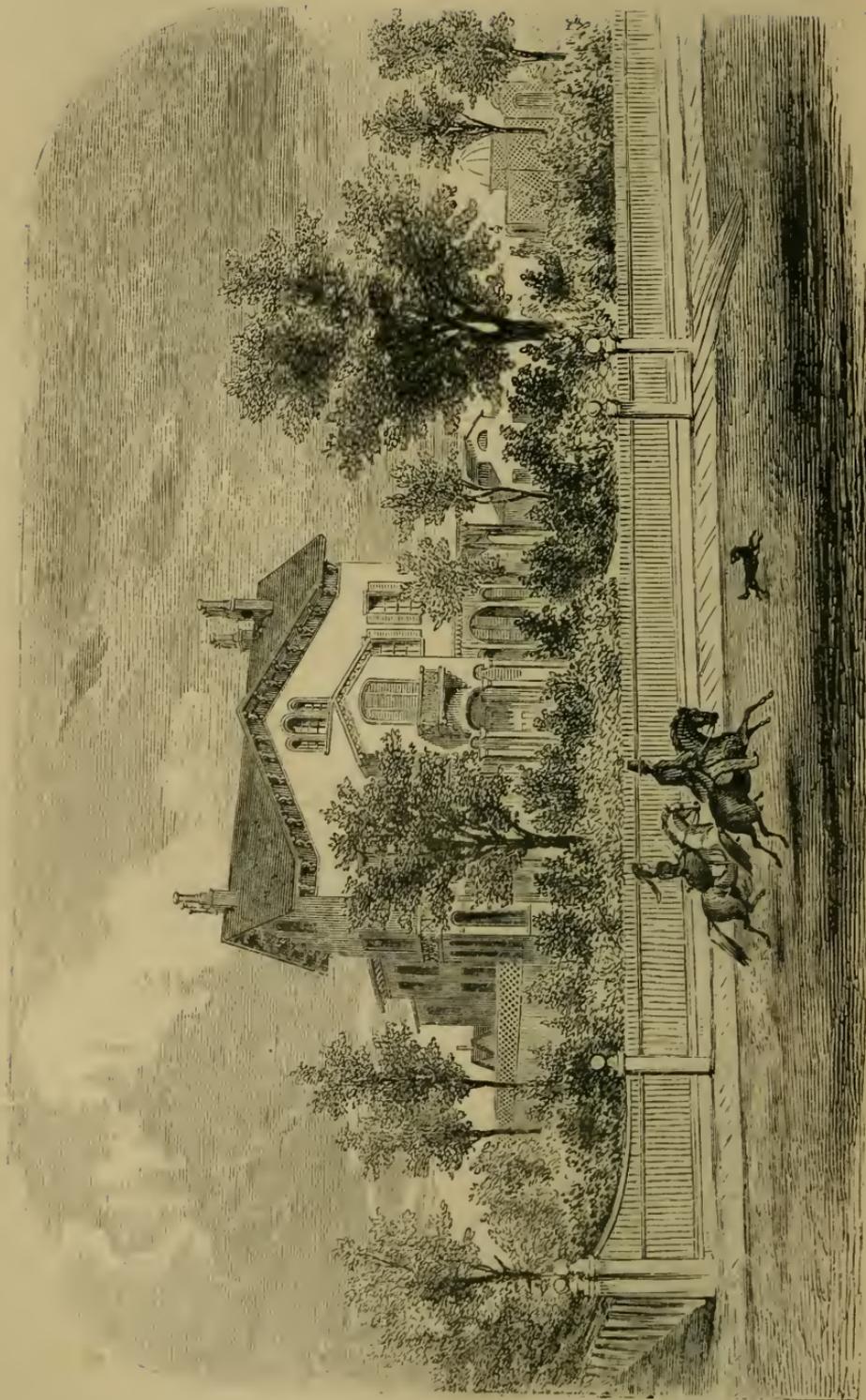
RESIDENCE OF JOHN ARMSTRONG, BERGEN, N. J.



RESIDENCE OF H. D. VAN NOSTRAND, BERGEN, N. J.

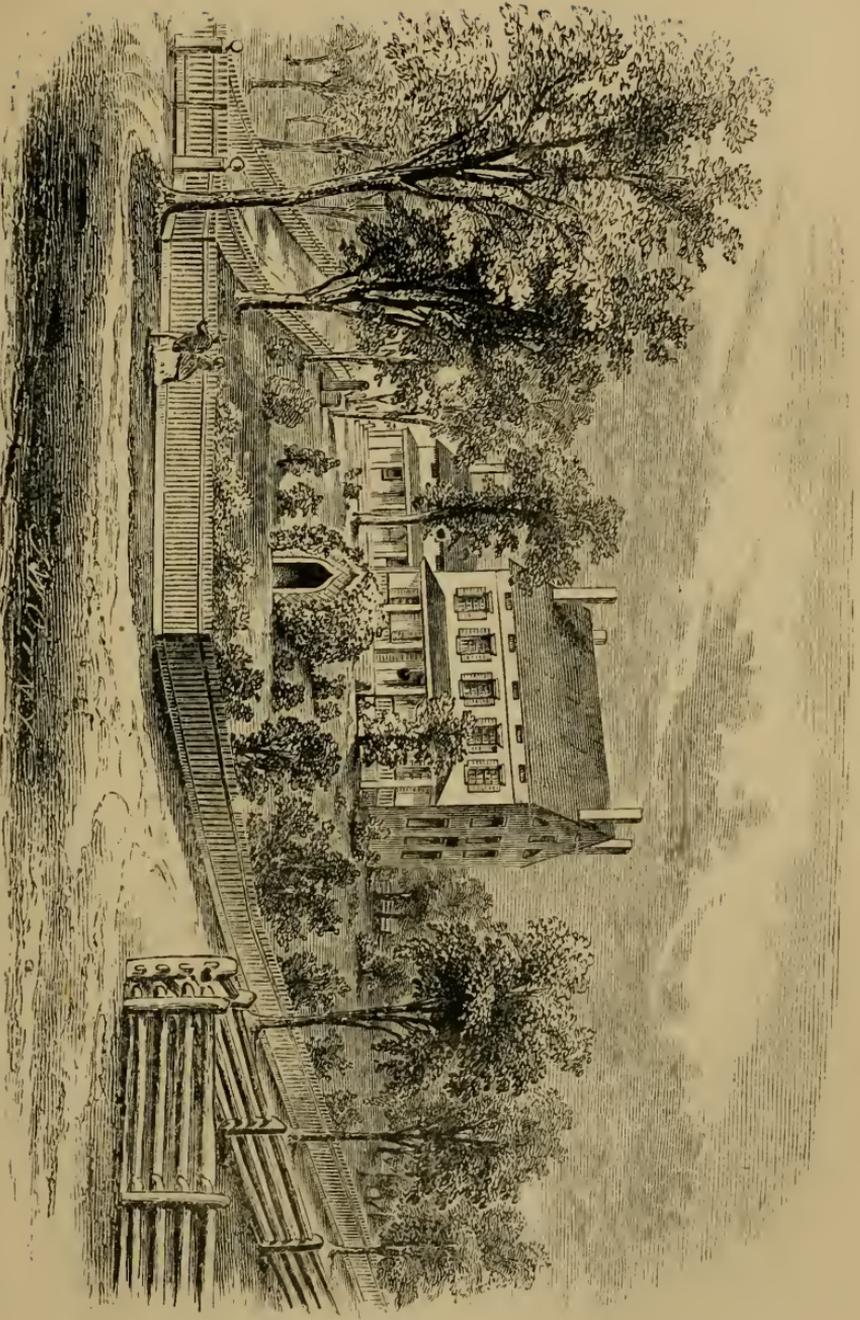


W. D. J. J.



RESIDENCE OF GEORGE GIFFORD, BERGEN, N. J.

RESIDENCE OF GARRET SMP. BERGEN, N. J.



munity, is constantly increasing. Within this territory, and only a short distance from the great public thoroughfares, are the Oakum Works and Grist Mill of Thomas Aldridge, and the distributing reservoir of the Water Works of Jersey City, elegantly embanked, and from which Jersey City receives a liberal supply of the Passaic water. Arrangements are contemplated for supplying the city of Hoboken, and very soon the citizens of Hudson City will probably drink from the same abundant source.

Within a few paces, in an Easterly direction from this reservoir, is the ground where, for a brief period, tens of thousands exulted in the sports of the turf on "The Beacon Course." There, on the fifth day of November, 1845, Cyrus S. Browning, Esq., the principal proprietor, while exposing himself to the perils of the hurdle race, was thrown from his horse, and died on the next day. A melancholy closing of the scenes of pleasure and profit, anxiously anticipated, but never realized. "The end of that mirth was heaviness."

Now, those grounds are occupied by new and pleasant dwellings on the Eastern summit of the ridge, and by the extensive oakum establishment of William Davey, Esq. Every where along the Eastern front, are young villages appearing. Washington Village, West Hoboken, North Hoboken, Union Hill, and New Durham, in North Bergen township, all tell of rapid growth. And the noble mansions, lovely grounds, and highly cultivated fields of the late Hon. James G. King, James Brown, Esq., the Hon. Dudley S. Gregory, His Excellency Rodman M. Price, Ex-

Governor of the State, and others, show with what favor these choice localities have been honored. At West End, Anthony and James Dey, Thomas Andrews, John Ackerman, and S. H. Doughty, Esqrs., have erected elegant mansions, surrounded by very tasteful grounds.

Jersey City has undergone and is undergoing vast changes. Her water front, which is invaluable, is being well protected; her commerce is increasing; her business capital is large; her manufactures are numerous. Here are the termini of the New Jersey and Erie Rail Roads. The work shops, depots, and offices of these companies, assure the beholder of vigorous enterprise well urged on. The great work of tunneling Bergen ridge, is in progress, and with fair prospect of early completion for the Erie Rail Road. The numerous public buildings, in Jersey City, are highly creditable to the citizens. Three banks are actively operating. The Hudson County, the Mechanics' and Trader's, and the Bank of Jersey City. The Hudson County Mutual, and Jersey City Insurance Companies, are prospering.

The Public Schools are models, and send forth their healthful streams continually; while the private seminary for boys, of which Mr. William L. Dickinson is principal, and those of the Misses Gilchrist and of Miss Chadeayne, for girls, eminently deserve and command the confidence of the citizens.

With a population of twenty-four thousand, and a vigorous determination on the part of the enlightened and ever energetic citizens, this young city must become densely populated, and will ere long be on the Western shore of the North River, what Brook-



HUDSON COUNTY BANK, JERSEY CITY.



JERSEY CITY INSURANCE COMPANY'S OFFICE, GREGORY'S BUILDING.

lyn is on the Eastern shore of the East River. Both are directly opposite to New York, and as suburbans of that great metropolis must ever be, in feeling and interest, large'y identified with it.

Hoboken, also, is on the march to greatness. Already her population is over seven thousand. She will provide for a good supply of water; churches and school houses are conveniently arranged; her ship yards and work shops attest the active industry of the people, while the Hoboken Land and Improvement Company, originally composed of the sons of the late Colonel John Stevens, gentlemen well known in the scientific world, and in the large rail road and canal operations of our state, for their skill, management and success, have largely added to the growth, and liberally fostered the various public improvements of the city.

It is thus the ancient township of Bergen has assumed a new dress. The external appearance of the entire county is so strikingly changed, and the changes are so rapid, that it need be no surprise if ten years hence, the cities of Hoboken, Jersey City, and Hudson, with the town of Bergen, should be consolidated under one city government. In twenty years, the entire county may become one vast city. Even now, this ancient township is occupied by the inhabitants of three cities and two townships.

At an early day the first settlers in the township established a school, which was for years under the direction of the Consistory, of the then only church—the Reformed Dutch Church at Bergen. The Consistory appointed the school master, who, in addition

to the ordinary instruction in the elementary branches of education, was required to hear recitations on the catechism of the church, and at stated times to receive the pastor or elders of the church, when all the pupils of the school were to be catechised and instructed in the elementary truths of religion. Doubtless, for several successive generations, this was the course pursued. This arrangement precisely corresponds with the provision in the Constitution of the Reformed Dutch Church.* “The Consistories, in every congregation, shall be careful to provide good schoolmasters, who are able, not only to instruct children in reading, writing, grammar, and the liberal sciences, but also to teach them the Catechism, and the first principles of religion.” And by subsequent enactment of the General Synod, no person could be appointed to the charge of these schools who was not a member of the Reformed Dutch Church, furnished with testimonials of his orthodoxy, and good morals, and who had not previously subscribed the Confession of Faith, and the Belgic Catechism, and solemnly promised to instruct the children committed to his care, in the principles contained in the church standards. In accordance with these requirements, were the provisions of the charter granted to the church at Bergen, in 1771.

The author has heard some of the most aged of his pastoral flock refer to the days of their childhood, when from all parts of the township, as it then existed, including Hoboken, Jersey City, and Bergen Point, they and their schoolmates were busied with their

* Rules of Church Government in Constitution of Reformed D. Church. Edition of 1815, p. 180.

lessons in Dutch and English, using principally as a reading book, the Psalter and New Testament, and rather dreading the day for the good old Dominie's catechise. The name of one of the venerable teachers, in the use of the Dutch language, was Van Benthuy-sen, who became famous for his instructions, and as a rigid disciplinarian, not sparing the rod.

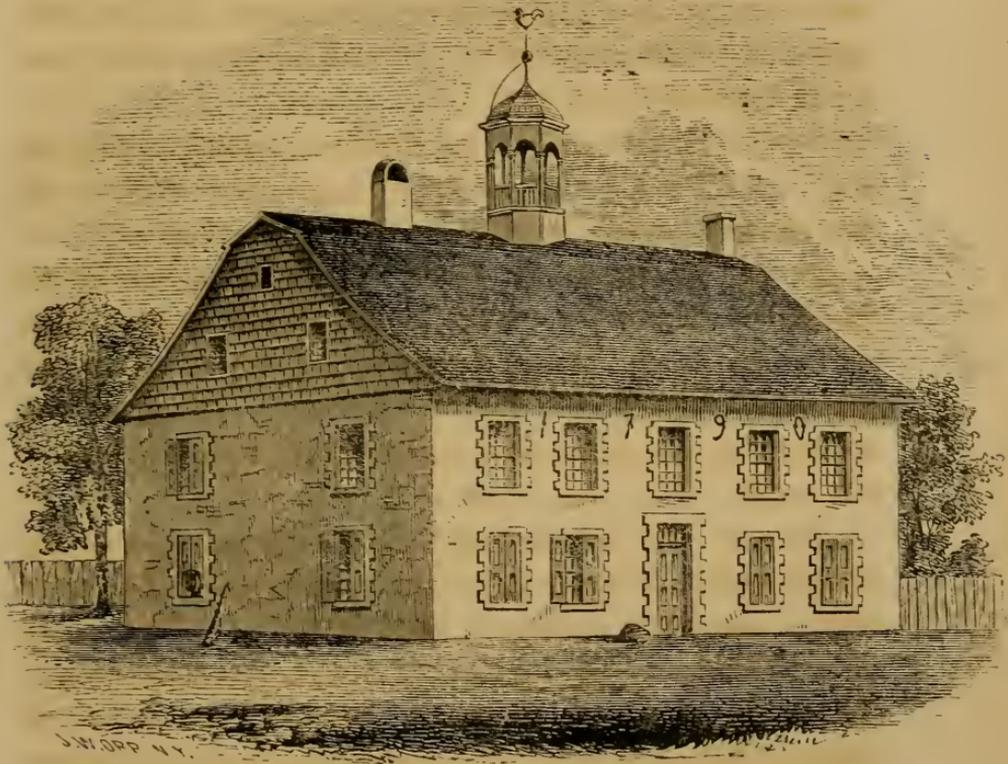
Nor can he soon forget the exhilarating scene he once witnessed, as it occurred between two aged men of the olden schools. This Van Benthuy-sen had removed to Schenectady from Bergen, and there continued his indefatigable labors for a long time. One of these aged persons, while visiting a son at Jersey City, for several days craved an opportunity for some conversation in his beloved Dutch language, and was brought to our then quiet village, where many could be found to gratify his wish. He applied to the author for an introduction to some aged citizen, with whom to spend an hour or more in a social chat. In a few minutes he was in the presence of an octogeanian like himself, and soon the countenances of these venerable men, both then vigorous and active, brightened, as they spoke in Dutch of the generations that were, and presently, of their school-boy days; each narrating the studies pursued, and the playful pranks of boyhood, followed by the rod of correction, with stripes many, when one of them named the renowned Van Benthuy-sen, as specially severe on his own back. The other asked significantly—"What? did you go to school to Van Benthuy-sen?" "Surely I did," was the reply. "*I, too,*" said the other, "and he often flogged me, too." Both, with peculiar emotion, ex-

pressed surprise, and fought their school battles over again, with a zest that they never forgot. In after years, repeated messages passed between them, and they ever referred to the unexpected meeting, at their advanced age, with interest. Each, in his native place, had outlived the large majority of his early companions, and soon both would be no more on earth. But the Psalter, the Catechism, the schools, and the venerated master of the schools, were precious in their memories.

How long the school in Bergen retained its peculiar form, under the government of the officers of the church, cannot now be certainly ascertained.

On the site of the present stone edifice, known as the old Academy, there must have stood at least one, and perhaps two school houses, previous to the existing one. This is a large edifice of brown stone, erected A. D., 1790, two stories high, surmounted by a cupola.

An act of incorporation had been obtained, by which the style and title of the school was "*The Bergen Columbia Academy.*" The board of trustees consisted of seven persons duly chosen according to law. These trustees laid claim to, and took possession of, certain lands, which by the commissioners appointed years before, had been allotted and designated on the field books, as "*For the Free School of the town of Bergen,*" being three tracts or lots. The *first* marked on the map of the commissioners as No. 177, was the lot in the town "whereon the school house now stands." The *second* was a pasture lot, No. 178, lying Southwesterly from, and near to the town of Ber-



BERGEN COLUMBIA ACADEMY.

Erected 1790

gen. The *third* was a lot of pasture ground, lying North-easterly from, and near to the town, marked No. 179. The descriptions of these lands are very accurately given in the field book.

Nearly all of the second and third of these lots had been sold and conveyed by the trustees of "The Bergen Columbia Academy," to sundry persons, and they invested the proceeds of these sales so as to derive an available revenue from them, which revenue was applied to the support of the school in its two departments, the one for classical, the other for elementary instruction.

In process of time, however, "The Trustees of the Freeholders, Inhabitants of the township of Bergen," claimed, and pressed their claim to these lands, and to the monies arising from such of them as had been sold, on the ground that *they* were the only legal representatives of the inhabitants of the township. The contest became exciting. And with a view to end all dispute in the matter, "The Trustees of the Bergen Columbia Academy," by five, being a majority of their number, under their signatures and affixing their corporate seal thereto, conveyed, by quit claim, all their right, title, and interest in the said property, both to the lands set apart by the commissioners for the use of a free school in the town of Bergen, and to all monies arising from the sale of a part thereof, and to the bonds, mortgages, vouchers, and securities mentioned in a schedule annexed; unto "The Trustees of the Freeholders, Inhabitants of the township of Bergen," and to their successors in office, and assigns. In this same instrument, they assign and set over to

said trustees, the lot and school house in the town of Bergen, commonly called "The Columbia Academy," with a proviso, "The said school house shall be appropriated for the use of a school or schools." Dated, September 25th, 1813.

The signatures are:—

JEREMIAH VAN WINKLE,	MARTIN WINNE,
PETER SIP,	GARRIT J. NEWKIRK,
GARRIT VAN REYPEN.	

The seal of the Academy is very distinct in its impression—an American eagle, surrounded by the words "Bergen Academy Seal."

The schedule of bonds, amounts to "three thousand five hundred dollars and forty-two cents."

Legislative action was deemed necessary fully to confirm the sales of lands made by "The Trustees of the Academy," and for selling the remaining unsold land, and to secure the legitimate use of the monies thence arising, and the conditions and covenants between the two boards of trustees. Wherefore, on application, by petition, from "The Trustees of the Freeholders, Inhabitants of the township of Bergen," with the approbation of the freeholders, properly obtained, the Legislature of the State of New Jersey, on the 27th day of January, A. D., 1814, passed an act to confirm the sales made by "The Trustees of the Bergen Columbia Academy," and authorizing the trustees of the corporation of the township to make further sales.

The third section of this act declares, "That the monies which have arisen from the sales aforesaid, and such other sums in the hands of the said trustees

of the corporation of the township of Bergen, amounting to the sum of four thousand dollars, together with the residue of the lands and appurtenances thereunto, belonging to the said Free School, be vested in the trustees aforesaid, and their successors, for the use and benefit of said Free School, in gradual and perpetual succession, from one body of trustees to another, and to be exclusively under their control, for the continuance of said Free School, and for no other purpose."

For a time, teachers were employed at certain salaries in this school. But it appears from a report of a committee of the Trustees of the Freeholders, Inhabitants of the township of Bergen, dated January 28th, A. D., 1843, that they find that the whole amount of property sold by the trustees of the Columbia Academy, was

was	-	-	-	-	-	\$3,704 21
And a lot sold by the corporation trustees,						30 69

Total of sales,	-	-	-	-	-	\$3,734 90
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Amount assigned by trustees of the Academy, in bonds, &c.,	-	-	-	-	-	\$3,500 42
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The committee find that the whole amount expended, as per vouchers, to 1st of May, 1842, was \$17,491 80.

They say, "By adding the interest of said school fund to the principal yearly, and taking therefrom the expenses every year, said fund was expended in the year 1819."

The committee were Messrs. George Vreeland, and Cornelius C. Van Reypen.

While the accuracy of this report, as to receipts and expenditures, cannot be questioned, and the de-

tails of the report show various sums paid "FOR SCHOOLS," it is remarkable that the express condition of the transfer, from the trustees of "Bergen Columbia Academy," to the Corporation Trustees, and the third section of the act of the Legislature, passed in January, 1814, should have been so lost sight of, that in five years from that time, viz: in 1819, the whole school fund should have been expended.

The transfer of the school house or academy lot, vests that property, to this day, in the Corporation trustees, for "*the continuance of said Free School, and for no other purpose.*"

A school or schools have continued to be there maintained; not, however, by the Corporation trustees, but by the trustees of the District School No. 1, as designated under the State School Law.

The building is fast becoming dilapidated, and must ere long give place to another, adapted to the present advanced state of schools. And the present generation, who with their parents, have so long enjoyed the advantages furnished there, for elementary education, must meet the demand with a liberality, such as was manifested when the present house was reared. This, the district has resolved to do, and the work will ere long be begun. The cost, not to exceed four thousand dollars, to be raised by tax on the citizens. This academy was for many years in high repute. Attention was directed to it at an early day. In the month of June, 1794, at the stated session of the General Synod of the Reformed Dutch Church, when that reverend body were adopting measures for establishing a Theological Professorate, Bergen was promi-

nently named as a location for the Theological Hall then contemplated. A committee of the Synod, consisting of Rev. Dirck Romeyn, D.D., Solomon Fræligh, and Elias Van Benschoten, and the Elders, Henry Van Wye, James Abeel, and Evert Bancker, in their report, recommended "that it should be fixed at the town of Bergen, or at such other place still further to the North, in the State of New Jersey, as may be agreed upon between the Trustees of the College, (Queen's), and the General Synod."

The then quiet, and almost secluded town of Bergen, was deemed an appropriate place for the location of the College, with which the Theological Seminary was contemplated to be connected, and it was understood, that accommodations for a season could be furnished in the Academy. Ultimately, however, other arrangements were made.

There have been in this Academy several very able and successful teachers, not only in the English, but in the classical departments. Our now aged fellow-citizen, Henry Traphagen, Esq., the Rev. Andrew Craig, Thos. M. Gehagen, David Patterson, and Rev. Melancthon B. Williams, have all served as principals. And of the pupils who have gone forth into the world from it, some have attained eminence in their profession, and not a few been highly useful in the civil, social, and religious spheres of action. Among them are the Rev. John F. Jackson, John Ludlow, D. D., Professor of Church History and Church Government in the Theological Seminary at New Brunswick, Gabriel Ludlow, D. D., Jared Dewing, Stephen H. Meeker, William J. R. Taylor, John Ferguson, M. D.,

Honorable Gabriel Furman, John P. Jackson, Esq., Thomas B. Gautier, M. D., John M. Cornelison, M. D., Josiah H. Gautier, M. D., and William Hornblower, M. D.

While for very many years, no other school existed in the township, several private seminaries of learning, both male and female, and our numerous district schools are now urging forward the cause of education. New and commodious school-houses are being erected throughout the county, and will continue to send forth their healthful influences.

It is peculiarly gratifying to know, that the descendants of the original settlers of Bergen, are now appreciating a good education. Several of their sons are prosecuting literary studies in the best institutions of the land, and others are preparing to follow them; while many are giving greatly increased facilities to their daughters, in obtaining an education which shall qualify them to adorn the social circle, and fulfill their destiny on earth, in all that is useful and lovely in the sphere of woman.

History of the Reformed Dutch Church at Bergen.



In the ecclesiastical records in possession of this Church, no precise account can be found of the time, and circumstances, under which it was constituted. It is however certain, that the early emigrants from Holland, and their descendants, very soon sought and obtained an ecclesiastical organization, by authority from the Classis of Amsterdam, under whose jurisdiction this Church was, until the separation of the Reformed Dutch Churches in America from the Synod of North Holland.

The oldest book of the minutes of the Consistory, now extant, refers under date of December 6th, 1798, to the loss of a previous volume, during the revolutionary war. The books of account of monies collected for church purposes, are in a tolerable state of preservation, as far back as to the year 1667; and the Registers of the Church commence A. D., 1664. From this time, the Baptismal, Marriage, Communicants',

and Burial Registers, have been kept with great regularity, to the present date, (1856), with the exception of a period of about twenty-four years, viz: from 1769 to 1793; and this chasm is found only in the Register of the Communicants.

As early as 1662, as appears from records in the office of the Secretary of State, in Albany, N. Y., four hundred and seventeen guilders, or \$166 80, were raised by tax, in the township of Bergen, towards the erection of a Church. In the Communicants' Register, in 1664, there are recorded the names of nine males and eighteen females—twenty-seven in all.

The first named on the list is Nicholas Verlett, who was at that time one of Governor Carteret's privy counsellors. He had settled at Hoboken previous to 1656, and from various public documents, to which his name is attached, appears to have been a man of activity and usefulness. He was prominent in the affairs of this Church for some years. His family are said to have been massacred by the Indians. This Church was doubtless the first, duly constituted on the soil of New Jersey, and probably the sixth of the Reformed Dutch Churches in North America.

Precisely where the first church edifice was reared, for the use of the inhabitants of Bergen, cannot be fully ascertained. Tradition locates it on the ground now occupied by the family vault of the late Rev. John Cornelison, in what is known as the Old Grave Yard on the hill, and the North-easterly corner of which, is the South-westerly corner of the Town Plot, as designated on the Field Book of the Commissioners.

It is represented to have been a log structure, and

was for eighteen years an humble, unpretending tabernacle for the Most High. In it, as occasion would permit, those venerable men, the Rev. Samuel and John Megapolensis, of New York; John Theodorus Polhemus, of Flatbush, Long Island; Gideon Schaats, of Albany; William Van Nieuwenhuysen, of New York; Peter Taschenmaker, of New Amstel, (now New Castle, Del.), and Casparus Van Zuuren, of Long Island, lifted up their voices, proclaiming the Gospel of Jesus Christ, and administering the Holy Supper. But these occasions seldom exceeded five in a year.

No attempt was yet made to secure the stated preaching of the Word by the living teacher; but the faithful record of the Deacons of the Church shows, from 1667, the regular Sabbath collection, with only an occasional omission; and the frequent admissions of members to full communion, prove the value of such services as they were enabled to maintain. When, therefore, the living teacher could not be with them, the ever punctual Voorleser, or Clerk, or Chorister, (who was also for very many years the school-master, duly appointed by the Consistory of the Church, and who was always viewed as a man of piety, and looked up to as a "*help*" in the sanctuary), conducted public worship by leading in prayer—using the Liturgy of the Church, and reading a sermon, generally selected, by the Eldership, from some of the volumes of choice discourses, issuing from the pens of the best theologians of Holland. Thus, while as opportunity occurred, some of the people frequented the Dutch Church in New York, none of them need be

without the sanctuary. They had it among them, and therein the Spirit of God manifestly wrought for the good of souls.

The Lord's Supper was administered to them in 1664-5, as appears on the records, but by whom is not specified. In 1666, the Rev. Samuel Megapolensis dispensed that ordinance. The Rev. John Megapolensis did the same from 1667 to 1671. The Rev. Gideon Schatts, in 1671, and the Rev. Wilhelmus Van Nieuwenhuysen, stately from 1672 to 1680. The Rev. Casparus Van Zuuren, from 1680 to 1682.

During the sixteen years previous to the erection of a commodious church edifice, and while the log tabernacle was frequented by these humble worshippers, there were, as the Register shows, added to the communion of this Church, no less than one hundred and twenty-four persons. Thus feebly ministered unto, and yet favored with a mind to work, they early began a system of operations, designed to secure an appropriate house for God. Their efforts were crowned with success, in the year 1680, when they laid the foundation, and reared thereon an octagonal stone church. The initials of the names of the principal men in the congregation were cut in rude, but raised letters, on some of the stones, which they laid with their own hands. The site was on the corner, of the Southernmost street, in the original Town Plot, and the main street, or road leading to Bergen Point. Over the front door was a stone, on which was inscribed "W. Day, 1680." Mr. Day was the builder. A belfry surmounted the roof, and when ringing the bell, the sexton stood in the centre of the building.

In the interior, pews were placed only around the wall, and were occupied solely by the male attendants. The remainder of the floor was used by the females, each having a chair. The arrangement for public service continued as before, excepting only a definite agreement for the sacramental services to be rendered three times in each year, was entered into, first with the Rev. Henry Selyns, who, soon after his entrance upon pastoral duty in the Church of New York, wrote to the reverend Classis of Amsterdam, October 28th, 1682, giving an account of his reception in that city, and of his arrangements for ministerial labor. In this communication he says, "at the request of the people of Bergen, I have consented to preach there, three times in a year, on Mondays, both morning and afternoon, and administer the Lord's Supper. I found there a new church, and at the celebration of the Lord's Supper, one hundred and thirty-four members. At other times they are accustomed to come over the river here, to the hearing of the word."* His first administration of the Word and Ordinance to this people, was on the 2d of October, 1682. These services he continued until the year 1699, a period of seventeen years. At other times, however, the records show that the Rev. Rudolphus Varick, William Bartholf, and Henry Lupardus, ministered, on the Lord's day, to this people.

In 1699, the Rev. Gualtherus Dubois became a colleague with Mr. Selyns, in the Church in New York, and the services and care previously bestowed

* See the letter in *Christian Intelligencer* of March 27th, 1856.

on the Church of Bergen, were transferred from Mr. Selyns to Mr. Dubois, only about a year before the death of Mr. S., in 1701. On the 2d day of September, 1700, he first dispensed the Holy Supper in Bergen, and continued his ministrations until his death, in September, 1751—more than half a century. On the 20th of that month, on the Sabbath, he returned from preaching to his own people—entered his study, with the view of preparing for his visit to Bergen on the Monday, to administer the Lord's Supper, when he was prostrated suddenly by the disease which terminated his life in ten days.

From the earliest stage in their history, the Church and congregation had an eye to what to them was an object of unceasing desire, a stated ministry. They had great difficulties to encounter. The number of ministers who could preach in the Dutch language was very small, and however objectionable to some minds, funded churches may be, the founders of the Church of Bergen deserve to be held in remembrance, for having commenced a fund, by Sabbath collections, as soon as they were organized as a church, to be sacredly devoted to the support of a pastor. In this they persevered; constantly increasing it, even while they had little reason to believe that their eyes would look upon, or their hands would feel the friendly grasp of one, whom they might style their *Dominie*. At that early day, an Indian money made of conch shells was used. These were beads of two kinds—black and white; the former worth twice as much as the latter; three of black or six white equalling a stiver—twenty stivers a guilder, and the guilder is worth forty cents of U. S.



J. B. Bois.

money. These small pieces of wampum, as it was called, were owned by the Deacons, and sold out at the given value—the head of each family purchasing them. They were distributed to the members of the family, and in church each deposited his piece of this money in the collection bag. The black velvet bags, attached to long poles, were used for a very long time, each having a small bell at the bottom of it, the ringing of which awakened the drowsy ones at the collection time. These bags were hung on pegs or hooks, just beside the pulpit, near to the deacons' seat, and within an appropriate box. At the proper time, the Deacons, each taking one in hand, presented themselves in front of the pulpit, and having received their sacred charge from the lips of the minister, when present, immediately went among the congregation, collecting their contributions. This venerable usage continued until about half a century ago.

It may here also be properly stated, that the Clerk, or Voorleser of the Church, sitting in his little pew, just in front of the pulpit, with a book-board rising from it, also had a rod, in one end of which was a slit, in which notices were placed; and by his quietly passing his rod up to the pulpit, the minister, with little or no interruption, received the notice to be published. This may seem strange at the present day, but let it be remembered, that the moment the minister arrived at the pulpit stairs, his private devotional prayer was offered, as he held his hat before his face, seeking the presence of the Master of the house,

• See *Christian Intelligencer* of April 3d, 1856.

ere he ascended the sacred desk. This done, he reverently entered the pulpit, and, when, in silent prayer, the people had sought God's presence, the public services were duly conducted.

When, therefore, we see the continuous watchfulness of the two Megapolensis, of Van Niewenhuysen, Van Zuuren, Selyns, and Dubois, over this destitute flock of Christ; the order, perseverance, and faithfulness, of these servants of God, and their influence over the people, fostering as they evidently did, the assembling of the people on the Lord's day, to worship God in the beauties of holiness, in the appropriate use, in the absence of the stated pastor's services, of the beautiful Liturgy of the Church, and the attention to the sound words of truth, in the rich and varied theological and practical sermons of the ablest Holland divines, we find our first thoughts of a church living and thriving for ninety-three years without a pastor, chastened, and turned from incredulity to amazement, at the sovereign grace of God, in perpetuating, and so blessing her, that during that period, when population was sparse, the Register shows the names, of those who witnessed a good confession, and were admitted to the holy communion, to the number of *three hundred and eighty*. Verily, the Great Shepherd of Israel watched over this flock, and led them in paths of righteousness, for his name's sake. It is doubtful whether a similar history can be given, of any other church, in our own or any other land.

At length the congregation were moved to an effort to secure a stated pastor. On the first day of April, A. D., 1750, a call was regularly made out for

one Petrus De Wint, the Church of Bergen uniting with that of Staten Island. A copy of this instrument, in the hand writing of the venerable Dubois, is on record in the Church Book, attested by him as moderator of the call, on the 17th of that month. In its details of requirements of the minister, and promises of the respective Consistories, it is very specific. "*A righteous half of services,*" and "*a righteous half of payment,*" are very minutely set down. In other respects it is modeled after the usual form. The Church at Bergen was to furnish him with a parsonage and firewood; that at Staten Island was "to give him an able riding horse, with all that belongs to it. But afterward he to look out for his own riding horse. The call was accepted by Mr. De Wint, and he commenced his labors in 1751, but he was never installed. The call had been sent to the Classis of Amsterdam for approval. Although Mr. De Wint had applied to the Cœtus for installation, it was deemed necessary to refer the matter to the Classis, to which all the churches, in this country, were then considered as belonging. In due time, a response was received from the reverend Classis, addressed to the Church at Bergen, informing the Consistory, that the man of their choice, to be their pastor and teacher, was a gross impostor, and that the credentials by which he had secured so favorable a reception here, were forged. He was consequently discharged by the two congregations. A final settlement of his accounts was effected with the Church at Bergen, on the 23d of June, 1752. Thus the first effort of this people to secure a pastor was frustrated. Notwithstanding this grievous

imposition disheartened them for a season, they took fresh courage. Renewed energy was called forth, and a step taken not likely to be followed by such unhappy consequences. Mr. William Jackson, a young man full of promise, was then prosecuting his studies under the direction of Rev. John Frelinghuysen, at Raritan, (now Somerville), N. J. He was of good report, and the two Churches again united in an attempt to engage a pastor. On the 22d day of June, A. D., 1753, they executed a call on him, moderated by Mr. Frelinghuysen. This call required of Mr. J. to go to Holland, there to prosecute his studies to a successful termination, and to obtain ordination from the Classis of Amsterdam. Having in September, 1753, at a meeting of the Coetus, in New York, announced his intention of accepting the call made upon him, and going to Holland, and having presented his certificate of membership, asked to be, and was thereupon recommended to the attention and care of the Classis of Amsterdam.

The Churches calling him, were to pay him £100, for his support, while absent, and he soon left for Holland, bearing with him his call, which the record specifies, was delivered to him by the Consistories—“Praying God to take his heart into his fear, and as far as the Lord please, to take him safely over the wild element, and return him safely. This is their deed in true faith.”

God answered their prayer. He continued in Holland, until he was ordained to the work of the ministry. Patiently did the Churches await his return, but were not permitted to see this desire of their eyes and

heart, until the year 1757. He then returned, and his anxious people, having waited four years and three months for him, witnessed his installation, in the Church at Bergen, on the 10th of September of that year—nearly ninety-four years after their organization as a Christian Church.

The people of Bergen were not without action during his absence. In their call, they had promised a parsonage house, in addition to his pecuniary compensation. While he was preparing to serve them, they were preparing a house for him, to be in readiness for his reception. His services were equally divided between the two congregations.

Shortly after his return, he married Anna Frelinghuysen, daughter of Rev. John Frelinghuysen, and they became the occupants of the house provided for them.

At the time of Mr. Jackson's return from Holland, the sore troubles between the Cœtus and Conferentie parties, were sending desolation throughout the churches. This Church felt them, but her allegiance to the mother Church prevailed. She had proved this by sending Mr. J. to Holland, for instruction and ordination.

Serious difficulties, of a local nature existed, appertaining to the several titles to lands. The church lands were involved herein. By the act passed by the Legislature, appointing commissioners for finally settling and determining the several rights, titles and claims thereto, they were to have "regard to the rights and allotments due to the Church." In executing this part of their duty, in 1764, the commission-

ers gave a brief historical sketch of the Church at Bergen as a preface to their allotments to the Church and Free School. They say:—

“In the next place, we had regard to the right and allotments due to the Church and Free School.

“We do not find that there is, or ever was, more than one church in this township; nor that this Church is incorporated by any charter, but is a religious society, maintained from the first settlement of the country, according to the mode of the Protestant churches, in the United Provinces, from whence they have received their ministers; and being now, and heretofore, subject to, or a part of the Classis of Amsterdam. The present minister is the Rev. Mr. William Jackson. The elders are Messrs. Jacob Van Wagenen, Gerrit Newkirk, Zachariah Sickels, and Abraham Dedericks. The deacons are now, Messrs. Johannes Van Wagenen, George Cadmus, Abraham Prior, and Hendrick Kuypers.

“And as the minister, elders and deacons, form a Consistory, and have the care, both of the temporalities, and spiritual government of the said Church; as they, and the people of the said Church declare to us, referring for further testimony of the truth thereof to the books and records of the said Church; we do set off, adjudge and allot to them, the said minister, elders and deacons, and their successors in office, forever, the sundry tracts or lots of land hereafter described, being parcels of the same common lands, to be by them held and enjoyed, for the use of the said Church and Congregation:—our survey of which sundry tracts or

lots of land, for said Church, shows, and we do adjudge them to be four tracts or lots.

“The *first* being that whereon the Church stands, with the burying yard adjoining to it, (marked on the map, No. 173).

“The *second* being that whereon the parsonage house now stands, with the garden, and a small piece of pasture land adjoining thereto, (marked on the map, No. 174).

The *third* is a farm lot, lying Southerly of the town of Bergen, and back of Communipan, (marked on the map, No. 175).

The *fourth* is a lot of timbered land, (marked on the map, No. 176).”

It will be perceived, from the preamble to these allotments, that, at the date thereof, the Church owned and proved her allegiance to the Classis of Amsterdam; and that for the long period of a century, her temporal affairs were administered without any act of incorporation.

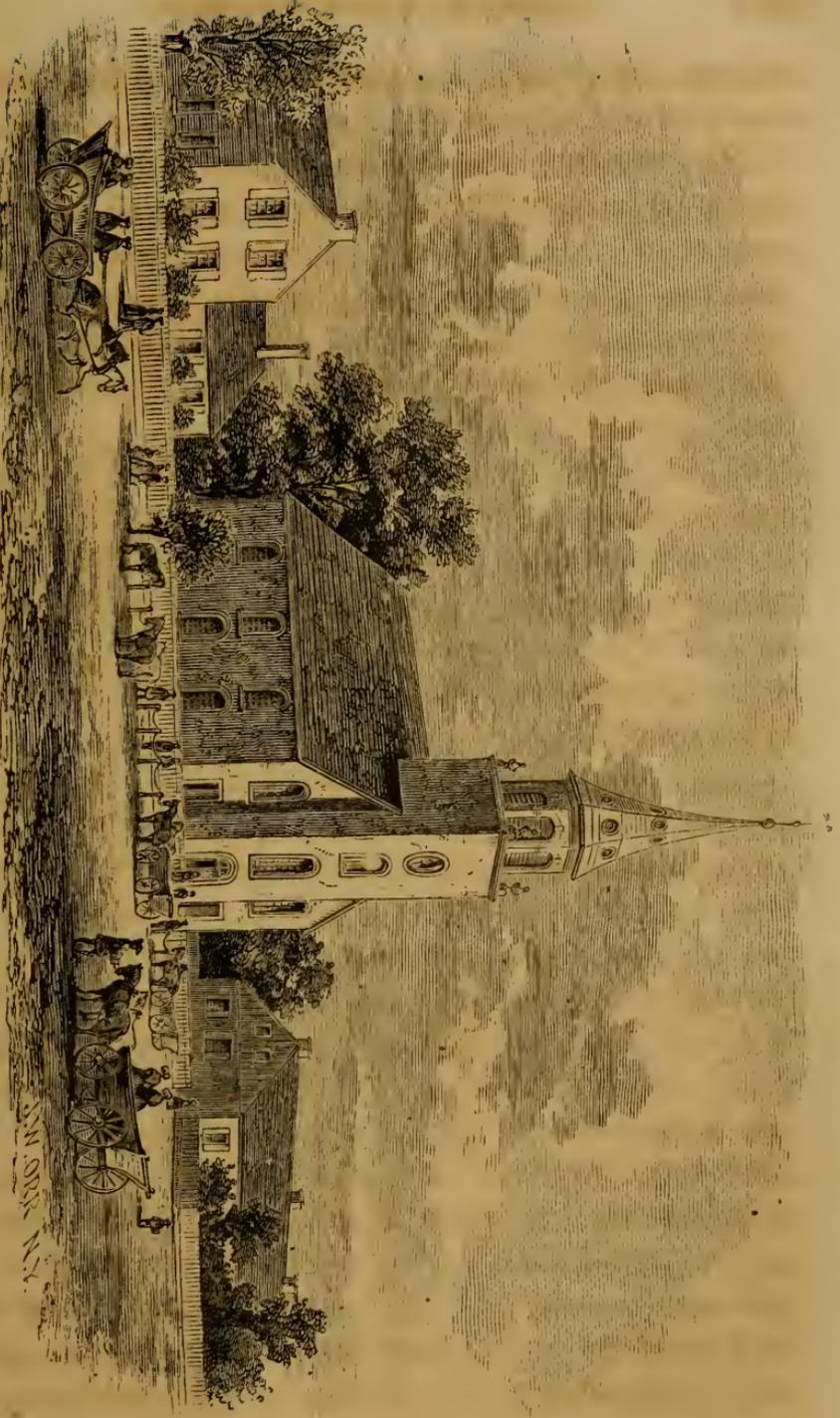
On the twentieth day of December, A. D., 1771, and in the twelfth year of the reign of George III., William Franklin, being then governor of the province, a charter of incorporation was granted to this Church by the Crown of England, in the name of the then minister, elders and deacons, viz:—Rev. William Jackson, minister; Abraham Dedricks, Robert Syckles, George Vreeland and Abraham Syckles, elders; and Johannis Van Wagenen, Hendricus Kuyper, Johannis Van Houten and Daniel Van Winkle, deacons. Among the powers vested thereby in the said corporation, was that of appointing a clerk, school-

master, bell-ringer, and such other officers as they should stand in need of.

Thus showing that at that day, the interests of education were blended with those of religion. It would seem from this, moreover, that as, at that day, there was but one school in the township, and the teacher appointed by the Consistory of the Church, that the allotments of lands, in 1764, for a free school were intended for this church school.

In the year A. D., 1799, there were causes operating, to induce the congregation to forego this venerable charter, and thereupon to become a body corporate, on the terms, and according to the provisions of an act of the Legislature, of the state of New Jersey, incorporating the Reformed Dutch Churches. This was done.

In consideration of the fact, that the Church was not incorporated, at the time of the allotment of lands by the commissioners, the persons named in the allotment, as "The Minister, Elders, and Deacons," by the commissioners, were individually trustees of the property, and in February, 1799, the two survivors of them, the Rev. William Jackson, and Abraham Prior, under the advice of Alexander C. McWhorter, and Judge Boudinot, as counsel learned in the law, conveyed all the said lands, to "The Minister, Elders and Deacons," as trustees, under the new charter or act of incorporation. The deed of conveyance, as well as the original charter, are elegantly engrossed on parchment, and in possession of the Church. Both these instruments refer distinctly to the existence of the Church, as from "*the earliest settlement of the country.*"



REFORMED DUTCH CHURCH, BERGEN, N. J.
Erected 1773. Taken down 1841.

In the years 1771-72, the separation of the Reformed Dutch Churches, in North America, from the Synod of North Holland, was effected. It proved highly acceptable to Mr. Jackson and this Church. In the convention held in New York, in 1771, he, with an elder, Mr. Abraham Sickles, from the Church at Bergen, occupied seats. Under subsequent arrangements, this Church was one of those assigned to the jurisdiction of the Classis of Hackensack. In connection with which Mr. J. remained, until the close of his ministerial labors.

The materials for forming a correct estimate of the labors and success of the first pastor, are scanty, the Register of Communicants, for the last twenty years of his ministry, having been lost. He was not, however, without seals to his ministry. On one occasion, more than twenty persons were added to the number of professed followers of Christ, on confession of their faith.

During his ministry, a new and more commodious sanctuary became necessary; and on the same spot on which the octagonal church stood, another was erected, in the year 1773. This was also of stone. Its dimensions were forty-five by sixty feet. The tower projecting somewhat from the front wall, was seventeen by eighteen feet, and surmounted with a steeple. Originally it had the only entrance way to the audience chamber, directly through it. The arch ways over the door, and the windows, were ornamented with brick of small size, imported from Holland.

Over the front door was a stone, on which was inscribed, in indented letters :

Kerk Gebouwt In Het Yaer
1680. Her Bouwt In het
Yaer 1773.

The inscription stones of the former house, as well those of the individuals, as the principal one, were carefully preserved, and with those now in indented letters, cut by the prominent men of the congregation, were inserted in the new walls. The stones of the old edifice were used, with others gathered from the fields, for this new church. The whole were free stone, but of various shades, from an almost white to a dark brown color. It was symmetrical in its proportions, and the whole of the materials were of the best kind, all of them massive and very durable. The pulpit was of the antique model, standing on a single pillar, and of sufficient capacity for only one person, and overhung with a large sounding board. The whole floor, and the galleries, were pewed. The seats were sold, only as sittings—the sittings, at the death of the owner, to descend to the next of kin, on paying six shillings for such seat, called an *heir-seat*. If not paid for, by the heir, within a specified time, it was sold to whoever would purchase it, for one dollar. Family pews were not common in that day.

Within these sacred walls, the voice of the servant of God was constantly heard, proclaiming salvation. The author has heard him and his labors spoken of by several aged persons, who knew him well. All spoke of him as a learned man, and a devoted, able minister of Christ. In the year 1763, he was honored by the

trustees of Yale College with the degree of Master of Arts, and subsequently by Columbia and Princeton Colleges. He was certainly, for many years, useful and beloved. He was blessed with a most commanding voice, and was, in the Dutch language, a powerful orator. The venerable Professor Cannon, of the Theological Seminary at New Brunswick, assured me, that in his best days, Mr. Jackson was much sought unto, and in the Reformed Dutch Churches, in Middlesex and Somerset Counties, he was esteemed as a field preacher, second only to Whitfield. He had personally heard him preach to immense assemblies. On one occasion, at the Raritan Church, the assembly was so large, that he had to leave the pulpit, and take a station at the church door, to deliver his sermon. In that way, while the church was thronged within, he addressed the whole mass; and far more were they, who were without the building, than they who were within.

He was, unquestionably, a great favorite in that section of the country, and in 1759, only two years after his installation in Bergen, he was called as a colleague pastor, with the Rev. Jacob R. Hardenbergh, in the then collegiate Churches of Raritan, North Branch, Millstone, New Shannack, (or Sourland), and Bedminster. The call was not accepted.

On the Register of Communicants, there are only fifty-one names, of persons received into communion, nearly all of them on confession of faith, under his ministry in Bergen; but it is believed that many were so received, during the twenty years, of which no record is to be found. It is also to be remembered, that

he had seals to his ministry, in his pastoral charge on Staten Island.

After ministering actively and usefully for more than a quarter of a century, he became subject, occasionally, to seasons of mental aberration. Not at first, frequent, yet very afflictive. This, of course, marred his usefulness; and at times, he was known to say things from the pulpit, somewhat disturbing to the devout feelings of the worshippers, while the most of his discourse would be eminently instructive and edifying. His mind and heart were both in the work. On one occasion, when preaching to a large assembly, in New Brunswick, and continuing his discourse to an unwonted length, the Hon. James Schureman, who was an intimate friend, gave him an admonition of the lapse of time, by holding up his watch. The dominie, eyeing him keenly, called to him, "Schureman, Schureman, put up your watch; Paul preached till midnight." He then resumed his labor with fresh vigor.

After a time, this mental infirmity increased, and the consistories of the two Churches of Bergen and Staten Island, presented to the Classis of Hackensack, convened in extraordinary session, at Hackensack, on the 17th of November, A. D., 1789, their united request for a commission to be appointed by that body, to meet with the Consistories, and inquire into, and act upon the case, that some arrangements might be made for their relief. The appointment was made. The commission consisted of Rev. Harmanus Meyer, D. D., Henry Schoonmaker, Warmoldus Kuypers, and Solomon Fræligh, and an elder from the churches

of each of these clerical members. The time of their meeting was fixed for the 8th of the ensuing December. They then met, and continued together for two or three days. After deliberate review of the whole case, the committee adjusted the difficult matter. They determined that Mr. Jackson's afflictive and lamentable insanity was such, as to justify them, in advising and recommending to him, the propriety and necessity of returning his call to the congregations. He complied with their request, and obligated himself under the forfeiture of five hundred pounds, not to preach or administer the sacraments in these congregations.

The Consistory of the Church at Bergen secured to him, during his natural life, the use of the parsonage house, erected for him while he was in Holland, together with the church land adjacent, consisting of about four acres. What provision the Church of Staten Island made for him, is not specified, but it is reasonable to suppose they bore a part, in sustaining the prostrate and aged pastor.

There is one feature of this arrangement, which strikes the mind strangely. It is the taking of an obligation, embracing a heavy penalty of five hundred pounds, from a person declared lamentably insane; and this by the advice or counsel of such men as composed the commission appointed by the Classis. There must, however, have been some motive for it. As Mr. Jackson eminently loved his pulpit and pastoral avocation, it may have been, and probably was intended, to work more effectually a restraining influence upon him, and to prevent the injudicious ex-

ercise of his ministerial functions. Of course, it never could have been claimed by the congregations, however numerous the infractions of the agreement.

Other trials followed in the family of this venerated man. Mrs. Jackson, also, became deranged. Her condition was even worse than his, but sympathizing friends were not wanting in this exigency. Both were cared for.

Thus was the ministry of Mr. Jackson closed, after a service of thirty-two years. His family continued in the occupancy of the parsonage, until his death, which occurred July 25th, 1813, nearly twenty-four years after his release from ministerial duty, and a little more than three years after the death of his wife. He died aged eighty-one years, and his mortal remains, as also those of his wife, and at least two of his children, repose beside each other, in the grave yard in which stood the church reared during his ministry. There they, with the many for whom he rendered the last sad services which appertain to humanity, await the mandate of the "Judge of the quick and the dead." A plain marble denotes the resting place of the body of this servant of God, on which is inscribed—

IN
MEMORY OF
the REV. WILLIAM JACKSON,

who departed this life,

July 25th, 1813,

Aged 81 Years.

He faithfully fulfilled the pastoral charge of the united congregations of Bergen and Staten Island, for 32 years, until bowed down under grievous afflictions.

He was esteemed for his piety.

“Be ye followers of them who through faith and patience inherit the promises.”—Heb. 6-12.

Mr. Jackson had five sons; William, who died May 31st, 1784; Theodore J. Frelinghuysen; Rev. John Frelinghuysen, for several years pastor of the Reformed Dutch Church, at Harlem, N. Y.; Patrick and Henry.

With the termination of Mr. Jackson's ministry, the connection between the Churches of Bergen and Staten Island, which had existed for thirty-nine years, ceased.

On the 28th day of November, A. D., 1792, the Churches of Bergen, and English Neighborhood, united in a call on the then candidate for the gospel ministry, Mr. John Cornelison, which was attested by the Rev. Nicholas Lansing, as moderator of the same. On the 26th day of May, 1793, Mr. Cornelison, then

in his 24th year, was ordained to the ministry, and installed pastor of the two congregations, in the Church at Bergen, by the Rev. Messrs. Warmoldus Kuypers, William Prevost Kuypers, Nicholas Lansing, and Solomon Fræligh.

Mr. C. and both these Churches, continued under the care of the Classis of Hackensack, until, by the General Synod, in 1800, that Classis was dissolved, and the two Classes of Bergen and Paramus were constituted. From that date, the relation of each was with the Classis of Bergen, and the Churches continue therein.

Until the settlement of Mr. Cornelison, the public services of the sanctuary, in Bergen, appear to have been uniformly rendered in the Dutch language. In it the Baptismal Register is continued, until A. D., 1809. In Bergen he was to preach in Dutch on Sabbath mornings, and in the afternoon to expound the Heidelbergh Catechism in English. At the English Neighborhood, the services in Dutch were only occasional. The proportion of Mr. C.'s labors were specified to be, two-thirds to Bergen, and one-third to English Neighborhood. When he was officiating at the Neighborhood, the Voorleser maintained the worship in the church at Bergen.

Mr. Jackson, having been secured the use of the old parsonage premises, the Consistory purchased the homestead of the late Cornelius Sip, deceased, in the town of Bergen, for the sum of six hundred and five pounds, in the year 1793. The house was of stone, of the antique model, long, low, and only one story high. The window frames, on the exterior, were sur-

rounded with ornamental brick work. Mr. Cornelison, having been, on the 12th of May, 1795, married to Miss Catharine Mesier, from that time occupied the premises, until his death. The house, however, had been lengthened, and raised to two stories in height. The location is delightful, fronting on three of the principal streets in the town, and in part on the public square. The lot contains about two acres.

On the 2d day of August, 1799, the steeple of the church at Bergen, having been struck with lightning, was so injured as to require renewal. The new one was completed in the month of May, A. D., 1800, at a cost of £352. 13s. 10d.

The Sacrament of the Lord's Supper, in consequence of the double pastoral charge, had for many years, been administered only twice in each year, in each church, but on the 31st of May, A. D., 1802, the Consistory determined it should thereafter be dispensed quarterly, which is to this day the case.

The growing inconvenience of this laborious double charge, extending from Bergen Point, on the South, to within three miles of Hackensack, a distance of at least eighteen miles in length, together with the increasing ability of the congregation at Bergen, and the general desire for an increase of ministerial labor in both, constantly urged a dissolution of the bond which held the two together. These circumstances ripened into action, and on the 21st of November, A. D., 1806, the Consistory of the Church at Bergen, made arrangements for securing the services of their pastor for the whole of his time. On the first day of December, ensuing, a new call was executed by them,

and attested by the Rev. Peter Stryker. At a special session of the Classis of Bergen, held the next day, the call was approved—the connection between Mr. C. and the Church of English Neighborhood dissolved, as also that between the two congregations—the combination having existed about fourteen years.

From this time Mr. C.'s labors were confined to the congregation at Bergen. By his call, he was now obligated to perform his public services, one half in the Dutch, and the other half in the English language, using the respective languages on every alternate Sabbath. The proportion of the former, gradually decreased.

The people, being of one nationality, and pursuing the even tenor of their way; and their pastor, in his various relations, identified in feeling with them, well understood their peculiarities, customs, and usages, and knew how to meet their spiritual wants. He was every way at home with them; and loving, as he did, most truly and fervently, the doctrines and government of the Church of his fathers, and of his own affections, he preached Christ to them, with earnestness and success. He did much in the way of catechising the children and youth, and felt deeply, for the colored people, who were very numerous in his day—many of them held as slaves. He opened for them a special service in his own house; formed them into classes; taught several of them to read, and aided them in attaining a knowledge of gospel truth. He catechised them faithfully, using the Compendium of our holy religion, in the course of instruction he gave them. Several of them were admitted to the

communion of the Church, and although some sad defections occurred, most of them held on to the faith of the gospel. It has been the privilege of the author to witness the triumphant death of some of these colored people. Only one of those admitted under the ministry of Mr. Cornelison, now survives in the communion of the Church.

This man of God ever cherished a love for the literary and theological institutions of the Reformed Dutch Church. The subject of the professorate endowment, was repeatedly before both the Classes of Hackensack and Bergen. Through their counsels, it was repeatedly brought before the Consistories and congregations. The records of the Church of Bergen, show that the Consistory often acted on it. It was long, in this matter, a day of small things, but in 1823, a committee of the General Synod, to raise funds for the endowment of the second professorship, presented themselves at the door of the parsonage, quite unexpectedly to the good dominie, on a Sabbath morning, just as the bell for service was ringing.

What could he do on this emergency, with such a host in influence, as Dr. John Ludlow, Abraham Van Nest, Isaac Heyer, and Jacob R. Hardenbergh? They stated their purpose. The Consistory were sent for, to repair immediately to the parsonage. They came. The sanctuary service was delayed, for a little season. Consent was readily accorded, for the pulpit to be occupied by Professor Ludlow, and that the subject should be presented to the congregation. This secured, they all devoutly entered the sanctuary. The Professor preached. The people heard. The request was

announced for the entire congregation to remain, after the benediction should have been pronounced. They complied. The people were called on, to express their views on the great subject. For some little time all was silence. Presently, an aged man broke the silence, by putting the question direct: "Will the committee of the General Synod please to tell us, exactly what they want from this congregation?" Quickly, that noble hearted man who started the project, Mr. Hardenbergh, arose, and bowing reverently, to the aged inquirer, replied: "I thank that father in this Israel, for that plain question. I will answer it. We want a subscription, for the Professorship, from this congregation, before we leave this house, for one thousand dollars. The key note was struck. An answer followed. "Put my name down for two hundred and fifty dollars," was the word from a liberal heart, and sixteen others immediately pledged themselves in writing, for the remaining seven hundred and fifty dollars. The sum asked for was thus secured, and the committee went onward, until, in a comparatively few congregations, twenty-five thousand dollars were subscribed.

Nobly was the subscription in Bergen met. In due time the honored pastor paid over the whole sum. Subsequently, that generous first subscriber of two hundred and fifty dollars, Mr. Richard Cadmus, bequeathed to the Synod a scholarship of two thousand dollars, the interest of which has been, ever since its endowment, appropriated to the education of a succession of poor and pious youth, for the gospel ministry.

The history of Mr. Cornelison's ministry, is that of

progressive increase, in the success with which it was attended, without many special circumstances requiring comment. The year 1818, was, however, one of rich blessing to this Church. The Holy Spirit descended with great power, and the people were revived. Zion prayed--God heard and answered, and there were added unto the Church, in that year, fifty-nine persons, on confession of their faith. There were fruits of this revival, also, in 1819. The following account of it was communicated by Mr. C., to the *Christian Herald*, under date of 20th of January, 1819.

“The late revival of religion, in the congregation of Bergen, has been such as to warm the hearts, and excite the gratitude of the pious.

“An unusual attention to the means of grace has been manifested, for three or four years past. Some have been added to the church every communion season, of such as continue to adorn, and warmly support, the cause they have espoused.

“In the months of May, June, and July last, we have every reason to believe, the Holy Spirit was poured down in copious showers, dropping as the rain, distilling as the dew, or as the small rain upon the tender herb, and as the showers upon the grass. It arrested and affected every rank and class of hearers, and afforded a strong hope, that it was the Lord’s work. It has not ceased. It progresses. Let the glory be ascribed to the Lord.

“Although the convictions were deep, and the expressions of sorrow great, in many instances, yet as these were not accompanied with noise and confusion,

a reasonable hope is cherished, that this revival has not been the mere effect of animal feeling, and sympathetic excitement, nor the work of an earthen vessel: but the Lord has been pleased to bless his own institutions, and to make it obvious, that the excellency of the power is not of man, but of God.

“This hope, is also strengthened, by the attention that is paid to family religion; to female, male, and juvenile prayer-meetings; to the monthly concert for prayer; to the ordinances and worship of the sanctuary; and to the support of religious institutions.

“On the 12th of July last, there were added to the Church forty-five members, three of whom were received on certificate; and the whole number of members added, not reported in the last annual statistical report of the Classis of Bergen, is eighty-two.”

For nine years, subsequent to this precious work of God's grace, Mr. C. watched over these precious souls, with those who before and afterwards were welcomed by him, to the fellowship of saints and of the household of faith. He fostered the instrumentalities for their growth in grace—cared for the lambs of the fold, as well as for the sheep, and ever rejoiced in instructing all the flock, and in leading them beside the still waters, and into the green pastures God had provided for them. He proclaimed aloud the cardinal doctrines of the gospel of God, as presented in the Confession of Faith and the Catechisms of the Reformed Dutch Church, prominently holding forth the total depravity of man—his utter inability to repent of sin and turn unto the Lord, until God enabled him—the justification of the soul of man by faith alone, but not for

faith—the meritorious righteousness of Jesus Christ, as God's eternally begotten and only Son, co-equal and co-eternal God with the Father and the Holy Ghost—the eternal sovereignty of God, in his electing love, and the constant performance of good works, as the fruits of faith, exhibited in holy living unto the Lord.

Mr. C. labored to introduce and sustain a well digested system of discipline in the Church, which for many years prior to his settlement, had been greatly needed. In the review of the exercise of that discipline, it is evident that it was both necessary and useful. Several, on whom it had to be exercised, subsequently sought and received restoration to church fellowship, owning freely the salutary influence of the discipline of God's house.

Until within a few years before his death, seldom indeed was any other herald of the cross of Christ heard in this township, except in interchange of pulpits, with brethren of the same precious faith and holy order; but in 1826, his extensive pastoral charge was invaded by one, whom he deemed preaching another gospel. Some defections, to the Armenian ranks occurred. They were comparatively few, who fell from the faith of their first love. Some of them assumed an attitude of defiance, to the counsels and discipline of the Church, yet that very discipline, under God, ultimately availed to their spiritual good.

One very remarkable case of this character was presented, years after this servant of God had gone to his heavenly rest. The individual had, after her defection, removed from the place. Subsequently,

having been under God's blessing brought to repentance, and in heart returned to the faith she had first espoused, had no peace of mind until she made a long and then tedious journey, to seek of the rulers in God's house an opportunity to testify her godly sorrows, and her return, and to crave restoration to the favor of this Church, as she hoped she had returned to God and found favor in his sight. New men were then in office. To the new minister, and to some of the eldership, she was, if not wholly unknown, yet as one out of their remembrance. Her own circumstances had also changed. She had become a wife and a mother. Her husband had become a new creature in Christ Jesus, and she had long felt her soul so burdened, on account of her past offence, by which she had wounded Christ in the house of his friends, that her soul longed to be restored to the fellowship of the Church, on which she had before insultingly turned her back. That was to her, and to the eldership of this Church, a happy day, when this wanderer returned;—a practical exemplification of the beneficial influence of an honest and judicious use of the keys of the kingdom, in Christ's name.

While these defections pained the anxious pastor, we see his fidelity rewarded. The upholding of his hands, and strengthening of his heart, by his eldership, shews they were at the post of duty, and ready to perform it.

Some others of those who were gathered into the fold during the revival, have indeed gone back from God, and walk no more with him. Some have been turned aside to see strange sights, and some have in-

curred the discipline of the Church, for open sin; and yet, even of these, some have been richly blessed, with that very discipline.

A most affecting instance occurred, in which an aged man had been sadly tempted, and led into the sin of intemperance, and had afterwards repeated his transgression. His own soul became burdened thereby. God would not let him rest. He waited not for some accuser to precede him to the council of the Church, but craved an interview with his pastor, and in firm, but tender manner, begged the discipline of the Church, on his own confession of grievous sin. At his own instance, the eldership was summoned; his request granted, because of the criminalty; and then thanking them for their fidelity to him, he begged their fervent and unceasing prayers for his forgiveness from God, and for his reformation and return to Christ. Years rolled away, ere he could venture, afresh, publicly to renew his covenant with God. When passed his four-score years, and having long ceased from the evil, for which he had been dealt with, he came tottering on his staff, to tell of Christ's pardoning love, and afresh to ask permission to set to his seal that God is true. Joyfully was the aged wanderer welcomed back to his place at the table of the Lord.

During the ministry of Mr. Cornelison, the church was, (in 1826), thoroughly repaired, and its interior more comfortably arranged, with a neat and then modern pulpit, and with family pews. The cost of this was about two thousand dollars. The pews were promptly sold, to cover the expense, and brought nearly four thousand dollars. All owners of a single

sitting, or of any number of sittings, in the church as before arranged, were repaid the original valuation.

This servant of Christ continued in the work given him to do, until laid aside by the afflicting hand of God. His health began to decline about the close of the year 1827, and disease gradually wasted him away. On the 20th of March, 1828, he yielded up his spirit to the God who gave it, aged fifty-eight years and nine months. Thus he closed a ministry in this Church, during which he had been permitted to welcome, as hopeful seals to his ministry, two hundred and forty-four persons to communion at the Lord's table on confession of their faith, and twenty-three others, on certificate from sister churches. During the double pastoral charge with English Neighborhood, there were admitted to the communion of that Church, thirty persons on confession, and eleven on certificate. The whole of these admissions, in the two Churches, were two hundred and seventy-four on confession, and thirty-four on certificate—in all three hundred and eight.

The mortal remains of this honored ambassador for Christ, rest in blessed hope, in the family vault, in what is well known in Bergen, as the "Old Grave-Yard," and on the site, as tradition informs us, of the log church, in which the worship of God was for years conducted.

A neat marble wall plate, commemorative of this devoted pastor, is inserted in the wall of the church, not far from the elder's pew; a just tribute of affection for one, who for nearly thirty-five years, went in and out before this people, testifying the gospel of the kingdom. On this tablet is the inscription—

Commemorative
of the
Rev. John Cornelison, A. M.,
who died
March 20th, A. D. 1828,
In the 59th year of his age,
and 35th of his ministry
as Pastor of this Church.

In Life,
Active, amiable, judicious, and pious,
He was useful, respected, and beloved.
In Death,
He triumphed, through faith in Jesus;
As the Eternal God.

“REMEMBER THEM WHO HAVE SPOKEN UNTO YOU
THE WORD OF GOD.” HEB: 13-7.

On the 26th day of May, A. D., 1828, the congregation having been previously notified from the pulpit, duly assembled, to take measures for calling a pastor. The Consistory, having nominated the Rev. Benjamin C. Taylor, then pastor of the Reformed Dutch Church at Acquackanonck, in Essex County, the sense of the congregation was taken, on that nomination, and by a vote of ninety to three, it was approved. On the same day, the Consistory, at a subsequent hour, met and invited the Rev. James V. C. Romeyn, of Hackensack, to meet with them, on the 29th of that month, to moderate the call upon the pastor elect. To give the more general satisfaction, they immediately visited the congregation, to take

their votes, ascertaining thereby, their approval of the stipulations of the call, which were fully confirmed, by a vote of one hundred and sixteen to six.

On the 29th of that month, the call was executed by the Consistory, moderated and signed by Rev. J. V. C. Romeyn, and having been afterwards approved by the Classis of Bergen, it was accepted. On the first Sabbath in July, Mr. Taylor commenced his labors, and on the 24th day of that month, was installed pastor of the Church, by the Rev. James V. C. Romeyn, Peter Stryker, and James G. Ogilvie, as a committee appointed by the Classis. The sermon, by Mr. Ogilvie, was on I. Corinthians, 4: 10. "As poor, yet making many rich."

The charge to the pastor, by Rev. Mr. Romeyn, and that to the people, by Rev. Mr. Stryker, were peculiarly happy, and such as might be expected from those fathers, in the Church both venerable men, and long tried in the services of the pastoral relation.

I shall long remember the emotions experienced when I first rose in the pulpit to address the congregation, as their pastor. The comeliness and neatness of the sanctuary, as to its internal arrangements, (having been but recently remodeled); the appearance of the worshipers in their plain apparel of domestic manufacture; a large number of the females with the ancient black silk bonnet, resembling in shape those worn by nuns or sisters of charity, which, being laid off during the service, showed the neat, plain, and snow white caps, in every part of the house, (only the young females venturing to wear a leghorn or straw). The presence, in almost every pew, of one or more of

those venerable forms, whose hoary heads admonished me of the responsibility I had assumed, prompted the inquiry, how can I presume to teach so many whose age and experience bid me sit at their feet and learn? But remembering the Saviour's promise, "Lo, I am with you," I took courage and said, "I will trust, and not be afraid."

Twenty-nine years have nearly rolled away, since my installation, during which, almost a generation has passed off this stage of action. Of the one hundred and sixty-five families, constituting the congregation at the commencement of that period, only forty-five remain. Several of these have been bereaved of the husband and father. Of the one hundred and ninety-six communicants of that day, only fifty-three survive, and of these, a few do not now reside in this community. Of the entire pastoral charge, I have followed to the grave eight hundred and fifty.

It was not my design to extend the history of this particular Church, to a later date than that of the beginning of my pastorate. A few prominent facts are, however, of such importance, as to induce me to place them on record, as a pastor's memorial, and to meet the wishes of many of my pastoral charge.

While the ministrations of the sanctuary were, for the first half of my ministry, usually well attended, and God raised up witnesses for the truth, there was no special manifestation of the power of the Spirit of God, until the years 1841 and 1842. This Church, notwithstanding new churches were springing up all around her, and to some considerable extent formed of her members, scarcely realised a loss at any period,

so gradual, though constant, were the changes. Occasionally, the number of communicants was somewhat reduced. The vacant places were, however, soon supplied, and then an onward growth succeeded, until we were summoned by the force of circumstances, to meet the exigency which that growth occasioned.

On the 5th of April, 1841, three petitions were presented to the Consistory, signed by thirty-seven persons, nearly all of whom were heads of families, praying for enlarged accommodations in the church, and representing their own destitution, as having no seats for their families.

These petitions having been read, arrangements were made for a meeting of the Great Consistory, which was held on the 19th of April. At that meeting the petitions, with the signatures increased to fifty-six, were read. As the appended names were announced, many a father heard an appeal from one or more of his own sons, saying, "Give us room where we may dwell in the house of the Lord;" and the solemnity which pervaded many, told what anxiety was affecting the bosom. As a measure of prudence, the Great Consistory resolved to adjourn, until the third of May, and extend an invitation to the pew holders at large, to meet with them, and consult on the momentous subject of these petitions. The fact of over fifty families seeking church accommodation, was too big with import to be slighted. The day came which was to settle the question. It was a large meeting. Various proposals, or suggestions, for the enlargement of the existing house, were made, but negatived. At one time, a proposal to build a new and more commo-

dious house, was also negatived, by a small majority, and there was reason to apprehend a sad division. At length, the following resolution was adopted :

“ *Resolved*, That the Consistory of this Church be recommended to cause a plan of a church to be made, and the pews numbered, and estimate what the building will cost, and sell the pews according to said plan, to the highest bidders, before the present building be taken down.”

The vote for the above resolution, was unquestionably that of those who had previously voted not to build. The opponents of the proposition viewed it as an impracticable or unavailing scheme. Nevertheless, the Consistory took the advice—procured the needed plan—and offered the pews for sale. In a few days after the first sale, the adjourned sales swelled the amount to nine thousand nine hundred and five dollars. On the 22d of July, contracts were executed with Messrs. William H. Kirk & Co., and Clark & Van Nest, of Newark, N. J., for the erection of the church.

Arrangements had been made for discontinuing services in the old church, and on Sabbath, the 25th of July, 1841, the last public exercises were rendered in that holy house, in which, for sixty-eight years, God had been worshiped, and on the site of which, successive generations had praised his holy name, for one hundred and sixty-one years.

In the morning service of that memorable Sabbath, the pastor announced his text, Isaiah 54: 2, 3. “Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen

thy cords, and strengthen thy stakes: for thou shalt break forth, on the right hand and on the left; and thy seed shall inherit the Gentiles."

The afternoon discourse was on Psalm 137: 5, 6. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Many anxieties were exercised that day, for the future issues of the work then undertaken; and the remembrance of past joys and sorrows, experienced in that sacred house, affected many. The work was arduous and expensive. Many questioned its expediency—some indulged forebodings of ill. God's providence pointed onward, and confidence in him, blended with holy prayer, and pious activity, could and would avail.

Under the superintendence of an excellent building committee, consisting of Messrs. Jacob D. Van Winkle, Garrit Sip, and Abraham Vreeland, the work was begun on the next day, (26th July). The old sanctuary was demolished in a few days. The stones of it, so precious, were to be re-incorporated in the new edifice, and as fast as needed, were conveyed to the new site, whereon was demolished, at the same time, the first parsonage house, in which the first pastor lived and died.

LAYING OF THE CORNER STONE.

On the 26th day of August, 1841, the corner stone of the new church was laid, with appropriate solemnities, by the Rev. Benjamin C. Taylor, the pastor of



REFORMED DUTCH CHURCH, BERGEN, N. J.

Erected 1841.

the Church. The site is very commanding and beautiful. The edifice, sixty-four feet in width, by eighty-four feet in depth, with a portico of ten feet in front, is of stone, excepting only the front and columns of the portico, which are of brick, coated with stucco. It is surmounted with a cupola of due proportions. The whole, suitably ornamental and convenient. There are one hundred and forty-four pews on the floor, and seventy-eight on the galleries—capable of seating comfortably twelve hundred persons.

On this occasion, about a thousand persons were present, a considerable number of whom were from New York and Newark. Among them was the aged widow of the former pastor, Rev. John Cornelison, and two other mothers in Israel, who were received into the communion of the Church, during the ministry of its first pastor, the Rev. William Jackson, and who had continued in its communion more than half a century.

Two appropriate hymns, written for the occasion, by Mrs. Anna R. Taylor, and an Anthem were sung by the choir. The Rev. Thomas De Witt, D. D., of New York, delivered an address in the Dutch language; and although it was the first public exercise ever attempted by him in that language, it was spoken with entire fluency, was well understood by very many of his auditors, to whom it was particularly gratifying, and was pronounced, by competent judges, very accurate, both in substance and enunciation.

The services were rendered in the following order :
 Prayer, by Rev. John Knox, D. D., of New York.

SINGING—HYMN I.

On God's own mount a Temple stands,
 A House all-glorious in his eyes,
 Eternal, and unmade with hands,
 Which his own presence sanctifies.

There sing the Seraphs—there are bow'd
 The white-rob'd Elders, and the throng
 Of humble worshippers, who crowd
 Those Temple gates, to join their song.

There sits the Lamb—He lights the place,
 His glory radiates the scene ;
 And in the trophies of his grace
 His Father's promis'd gift is seen.

And will He—can He condescend,
 To leave those heights, and dwell with man?
 Prostrate in dust our spirits bend,
 And wonder, at the Gospel plan.

Yet we will plead His promis'd grace,
 And though no worthiness we claim,
 Upon these Stones, and in this place,
 We'll ask Him to record his Name.

Come, dearest Lord, and in this hour,
 The influence of Thy grace impart ;
 Come, in thy Spirit's mighty pow'r,
 And animate with zeal each heart.

Address by Rev. Thomas De Witt, D. D., of New York, in Dutch.

Address and Laying of the Corner Stone, by Rev. B. C. Taylor, the pastor.

SINGING—HYMN II.

In the Eternal Father's name,
 The name of His incarnate Son,
 And the bless'd Spirit—we proclaim
 A House for God is now begun.

Our pious ancestors, who brought
 Their Bibles, and their faith sincere
 From distant climes, with fervour sought
 To fix the Gospel standard here.

They watch'd, toil'd, struggled, to secure
 A Temple, with each sacred rite;
 The doctrines they promulg'd were pure;
 Those doctrines yet this Church unite.

They carv'd the stones, which twice have been
 Cemented in a house of prayer;
 And with them we again begin
 These sanctuary walls to rear.

Their God is ours—and we will strive
 Dependent on assisting grace,
 To build a house, that shall survive
 Our names, our landmarks, and our place.

We will provide abundant room
 For those who seek a dwelling here;
 And may this Church, new strength assume,
 And growing grandeur, year by year.

Bow down in blessing, mighty Lord!
 Guide, guard, and prosper those who build;
 Thy name, Thy presence, here record,
 And let us see the work fulfill'd.

Oh, grant Thy favor! On this Stone
 Let a firm, beauteous, fabric rise;
 A Temple which thy love shall own
 As a great Nurs'ry for the skies.

Prayer by Rev. Philip Duryee, D. D., of English Neighborhood, N. J.

Anthem.

Benediction by Rev. Samuel A. Van Vranken, D. D., of New York.

Under the Corner Stone was deposited a box, suitably enclosed and containing—

A metallic plate, on which is engraved the dates of the organization, and erection, of the three church edifices built by this congregation; the names of the several pastors, with the periods of their ministry; the Consistory; building committee, and builders. A copy of the Psalms and Hymns; the Constitution, Canons, Confession of Faith, Liturgy, and Catechism of the Reformed Dutch Church. Minutes of the General Synod for 1841.

Catalogue of the Officers and Alumni of Rutgers College for 1840. History of the Theological Seminary of the Reformed Dutch Church. A printed sermon of the Rev. John Cornelison, a former pastor of this Church. Annual report of the American Bible Society, American Tract Society, and American Sunday School Union, for 1841. *Christian Intelligencer* of March 7th, 1835, containing a history of this Church. *Jersey City Advertiser*, and *Hudson Republican*, of August 10th, 1841, containing an account of the taking down of the old, and commencement of the new church now erecting. Two discourses, delivered on the last Sabbath of worship in the old church, July 25, 1841. The addresses now delivered, and the hymns prepared for, and sung on this occasion. A translation of an original certificate of moral and religious character of one of the first settlers in this place, as given by the burgomasters of the

city of Wagening, in Holland, dated November 27, 1660.

A small box, containing a number of *Sea Want*, or wampum beads, formerly used in the collections of this Church—being sold at given rates by the deacons, and deposited in the collection bags by the purchasers and their families. The several numbers of the *Christian Intelligencer*, for August, 1841. A lithographed print of the church recently taken down.

The following is the address of the Rev. Mr. Taylor on the occasion:—

Christian Friends and Fellow-Citizens—

The circumstances of our assembling on this spot to-day, are peculiar, interesting, and solemn. We have met together to deposite the corner stone of an edifice, not for ordinary use. It is to be a House for God. “But will God indeed dwell on the earth? Behold, O Lord, the heaven, and heaven of heavens cannot contain thee—how much less this house that we build!!” What condescension is this? The great Jehovah deigns to grace even earthly temples with his presence, and in them to dispense the blessings of his love. Blessings appertaining to every human relation, and the influence of which will be known by future generations—and not unknown in eternity. The building here to be reared, is to be the place of devout, holy worship—the seats herein to be constructed, those in which we, with our children and children’s children, are to sit at Jesus feet, to be taught of him, that we may become wise unto salvation—and under his teachings, be made meet for the worship of our God and Saviour, in his upper sanctuary of glory.

The character of the worship to be rendered here will, we trust, ever be in strict accord with the doctrines, government, and usages of the Reformed Protestant Dutch Church in the United States of North

America. The very doctrines, as we firmly believe, of the sacred Scriptures, which are able to make wise unto eternal life—and the form of government, scriptural, efficient, yet mild; and when administered with fidelity, tending directly to the observance and preservation of good order, purity of doctrine and conduct, and in happy unison with the principles and feelings of our beloved country.

The pious ancestors of the present congregation, early cultivated the religion of their fathers, and brought with them from Holland their Bibles, and their moral and religious certificates of character. They obtained grants and patents for land, between the years 1638 and 1640. And as the Mother Church in this country was located in the city of New York, having been erected in 1642, in the fort near the Battery, the great probability is, that there, until the year 1664, they joined in the worship of God.

I am credibly informed that a record exists, in the Dutch language, in the office of the Secretary of State of the state of New York, in which the then Governor of that Province reported to the States General of Holland, that the inhabitants of Bergen, in the colony of New Jersey, had consented to be taxed, for the building of a house of worship—this document is dated A. D., 1663. In 1664, the registers of the Church commence; and not until 1680 was the first edifice for holy worship reared in the township of Bergen. From that date, where now lie yonder ruins, successive generations worshiped in the two churches which there have stood; the one until A. D., 1773, the other from that date until the 25th of July last.

In imitation of the examples of our fathers, we have undertaken the present enterprise, demanded by our increased population, and the growing necessities of this community.

It is a pleasant reflection, that although the site is changed, this newly chosen spot for a house of the

Lord, is that on which, for a long ministerial life-time, the first pastor of this Church resided; and from whence his spirit, released from its tabernacle of clay, took its flight to the temple of God on high. It is also a part of the original grant of land, confirmed by Lord Philip Cartaret, in the year 1668.

If we contemplate the influence of religious institutions, especially those founded by the adorable Head of the Church, the Sabbath, the ministry of reconciliation, and the sanctuary worship, we see blessings abounding, all proclaiming the majesty, wisdom, and love of God to man.

From these institutions issue streams to gladden the city of God. Who can sum up the grand results of primary movements in these holy institutions? Little did they who laid the foundations of the first church in this place, anticipate the demolition of the structure they built for God—nor was expectation of the results, as seen this day, cherished by those who so strongly cemented the stones in the temple now razed to the ground. But they left us an example worthy of imitation. They loved the memory of their fathers, and delighted to look upon the work of their hands—yet they loved Zion, and Zion's God, and Zion's children; and when the cry was heard, "Give us room that we may dwell," they answered that cry. And, to add to the strength of the things that remained, they strengthened their hands—they brake and gathered, and carved and laid fresh stones in firm cement, with those their fathers laid,—we now bring these stones again, and here will bind them, with increased numbers, for another house for God, and thus prove that thy servants, O Lord, remember Zion, take pleasure in her stones, and favor the dust thereof.

But what mighty moral results attend the ministration of the gospel of Jesus Christ! Principles inculcated, habits formed, and character given to man for successive generations. And then in the sway of gos-

pel truth, the destiny of immortal souls controlled for time and eternity.

How highly exalted, then, has this community been, in point of privilege! Should not our improvement bear some proportion to our advantage and our accountability?

Our location, the fertility of our soil, the bounties with which Providence has enriched us, and our accumulated gospel mercies, proclaim this to be a hill which God desireth to dwell in! Yea, dwell thou in it, O Lord, forever. For we have seen thy goings, O God, even the goings of my God, my king, in the sanctuary. And thy God, O Zion, hath commanded thy strength. (Ps. lxxviii).

But with all our advantages, we are exposed to the corrupting and demoralizing influences always concentrated in great cities and populous towns. The temptations to our rising race to seek their pleasure, amid the seductions of yonder City, are not small. And whatever facilitates the observance of the sacred services of the sanctuary, and invites to the sanctification of the Sabbath, and urges the force of gospel truth, will serve measurably to suppress vice, promote virtue, and advance holiness.

Thus we view the enterprise in which we are engaged, as calculated to exert a sanctifying influence on this community.

Here, then, *fathers and mothers in Israel*, we join with you in fervent prayers, that restraining, instructing, comforting and sanctifying energies may be felt. Here we are cheered by your presence and co-operation, for if we pause and ask, "Our fathers, where are they; and the prophets, the ministers of reconciliation, who once broke unto you the bread of life, do they live forever?" our minds are filled with affectionate remembrance of the labors of a *Jackson* and a *Cornelison*; and with solicitude, as we are reminded of you. The places which now know you, will soon

know you no more forever. May your sun go down in peace, and your offspring realize that among your legacies, not the least in value, will be your good, your Christian name; your precious memorial in Jerusalem.

And while we who now occupy the ranks of middle life, look with holy interest on these aged fathers, as a remnant of the generations that were, this labor of our hands, this expenditure of our means, will not be in vain. It is a willing offering unto the Lord, for our own and our children's children. And while we enlarge the place of our tent, and stretch forth the curtain of this habitation of the Lord, let us "*spare not*," but trust the promise, as our father's trusted it, "that Zion should break forth on the right hand and on the left, and her seed shall inherit the Gentiles." "For lo, the little one hath become a thousand, and a small one a strong people." "And yet greater things are in store, for the people who yet shall be created here shall praise the Lord, shall declare his name in Zion, and his praise in Jerusalem."

Look then around you this day, on these your offspring;—each one is an immortal being—an heir of heaven, or an heir of hell. How deep the interest we have in them! Shall they rise to glory, or sink down to woe? To open to these youthful minds the principles of truth—to aid in the formation of their characters, and in holy reference to their final destiny, we have said one to another, "Let us rise up and build," and on the corner stone now to be laid, may there rise an edifice, which shall be graced with the presence of Him who of old shone forth between the cherubims; and may the light of his countenance be lifted upon every worshiper.

Beholding as we do these endeared children, brought here to witness this solemnity, we ask them also to look upon the scene with interest, while we, their parents, urge their happiness and eternal well-being,

as strong motives to the sacred work. Children, we build this house for God, that you may herein receive his favors, rejoice in his grace, and share in his great salvation.

It is intended that this edifice shall be substantial, convenient, and to a proper degree ornamental. It will then correspond with the character, spirit, and present feeling of this community. May the work advance with harmony, love, zeal, and as becomes a work for God, and by his servants.

We had begun to build for God, we had betaken ourselves, for our public worship, to the Academy, as the only building in which any considerable number could be seated, and there, early in the fall, God proved to us, that he was about to build us up a spiritual house. At the communion season in October, there was no increase of those professedly on the Lord's side; but an individual previously unconcerned about his everlasting welfare, was deeply convicted of sin, and subsequently, after intense mental and heartfelt anguish, was permitted to rejoice in hope of having passed from death unto life. From that day onward, for more than a year, we could say with emphasis, "the day-spring from on high hath visited us." Meetings for prayer were largely attended. The presence and power of the Spirit of God were felt. About the middle of January, (1842), the solemn cry was heard, "What must I do to be saved?" Numerous calls were made upon the pastor, and the great question was pressed. Many remembered God, and were troubled. In pastoral visitation, passing from house to house, accompanied by the eldership, speaking of the things of salvation, and praying with and for the

families visited, the pastor found not only a cordial welcome, but that they were waiting for him. Some were thoughtful. Many were burdened with their sins, and some entertained hope of having arisen to newness of life. Further opportunities became necessary for conversation with anxious and inquiring souls, and special meetings, for this purpose, were held at the parsonage. At the first, *ten persons* attended; at the second *seventeen*; at the third *twenty-eight*; and at the fourth *thirty-three*. The character of their exercises was various, but the deep pervading feeling was, that of fearful guilt before God, and a sense of utter unworthiness.

The work of rearing the outer temple, had by this time so far progressed, that on the third Sabbath in March, the lecture room in the basement of the house was ready for occupancy, and with gladness we entered it. On the next Sabbath, the communion season had returned, and *forty-seven* persons were added unto Christ's professed followers, on confession of their faith, of whom twenty were men—most of them heads of families.

The gracious influences of the Spirit continued. The hearts of the people were alive to the interests of their own souls, and to the welfare of Zion. The divine word was armed with power from on high, and God in Christ was precious. Our lecture room became too straight for us, and we longed for the spacious apartment in the house of the Lord to be opened for our reception. God rendered the needed strength and health to the numerous workmen, and in due season our desire was gratified.

THE DEDICATION.

On Thursday, July 14th, 1842, the congregation assembled in the church, and precisely at three o'clock P. M., the services commenced.

The order of exercises was as follows :

Invocation of the divine presence, by Rev. Edward H. May, of New York.

Reading of a part of the 6th chapter of the second book of Chronicles, by Rev. Nicholas I. Marsellus, of New York.

SINGING—HYMN I.

Oh Thou, to whom, in ancient days,
The morning stars together sang,
Responsive to whose glowing praise
Glad shoutings through creation rang.

Thee we adore!—and as we rise
On Faith's broad pinions, to thy throne,
Thy train, thy Temple, in the skies,
We ask, Will God our offering own?

Will He approvingly behold
The place we've builded for his feet?—
Devotion burns, and Faith grows bold,
While we thy entrance, Lord, entreat.

Come, Father, come, we long to see
Thyself, thy Son, thy Spirit here.
Let this thy rest from henceforth be;
Oh, enter, dwell and bless us here.

Inscribe salvation on these walls,
Upon these gates, enduring praise,
And when for succour *Zion* calls,
Oh, prosper her in all her ways.

Let all her pray'rs as incense rise,
 Her priests, her ministers appear
 Girded with Truth,—with full supplies
 Of holy unction, year by year.

Thou hast our Shield, our Helper been
 Until the topmost stone was laid,
 And at thy glorious ent'ring in,
 Let homage from each heart be paid.

Prayer by Rev. John Garretson, of Belleville, N. J.

Sermon by the pastor, founded on Isaiah 7: 8. "*I will glorify the house of my glory. Who are these that fly as a cloud and as the doves to their windows?*"

Dedicatory prayer by the pastor.

SINGING—HYMN II.

Hosannah! Let the chorus swell,
 The echo long resound;
 Again in holy courts we dwell,
 In God's own house are found.

Tis done!—We've consecrated now
 This building to His fear;
 And we, adoring, humbly bow,
 Believing God is here.

Here with his Son, his Spirit too,
 To reign, and rule, and bless,
 His cov'nant mercies to renew,
 And give his word success.

We wept to see our Temple razed,
 Our father's house destroyed;
 But now, each stone in order plac'd,
 Again may be enjoy'd.

Here we may meet to praise and pray,
 To feast on food divine ;
 Here Zion's glory, day by day,
 May more resplendent shine.

Come, waiting souls, your wants and woes,
 To this fresh altar bring ;
 No sympathy so freely flows,
 As that of Christ your King.

The widow's and the orphan's sighs,
 The prayers of youth and age ;
 The contrite sinner's wrestling cries,
 His tenderness engage.

Oh, wond'rous grace ! its rich displays
 O'erwhelm our feeble sense ;
 Yet we will trust, and love and praise,
 And draw our comforts thence.

Special addresses by the pastor to the Consistory, building committee, builders, ladies, and the congregation, in which he congratulated the Consistory—those in office when the building was commenced, as well as those who had been newly elected and ordained—upon the successful issue of their arduous undertaking; expressing his special gratitude, as well as that of the congregation, to those of them who had constituted the building committee, for the indefatigable and faithful discharge of their important trust. Allusion was made to the blessing they had already received from the Lord. Whilst they were building for God, he was building them up a spiritual house—several of their children having, in the meanwhile, been hopefully converted.

To the contractors, who as well as the Consistory

rose upon being addressed, he had also a few words to offer—reminding them of their special indebtedness to the Lord for their preservation. Not one of them had sickened; not one of them had been injured during the progress of the work. It was his pleasure to announce to them, they had rendered entire satisfaction, and to read several commendatory resolutions furnished him by the Consistory.

The ladies of the congregation were deservedly commended, to whom they were indebted for the entire furniture of the church—the carpeting both of the aisles and galleries—the dressing of the pulpit, and for the communion vessels.

Towards the youth of the congregation the pastor expressed himself as, possessed of no ordinary feelings on the auspicious occasion. A short time since they had asked, not for a worldly inheritance, but for seats in the church of their fathers. The Lord had provided them room. They could now be well accommodated. And what was more, a number of them had become savingly acquainted with their Redeemer.

The aged—the fathers and mothers—were in the last place affectionately greeted, and invited to mark all the kind and gracious dealings of the Lord towards them and their children, and their children's children.

Prayer by Rev. Thomas Vermilye, D. D., of New York.

Anthem by the choir.

Benediction by Rev. Ira C. Boice, of Bergen Neck, New Jersey.

The church was thronged. Solemnity prevailed, and joy abounded. In addition to the clergy who shared in the exercises, we enjoyed the presence, and hearty congratulations of Rev. Thomas De Witt, D. D., William C. Brownlee, D. D., James B. Hardenbergh, D. D., and Isaac S. Demund, of New York, Ransford Wells, of Newark, N. J., William R. Bogardus, of Acquackanonck, N. J., John L. Chapman, of Clintonville, N. J., Matthias Lusk, of Jersey City, and James Stuart, of Warwick, N. Y.

On the day following the dedication, the unsold pews were offered for sale, and the amount sold for, largely increased.

On the ensuing Sabbath, the Lord's Supper was administered, on which most interesting occasion, the pastor was aided by the Rev. John Knox, D. D., of New York, who preached a most impressive discourse, on Hebrews 11: 28. "Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them."

On this season of hallowed association, twenty-five more persons put on Christ, by a confession of their faith, and were added unto the Lord, in the communion of his Church. This was the crowning glory of the house. It was a day of the right hand of the Most High. And we entered his holy house with "shoutings of grace, grace unto it."

For months afterwards, the truth was prevailing in the hearts of the people, and many were they, who referred to this season of God's love and grace, as that of their espousals to Christ. The whole number of the subjects of this blessed work, who united in holy

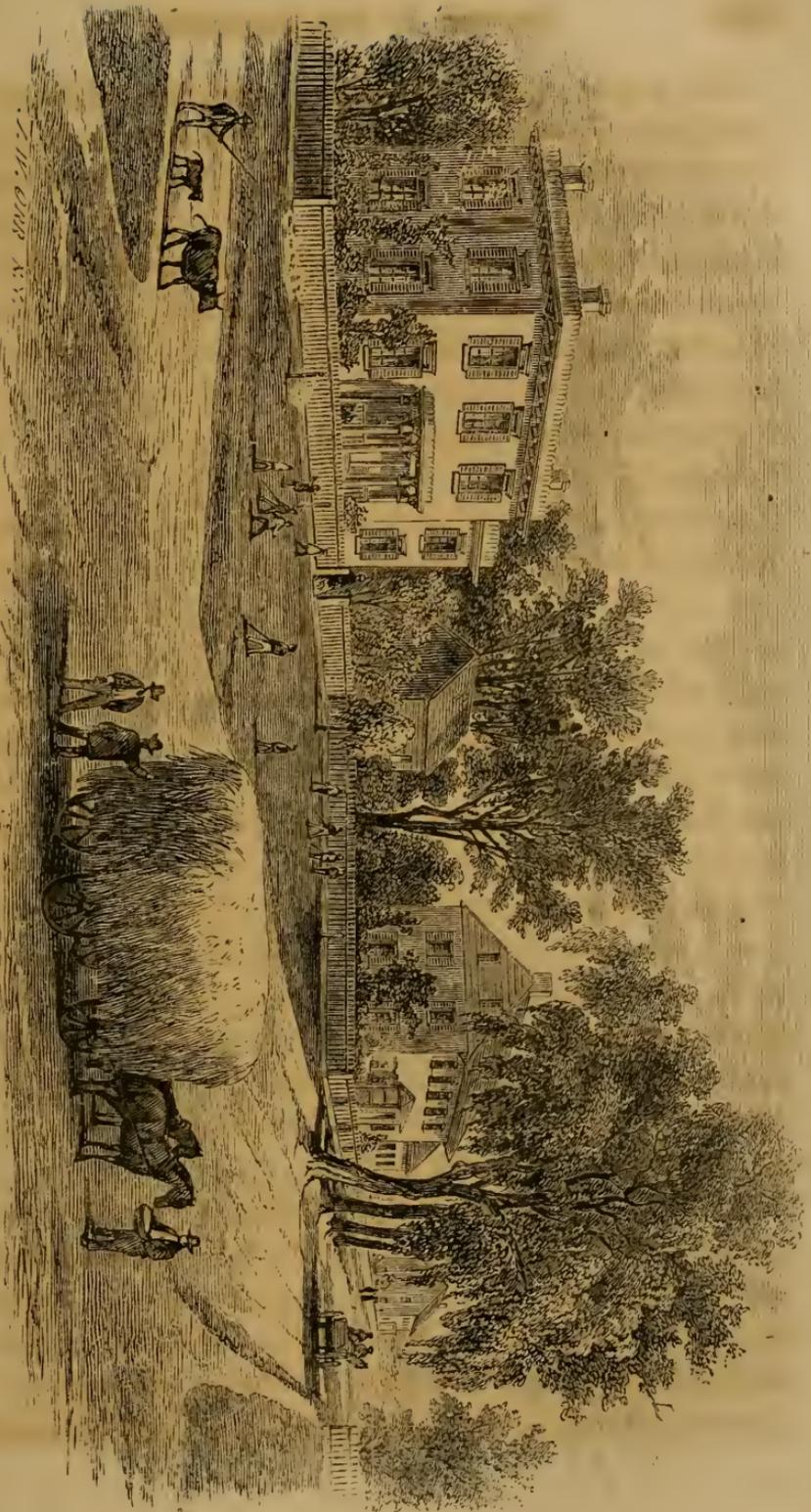
fellowship with the Church, was *eighty-nine*. Many of them, of the number who signed the original petitions, for room wherein to dwell in the house of the Lord.

What a fulfillment of the word of the Lord, from which they were addressed, in the services of the morning of the last Sabbath's worship in the old church? *Zion had enlarged* the place of her tent, and stretched forth the curtains of her habitation; spared not—lengthened her cords, and strengthened her stakes, and was breaking forth on the right hand and on the left, and her seed was inheriting the Gentiles.

Although the new sanctuary had been entered, and we rejoiced in its occupancy, there remained to be done a considerable amount of work around it. It was not until the 26th of November, 1842, that the Consistory could present to the congregation, a detailed statement of the erection of the house, and its various appurtenances. On that day, a full presentation was made, of the labors of the Consistory, and of the building and finance committees. The entire cost of the edifice, and its various fixtures, exclusive of the furniture, was fifteen thousand four hundred and sixty-seven dollars and four cents. To this was added the original valuation of pews in the old church, refunded by credits to the owners, on their purchase of pews in the new house, to the full amount of three thousand eight hundred and eighty-eight dollars. Towards the erection of the house, the Consistory appropriated two thousand dollars, which was an excess, realised in 1826, on sales of pews in the old church, after extensive alterations and repairs had been paid for.

It was ascertained by the finance committee, that after all payments should be made, for pews sold, and the applying of the grant of the Consistory, about three thousand dollars would be needed to entirely liquidate the indebtedness. An effort was made at once, to reduce the debt by subscriptions, and considering that many were yet paying in the purchase money for their pews, the amount subscribed was liberal, being eleven hundred and eighty-one dollars. In 1844, another subscription amounted to six hundred and fourteen dollars; and in 1846, a final and successful effort was made, to the amount of eleven hundred and thirty-three dollars. In 1850, the finance committee, of which from the very commencement the pastor had been the chairman, made their final report, announcing the entire payment of the whole cost of the edifice and its fixtures. The thanks of the congregation were expressed, in their recorded resolution, to the chairman and members of the committee, and a substantial acknowledgement made to the chairman, for having kept all the accounts of the committee, and a separate account with each pew-holder. His joy was not small, when this load of care was removed, and which he never could have consented to bear, had it not been so pressed upon him by the Consistory, that he could not refuse.

In 1851, a movement was begun in the matter of erecting a new parsonage house, the old one showing evident signs of decay. A subscription was opened, and after more than one thousand dollars had been secured, arrangements were made in the early part of 1852, for the erection of the house. It is pleasantly



L. W. Child N. Y.

PARSONAGES OF REFORMED DUTCH CHURCH, BERGEN, N. J.

Residence of Rev. B. C. TAYLOR, from 1852.

Residence of Rev. J. CORNELIUS, from 1795 to 1818,
and of Rev. B. C. TAYLOR, from 1828 to 1852.

located, fronting on the public square, a few feet South of the former house. A wing was added to this new structure, rendering it now quite convenient and comfortable, and a pleasant domicile for a pastor's family. The entire cost of the house, with its well and other fixtures, was three thousand nine hundred and forty-four dollars and eighty cents. The subscriptions received towards its erection, amount to fourteen hundred and two dollars.

It will thus be perceived, that this congregation have successively reared three substantial stone churches—had only three pastors, and have owned three parsonage houses.

The subsequent history in this volume, will show that at least seven new Reformed Dutch Churches have been constituted, in whole or in part, from the people of the congregation of Bergen, while this mother of churches is stronger in numbers—in influence—in liberality and usefulness, than ever. Verily “there is that scattereth and yet increaseth.”*

During the ministry of the present pastor, the communion of this Church has been greatly enlarged, notwithstanding the large number dismissed to constitute or strengthen the new churches around her.

Three hundred and twenty-eight persons have been admitted on confession of faith, and one hundred and sixty-two on certificate—four hundred and ninety in all, up to the 1st of July, 1856, when there were in her communion three hundred and thirty-seven com-

* On the 24th of October, 1856, twenty-one communicants of this Church, all of whom, save one, had been received into the Reformed Dutch Church of Bergen on certificate, were dismissed to constitute a Presbyterian Church, (N. S.)

municants. The congregation then numbered three hundred families, and the annual contributions for religious and benevolent purposes, other than the current expenses for the maintenance of the worship and ordinances of God's house, amounted to about twelve hundred dollars. The funded capital of the Church is nearly fourteen thousand dollars, the interest of which is applied to the support of the pastor.

Until 1842, the business of the Church was conducted without a treasurer, by the annual appointment of a person to keep the chest, and another to keep the key. The Consistory meetings being held at the house of the former, and in the presence of the Consistory the chest was opened by the keeper of the key. The books were taken out, the entries made, and the chest closed at the close of the meeting. The worship and ordinances of the Church are largely attended. She has ever maintained a good reputation for peace and order—no schism has ever distracted her, during her existence of one hundred and ninety-three years. She has aided nearly all the newly constituted churches within the Classis of Bergen, by the voluntary subscriptions of her people to the erection of their churches, and to the purchase or building their parsonages. She has for years supported one missionary in the West, at a cost of three hundred dollars per annum. Her Bible Society was formed in 1816, only about two or three months after the organization of the American Bible Society, and continues to send abroad the word of God. The sanctuary doors are open continually to welcome all who desire to worship within its sacred walls—over its portals

are inscription stones ever reminding the worshipers of the origin of this Church and of her prayer, "The Lord our God be with us as he was with our fathers. Let him not leave us nor forsake us." May that prayer be constantly answered, and God shall, by succeeding generations, be glorified in these sacred courts.

THE VOORLESERS, OR CHOIRISTERS AND CLERKS.

As in the early history of this Church, this officer was of so great importance, and to him belonged so large a share of the sanctuary duty; and as by him, the Registers of Baptisms, Communicants, Marriages, Deaths, and Burials, were kept for so long a period, it is proper to record their names as far as we have ascertained them. It must, however, be stated, that in consequence of the keeping of the records in many of the churches, in a very negligent manner, by the Voorleser, and after abuses had crept in, the Classis of Hackensack adopted a resolution in May, 1788, requiring the record of the names of the baptized, to be made by the Voorleser, and those of the communicants, to be recorded by the minister and Consistories. In the Church of Bergen, the Voorleser kept all these records until 1809, and in the Dutch language.

The name of this officer

From 1664 to 1707, cannot be ascertained, but the record is evidently in the same handwriting for this long period of fifty-seven years.

From 1707 to 1736, the Voorleser was Adrian Ver-
Meulen.

1736 to 1761, Isaac P. Van Benthuyzen.

1761 to 1789, Abraham Sickles.

1789 to 1809, John Collard.

After the removal of Mr. John Collard from Bergen, the duties of the Voorleser were somewhat modified. The singing in the Dutch language was discontinued, even when the pulpit services were rendered in that tongue, and the only record entrusted to this officer was that of deaths and burials, it having long been part of his duty to superintend the funeral arrangements, and keep the charge of the grave-yards of the congregation.

From 1810 to 1842—The chorister was Jacob A. Van Winkle, with an interval of only one year, under special circumstances, viz: from 1827 to 1828, during which time William H. Kirby, officiated.

1842 to 1844, Isaac C. Harrison.

1844 to 1845, Jacob Brinkerhoff and H. W. Quackenbush.

1845 to 1846, Richard Prior.

1846 to 1847, R. R. Gilbert.

1847 to 1856, John Mandeville, with the exception of a few months, during which Henry Carpenter, served. Mr. Mandeville is yet in that service.

Since 1842, the duties of this officer, as far as regards funerals, have been discharged by the sexton of the church.

There are three grave-yards owned by the Church. The one opposite the church premises, having been

purchased in 1831. In the two old yards, rest the ashes of the Newkirks, Tuers, Van Hornes, Van Winkles, Van Wagenens, Van Reypens, Van Vorsts, Cadmuses, Sickles, Priors, Kuypers, Vreelands, Sips, and Diedrixs, the descendants of the original settlers. The new yard is divided into family lots, all of which have been sold to be used exclusively for the burial of the dead.

The pastoral register of this Church is :

William Jackson, installed 1757, emeritus 1789, died 1813.

John Cornelison, installed 1793, died 1828.

Benjamin C. Taylor, " 1828.

History of the Churches of Hackensack and Schraalenbergh.



THE records of these Churches show, that in the year A. D., 1686, the Rev. Peter Taschemaker organised the Church at Hackensack, and when thus by him gathered together, there were thirty-three communicants. In the same year, he was present at the meeting of the Elders, on the 29th of July, when six more were added to the Church, and he continued from time to time, as opportunity would permit, to visit this people, and dispense to them the holy Supper, until sometime in 1689. This service must have been at no small inconvenience and labor. He had been settled at New Amstel, (now New Castle), on the South or Delaware River, and sore difficulties having arisen, producing great collision of feeling, he had left that people, and become the pastor of the Reformed Dutch Church at Schenectady, and was serving that congregation at the time of the terrible disaster in that place, on the 8th day of February, A. D.,

1690, when in the dead of winter, and at night, the Indians who had been meditating an attack, at last fell on the defenceless place, and destroyed it by fire and tomahawk. The venerable Taschemaker, his wife and two colored servants, were cruelly murdered by the savages. He fell in the midst of his pious flock, a martyred victim. Many of his people also, were massacred before they could stand on the defensive, or escape from the crafty and ferocious enemy.*

In love he journeyed amid the perils of those days, to minister unto this flock, and doubtless took a lively interest in every measure to promote their welfare, and to secure to them the privileges of the sanctuary.

The Rev. Rudolphus Van Varick, on one occasion, October, 1689, preached for, and administered the holy Supper to this people.

These services might seem, in modern times, scarce worth the recital; but when the scanty opportunities of hearing the word of God, from the lips of the living teacher, are remembered, and that very few could speak the gospel of God in the Dutch tongue, we must see, that they were to those who enjoyed them, emphatically blessings of the right hand of the Most High.

It is true, that when no minister could be present to speak in Christ's name, this Church, as others of the same faith and order, had a faithful Voorleser to lead their devotions in singing and prayer, and reading a sermon from some sound Dutch author. How

* See Magazine of Ref. Dutch Church, vol. 2, p. 323.

well the people of Hackensack appreciated their Voorleser, the sequel will show.

It is said, that for the first ten years of their existence as a Church, they worshiped in a building standing a short distance South of the present Southerly limit of the village. But as yet, it does not appear that any church had been built.

Among the early settlers from Holland, on the margin of the Hackensack and Passaic Rivers, was Guillaume Bertholf. He came in the capacity of Catechizer, Voorleser and Schoolmaster. With such acceptance and usefulness did he discharge his trust, that the people became very desirous that he should become their minister, and at the expense of the congregation, he went to Holland in 1693. The following extract from the minutes of the Classis of Middleburg, (translated by Dr. T. De Witt), and furnished by Professor Budding, of Delft, are full of interest, as they show the mode of such proceedings in the fatherland, as harmonizing with those handed down and still existing among us. The name of Bertholf is still found among us, and it is said that, having a large family of children, his posterity, in various ramifications, is quite extensive.

*Classis in Ordinary Session held in Flushing,
September 2, 1693.*

Lemma or Article 9. Guillaume Bertholf, at present Voorleser in the congregation of two towns in New-Netherlands, presented a memorial signed by

many members of the congregation, requesting that they might preserve him as their ordinary minister and pastor. It was resolved that the subject should be acted on to-morrow.

In Session, September 3, 1693.

Article 5. Guillaume Bertholf, mentioned under Article 9 in yesterday's session, appeared and presented his petition in the name of the church and congregation in New-Netherlands. The Classis, taking into consideration the anxious desire of the church there for the stated ministry of the word and ordinances, and their peculiar attachment to the person of Mr. Bertholf, and being unwilling to interpose any hindrance, deem it proper to admit him to a proof of his gifts and qualifications. The examination to be conducted by the President, and to be held fourteen days hence.

Classis Extraordinary, held at Middleburg, September 16, 1693.

Article 8. Guillaume Bertholf, according to article 5 of the classis 3d of September, having delivered his discourse on Matthew xi. 28, gave such satisfaction that he was admitted to his full examination, and in this examination he exhibited such proofs of his qualifications that the Classis granted the request of the Churches of Hackensack and Aquackenonk to obtain him as their stated minister and pastor, and consequently approved the call which they have made upon him. The Classis then unanimously resolved to ordain him to the work of the ministry by the laying on of hands, and to install him in the pastoral charge of the churches by which he is called. The Classis proceeded to this service, when a sermon was preached by the adessor, Dominus Hugo Futs, and the form

of ordinary read by the President, Dom. Abraham Duyvelaer. The ordination by the laying on of hands then took place, when the ordained brother was declared to be invested with the pastoral care of the above named churches, to be ruled according to the order of our Church. He then, with this view, signed the usual formula.

In 1694, he returned in safety to America, and entered on the discharge of his pastoral duty, welcomed by his people who knew him so well, and esteemed him so highly. He thus was the first regularly installed pastor of the Reformed Dutch Church in New Jersey. It will be observed that in the calling of Mr. B., the Church at Acquackanonck, Essex County, united.

In 1696, this servant of God and his happy people brought together the wood and the stone, and reared their sanctuary for God.

William Day, and John Stage, were the master builders, and, as in the case of the Bergen Church, Mr. Day, who had rendered the like substantial service in 1680, was afresh occupied in the rearing of the outer temple. In the wall of the church, over its entrance-way, was the inscription on stone, in rude indented letters :—

WILIAM : DAY
 JOHN STAGE
 ANNO 1696.

The fathers in this Israel rejoiced to have the initials of their names indented in stones; precious stones to them, for a memorial. In all the changes of the material house for God, they have been preserved, and may be seen and read of all who look upon the Easterly wall of the present sanctuary.

The site of this house was that on which the present building stands—a most delightful location, convenient of access, in the Southern part of this village, which for its neatness and beauty, attracts the attention of the stranger. It is immediately opposite to the County Court House, and having on its Westerly side the spacious public square. On that spot, where the foundation stone of the church was first laid in this village, has the worship of God been maintained, by successive generations, for one hundred and sixty years.

The deed of conveyance for this elegant site, is from Mr. John Berry, under date of 20th April, 1696; and the simple consideration is “that the inhabitants of Hackensack, New Barbadoes, and Acquackanonck, are intended to build a church on the land now in possession of Antony Antonyson, he therefore releases, renounces, and acquits all claims, interest, and demands whatsoever, he had thereto, or might pretend to have, unto *one Morgan* of ye said land, for accommodation of ye said church.”

Again, under date of 23d March, 1712, he gives another, but more specific deed of quit claim, specifying the boundaries minutely according to English measure, containing two and three-quarters acres—absolutely giving and granting the said land, without

any manner of condition, solely for "the consideration of love and good will towards his loving friends and neighbors of said townships of Hackensack, New Barbadoes, and Hackquackenong."

Mr. Bertholf had many seals to his ministry. In this Church he admitted to communion, two hundred and forty-two persons on confession of their faith, and twenty-six on certificate from other churches. He also had witnesses to the power of his ministry at Acquackanonck, and for thirty years, at stated times, administered the Lord's Supper at Tappan. It is well said of him by another, "He was in possession of a mild and placid eloquence, which persuaded by its gentleness, and attracted by the sweetness which it distilled, and the holy savor of piety which it diffused around. He was of the evangelical part of the ministry of his day, and promoted the independence of the Church, of foreign control."

His labors terminated in 1724. The precise date of his death we have not ascertained. His end was peace. "He was not—for God took him." Mr. Bertholf organized the Church at Raritan about the beginning of the last century, (1700), and introduced Rev. Theodorus J. Frelinghuysen into his pastoral office there, in 1720. He also organized the Church at Philip's Manor, (now Tarrytown), towards the close of the seventeenth century, (about 1697), and afterwards occasionally came and ministered there.

With the death of Mr. Bertholf, the connection between the Churches of Hackensack and Acquackanonck terminated. The Rev. Henry Coens succeeded him in the latter, and the Rev. Reinhart Errickson,

from Holland, in the former charge. These gentlemen appear to have maintained very kind and pleasant relations to each other. Mr. Errickson became pastor of the Church at Hackensack, in 1725, and from his own record, it appears that he was united in marriage, by Rev. Henry Coens, of Acquackanonck, to Maria Provoost, on 22d of May, 1726; and he designates himself in that record, as "Minister of New Barbadoes, Schraalenbergh, and Paramus." And in turn, on the 1st of September of the same year, Mr. Coens was, by Mr. Errickson, united in marriage to Belina Provoost. This record establishes the fact of Mr. Errickson's having the pastoral care, at this early day, of the Churches of Hackensack and Schraalenbergh.

In the year 1724, as nearly as can be ascertained, the Church at Schraalenbergh was organized, and its history is for a long time identified with that of Hackensack. The first church was erected there in 1725. From that time until 1728, the Rev. Mr. Errickson evidently was pastor of both Churches; but whether any Church existed at Paramus, at that early day, is not ascertained.

At Hackensack he received into the communion of the Church, during his ministry, fifty persons on confession of their faith, and sixteen on certificate. What the additions to the communion at Schraalenbergh were, the author is not advised.

In 1728, Mr. Errickson resigned the pastoral charge of these Churches, and accepted a call* from the Re-

* See Magazine of Reformed Dutch Church, vol. 2, p. 329.

formed Dutch Church at Schenectady, where his labors were succeeded by constant and growing accession of communicants, until 1736, when he removed to Freehold, as appears in the *naame Register der Predikanten for 1758*.* He was present at the formation of the Cœtus, April 27th, 1738, and again in 1747, when the ratification of the Plan of Union, by the Synod of North Holland, was acted on in New York.

Immediately after Mr. Errickson's relinquishment of the charge of the Hackensack Church, the congregation entered into arrangements for re-building their church. The first house was demolished, and its stones re-incorporated in a more commodious one. From the date of Mr. Errickson's removal, that faithful and ever vigilant man of God, the Rev. Gualtherus Dubois, of New York, watched over this people, now without an under-shepherd; and while erecting their new church, and until 1730, repeatedly visited this flock, and dispensed unto them the holy ordinances of God's house. While they were building for God, God was increasing them with men like a flock. Thus, for more than two years, favored with only occasional preaching and the ordinances, under the simple, yet beautiful services in the use of the Liturgy, and the ever punctual attendance of the Voorleser, the divine favor was manifested; and during this period the heart of Mr. Dubois, as well as that of this Church, was cheered with accessions to their communion, of forty-six persons, on confession of their faith. We may well ask, in view of such facts, "What hath God wrought?"

* O'Callaghan's Documentary History of N. Y., vol. 1, p. 625.

The Rev. Antonius Curtenius was called from Holland, and became the next stated pastor of the Church of Hackensack. The earliest date of his official service is on his marriage register, which commences in November, 1730; and his first record of reception of communicants, is dated February 15th, 1731.

Whether Mr. Dubois' kind services were rendered in like manner at Schraalenbergh, is uncertain. It appears, however, that on the 23d of December, 1730, the same year in which Mr. Curtenius was called to Hackensack, the Churches of Schraalenbergh and Paramus united in calling, as their pastor, the Rev. George Wilhelmus Mancius, the call being moderated and signed by the Rev. Fredericus Muzelius, then pastor of the Church at Tappan. Mr. Mancius commenced his labors in these Churches September 19th, 1731, and continued in this charge until some time in 1732.

Mr. Curtenius, who had become pastor at Hackensack, certainly became pastor of the Church at Schraalenbergh, in connection with Hackensack, as early as 1737, if not before; and until 1748, appears to have been the sole pastor of these Churches.

It here becomes necessary more particularly to blend, with the history of the Church at Hackensack, that of Schraalenbergh. The territory over which the congregations of Schraalenbergh extend, is embraced in the present townships of Harrington, Washington, and Hackensack. The village of Hackensack being on the Western bank of the beautiful river of the same name, and in the township of New Barbadoes; but many of the people residing in the North

ern part of the township of Hackensack, worship at Schraalenbergh.

On the 13th of August, 1748, the Rev. John Henry Goetschius was called—as a colleague with Mr. Curtenius, the call receiving the sanction of the Cœtus on the 27th of September, of that year. Mr. G. was ordained and installed October 16th, 1748. Mr. Curtenius preached the sermon. The joint labors of the two continued until May 2d, 1755, when Mr. Curtenius, having been called to succeed the Rev. Johannes Arondeus, as pastor of the Reformed Dutch Church at Flatbush, on Long Island, N. Y., removed to that place. There, on the 19th of October, 1756, he died, being in his 58th year.* Thus for a quarter of a century, had this servant of God gone in and out before the people of Hackensack and Scraalenbergh, proclaiming salvation in the name of Christ. At Hackensack there were frequent accessions to the communion of the Church, under his ministry.

Mr. Goetschius, the colleague of Mr. Curtenius, was the son of a German minister, sent over to labor among the Germans, in Philadelphia. He was a native of Switzerland, ordained and installed pastor of Jamaica, Long Island, by the Rev. Bernardus Freeman, in 1741.

One who studied theology under his instruction, says “he was a gentleman of profound erudition, a thorough bred Calvinist, and an accomplished theologian.”†

* History of Flatbush, by T. M. Strong, D. D.

† Solomon Fræligh, D. D., in his Autobiography, as quoted in Lamentation, by Rev. C. T. Demarest, p. 25.

Whatever may have been the occasion, in 1748, of the calling of a colleague to Mr. Curtenius, it does not seem to have arisen from his advanced age, as he was at that time only about fifty years old. It may have been from the extensive double charge, and a growing population, demanding an increased amount of labor. But there were circumstances, which may have operated peculiarly, in pressing this arrangement.

It is certain, that about this time these two Churches began to feel the influence of dissensions. The members of Consistory were elected by the friends of Mr. Goetschius, and his colleague would frequently preach without a single elder or deacon in their seats.

In a manuscript in my possession, it appears that "Mr. Goetschius and his friends went to Amboy, and obtained from the governor a charter covering the church property, in an improper manner—without the knowledge of the friends of Mr. Curtenius. Subsequently, on representation from that party, to the governor, the charter was declared invalid."

At this time all the Reformed Dutch Churches were agitated with the Cœtus and Conferentie difficulties. It was a contest of great bitterness, and raged at Hackensack and Schraalenbergh. The spirit and manner of action were very much alike in various sections of the Church. The controversy itself related mainly to the question of the right of ordination, by the ministry in this country, and the exercise of church authority. It is said, however, that "by the ancient Conferentie party, the doctrine of the new birth was exceedingly ridiculed, as was also experi-

mental religion, family worship, and prayer-meetings, and that the ancient Cœtus ministers dwelt much on these spiritual subjects, and were hated and ridiculed on account of it.”* Another writer says, “It seems at least to be certain, that in some sections of the Church, whatever the ostensible pretences may have been, the great contest of Cœtus and Conferentie was, in fact, a struggle of formalism against vital godliness—of the law of progress, against the inertia engendered by an admiration of the past. It was the spirit of this age and of this land, fighting for liberty, when the attempt was made to bind it down by forms, customs, and veneration for the fatherland; and it conquered then, as it always will conquer, in any future struggles.”†

The controversy continued until 1772. “So divided, and embittered against each other, were many on this subject, that the different parties would not worship together, nor even speak to each other; and when meeting on the road, would not turn out for each other.”‡

This terrible state of things, had doubtless been urged to its heighth, in consequence of a recommendation of the Cœtus, in 1753, that, the Cœtus be changed into a regular classis. Some of those most zealous in opposing the plan of an independent organization in this country, met in the year 1755, and Rev. Mr. Curtenius was one of the number, who formed the Conferentie party. This body sent letters to

* C. T. Demarest, p. 60 of his Lamentation over Dr. S. Fræligh.

† Dr. A. Messler, in his Pastor's Memorial, p. 43.

‡ Dr. Strong's History of Flatbush, p. 91.

the Classis of Amsterdam, complaining of the efforts making in this country to cast off their authority. They sent letters on this subject in 1755-56, and in 1760-61.* Thus we ascertain that Curtenius, with the Conferentie party, and Goetschius, with the Cœtus, the terrible rent was made in Hackensack and Schraalenbergh just about the time of Curtenius being called to Flatbush. Of course the peace of the congregations was broken. And so fierce was the controversy in these congregations, that although the people were intermarried, families were divided among themselves—the husband against the wife—parents against the children. Many indignities were heaped upon one another, and in public, as well as private intercourse, painful scenes frequently occurred.

A distinct organization, in each place, was effected. The Rev. Gerardus Haughevoort officiating on these occasions at the ordination of the elders and deacons of the new churches. In 1756, the Rev. John Schuyler, who had also joined the Conferentie party, was called to succeed Mr. Curtenius, but as pastor of the second Church in each place. He, as appears by a letter of Rev. Barnardus Freeman, to the Classis of Amsterdam, under date of 23d of April, 1741,† had shortly (probably in 1737 or 1738), before that time been ordained to the ministry, by Rev. Messrs. Erickson and Haughevoort, by virtue of instructions from the Classis of Amsterdam. In 1738, April 27th, he was present at the Cœtus, in New York, as representing the Church

* Christian Magazine, vol. 2, p. 9.

† See Christian Intelligencer of April 24, 1856.

of Schoharie, of which he was then pastor. But all we can ascertain, is the continuance of his labors, as successor of Curtenius, until about 1759. His name is recorded in the "*Naamregister der Predikanten*," for 1758, as the minister of Hakkingsac, &c., settled in 1756; while in the same, the name of Johannes Henricus Goetschius appears, as minister of Hakkingsack and Schraalenberg, settled in 1748.*

The totally distinct form in which their names are here presented, taken in connection with the fact of subsequent separate action, of the Churches at both places, renders it certain that about this time, the Church at Hackensack became two bands, and that at Schraalenbergh, in like manner, became two, thus making four churches and congregations, in these two districts of country. There was, however, only one church edifice in each place, the respective congregations alternating in the use of these houses of worship, on alternate Sabbaths.

The people of Hackensack, under the pastoral charge of Mr. Goetschius, following him to Schraalenbergh, and those of Schraalenbergh doing the same, when he officiated in Hackensack, while the people under the charge of Mr. Schuyler pursued a similar course. This seems to have long continued, under the successive pastors of the respective congregations. Messrs. Goetschius and Schuyler were cotemporaneous in this extended field of labor. Mr. Schuyler's labors appear to have ended in 1759.

The Rev. Cornelius Blauw, who came from Holland,

* O'Callaghan's Documentary History of N. Y., vol. 1, p. 625.

succeeded Mr. Schuyler, in 1768, and served these congregations for at least three years, having his residence at Schraalenbergh.

The Rev. Warmoldus Kuypers,* who came to this country from the Island of Curacoa, about 1768 or 1769, was present, with the Elder, G. De Murray, in October, 1771, at the Convention, when the Articles of Union were adopted, and the Rev. John Henry Goetschius, with the Elder, P. Zabriskie, represented their respective charges at Hackensack and Schraalenbergh, so that Mr. Kuypers must have been, for some time previous to 1771, the successor of Mr. Blauw. It is to be regretted that the exact date of his settlement cannot be ascertained, yet it must have been within a few years after his arrival in this country. For a brief period, he was cotemporaneous with Mr. Goetschius, whose labors ended with his death, November 14th, 1774. The Rev. Direk Romeyn, then pastor at Marbletown, in New York, was called to succeed Mr. Goetschius, in 1775.

In the year 1772, when the Articles of Union were confirmed by the Classis of Amsterdam, as we have seen heretofore, these Churches became a constituent part of the Classis of Hackensack and as the records of that Classis, from 1776, are well preserved, we learn far more accurately the future proceedings of all four of these Churches. All of them, with their pastors, were identified with the interests, and watch and care of that judicatory.

While Mr. Romeyn was constant in attendance on

* See Dr. Knox's Sermon on the death of Rev. Gerardus A. Kuypers, D. D., p. 13.

this reverend judicatory, and evidently bore a prominent and noble part in its transactions, it appears, from frequent appointments of committees to visit and confer with Mr. Kuypers and his Consistories, that there was an unwillingness to attend the sessions of the Classis. This was unquestionably attributable to the painful controversies then prevailing, and especially as these Churches were so deeply involved in them. There were personal strifes among the people. The views and feelings of both ministers and people were distasteful to each other, and it was indeed hard to reconcile them; nor did any delegate appear in Classis, from the Churches of Mr. Kuypers, during the whole term of the ministry of Mr. Romeyn, which was for ten years.

Mr. Romeyn was a native of Hackensack, and graduated at the College of New Jersey, at Princeton, in 1765, and was honored by Queen's, now Rutgers College, with the degree of Doctor of Divinity, in 1789. An eminently pious and devoted Christian minister, he was greatly esteemed in the Churches, as a man of sound practical judgment, and an able minister of the New Testament.

In 1784 he accepted the call presented to him by the Reformed Dutch Church at Schenectady, and was dismissed by the Classis of Hackensack, on the 3d of May, 1785. He continued his labors there, until his Master called him to his reward. His death occurred in April, 1804. In the year 1797, he was one of the two additional Professors of Theology, chosen by the General Synod. This high office in the Church of Christ, he filled with distinguished reputation for

seven years. His memory is yet fragrant, especially with the few very aged men in the Church who linger among us.

The controversies of their day, most unquestionably greatly marred the usefulness and comfort of these servants of God. Their trials were neither few nor small. There is no evidence of the measure of success in their labors, so far as accessions to the communion of their respective Churches may indicate it. They were partakers in the sorrows and trials of the American Revolution, and so much were the people scattered abroad during the invasion of the British army, that in 1780, each Church was required to make a special report to the Classis, of the melancholy state of the Churches, and in particular of the numerous fugitives from their homes, as far as the same could be ascertained.

As this revolutionary struggle was going on, it proved an occasion of increased trouble in the congregations of Hackensack and Schraalenbergh. "Some few were traitorous—some indifferent; others entered not as warmly into the cause, as might have been expected; others again, with enlightened patriotism, urged on the cause of their country, as the cause of God. A few, no doubt, were excessive in profession of patriotism, and used it to cloak their love of plunder, and their individual resentments. Then came the strong political controversies, under the early years of our constitution. All these causes constantly agitated the community composing these congregations. Then it was rare, indeed, to hear terms of moderation in any of the contests in church or state.

Society was unhinged—resentments were indulged in. The congregations followed their respective ministers, on alternate Sabbaths, meeting like two angry waves. Private friendships, with many, were broken up. Politics were largely intermingled in the discussions of the pulpit, and the result was, for a long time, that all, or nearly all who belonged to one communion, were of one political creed, and all, or nearly all who were of the other communion, were on the opposite side in politics.”*

For about a year after the removal of the Rev. Dirck Romeyn from Hackensack, Mr. Kuypers was the only minister to these congregations. Although, the probabilities are, that the people who had been served by Mr. Romeyn, were seeking for a pastor.

The records of the Classis of Hackensack show, that at the session of that body, on 23d of May, 1786, the Rev. Warmoldus Kuypers, with the Elder, Yan Romeyn, took their seats in Classis, for the first time. Fourteen years had now elapsed since the Articles of Union had been adopted, and so unhappy had been the continuance of these local strifes, that Mr. Kuypers’ people had not before been even represented in the Classis. At this time, also, a committee previously appointed, was continued, with instructions to endeavor to effect peace between the respective congregations.

With this opening prospect of a better state of affairs, there was another matter of moment presented to the Classis, at the same session. A call had been made,

* Rev. James Romeyn, in a manuscript Memoir of his Father, Rev. J. V. C. Romeyn.

by the people to whom Mr. Romeyn had ministered, upon the Rev. Solomon Fræligh, then pastor of the Reformed Dutch Churches of Millstone and Neshanic. This was approved, and the Rev. Benjamin Vanderlinden appointed to install him as pastor thereof.

In 1787, in the month of May, the Classis, finding their efforts to reconcile the difficulties of these congregations unavailing, referred the whole matter to the Synod, for their good offices, in endeavors to bring them to a termination. In 1788, (May 27th), the resolutions of the Synod were reported to the Classis, and received the concurrence of the Consistories of the Churches of Mr. Fræligh. But no tidings on the subject came to hand from those of Mr. Kuypers, and they were required to report on the subject at the next meeting of the Classis. In April, 1789, by the Elder, Abraham Kip; the refusal of the Churches under Dominie Kuypers was announced, unless "*the well known Charter*" was repealed.* Hereupon the committee appointed in 1785, were continued, and directed to renew their efforts for reconciliation. This effort proved in a measure available. During this year the difficulties were adjusted, a plan of union having been adopted at a meeting of a commission of Synod, so that on 25th of May, 1790, the Articles of Union between the two, which had been agreed upon with a solemn declaration of adherence, and a formal subscription, were presented to the Classis, examined and approved; and the Classis recorded in their min-

* The Charter, most probably, which had been obtained without the concurrence of Mr. Kuypers' people.

utes their great joy. Thus, difficulties, engendered not less than forty years previous, and which had been, by various circumstances, most unhappily fostered, were silenced. A new era, it was hoped, had come. People who before were widely separated, for a season, could now co-operate with each other. That this re-union, so long sought for, and after such protracted efforts effected, should summon the energies of the people for vigorous action, was no marvel. At Hackensack, the old stone octagonal church, with its belfry surmounting the centre of the roof, and its inconvenient internal arrangements, now requiring to be remodeled or rebuilt, was an object of special attention, awakens no surprise. It had served them, for sacred uses, for sixty-three years, and this amid their contentions and strifes; and now a bright spot in their history appears. There is an amusing tradition, in reference to this matter, of which the author has recently been advised, by the present pastor. The story is, that the united congregations were to assemble on a given day, to examine the building, and determine what should be done; some deeming it best only to repair it somewhat—others to rebuild. The young people, however, were anxious to secure the erection of a new church, and an early hour of the day was fixed on for the meeting. But hours before that designated for the congregation to assemble, they had taken possession of the house, torn down the old pews around the wall, removed the chairs and benches from the center of the floor, and with other fixtures, taken them all out of the house on to the green, or public square. When, therefore, the congregation convened, and saw the desolation of the

place, they found that, practically, the youngsters had pre-determined the whole matter. They had only to vote to re-build—which they promptly did according to the following:—

“PLAN FOR RE-BUILDING THE CHURCH
AT HACKENSACK, A. D., 1790.

“Whereas, the Dutch Reformed Congregation of Hackensack, in the County of Bergen, and State of New Jersey, have long seen the necessity of re-building their church, but have been prevented by the troubles of the late war, and particularly by a divided state of the congregation:

“And whereas it hath pleased the omniscient Disposer of human events, to bless the land with peace, and the congregation with a happy re-union, friendship and harmony; said congregation have determined, by the advice of their Ministers, Elders, and Deacons, in the fear of the Lord, to proceed to the re-building of said church, according to the following plan:—

“I. The old church shall be broke down, and all right and title thereto, by former proprietors, shall be deemed totally void; and upon the same ground the new one shall be erected, and of the following dimensions, viz: forty-eight by sixty feet, with two galleries.

“II. The following persons shall be appointed managers, whose business it shall be to engage laborers, procure materials, superintend the work, and do every thing necessary to promote it. The managers are, Messrs. John Earle, George Doremus, Henry

Berry, Casparus Westervelt, Jacobus Poulissen, and Isaac Vanderbeck, Junr.

“III. The corporation shall immediately take in voluntary subscriptions, in order to defray the expenses of building; the money to be subscribed, to be paid in three equal payments, viz: the first moiety at the time of subscribing; the second, immediately after the roof of the new church is laid; the third, at the finishing of the building.

“IV. The inside of the church shall be furnished with pews, without making any distinction between men’s and women’s pews.

“V. After the church is completed, the pews shall be divided into convenient seats, except, as many free seats, for strangers, as the managers shall think proper—an elders’ and a deacons’ pew—a pew for ministers’ families, (also a magistrate’s pew; the latter shall be particularly constructed, and have a canopy over it). Said seats shall, after due notice given, at an appointed time and place, be disposed of at public auction to the highest bidder, and the subscribers shall have credit, on the purchase of the seats, for such sum or sums of money as they shall have subscribed.

“VI. If any person shall become heir to, or shall purchase from another any of said seats, and shall not apply within one year and one day after such purchase, or the obtaining of such right of legacy, to have such seats transcribed, they shall be deemed the property of the congregation, and the church-masters have a right to sell them. The price for transcribing shall be four shillings, New York currency.



REFORMED DUTCH CHURCH, HACKENSACK, N. J.

Erected 1791. Enlarged 1847.

“ We, the subscribers, approving of the above plan for re-building the church at Hackensack, do, for the promotion thereof, promise to pay, or cause to be paid, to the Minister, Elders, and Deacons of the Dutch Reformed congregation, of Hackensack, in the County of Bergen, in the State of New Jersey, or their order, in gold or silver, or the value thereof, in paper currency, at the rate of eight shillings to one Spanish milled dollar, the sums annexed to our respective names, and according to the division of payments specified in the plan.

“ As witness our hands, this —— day of ——, one thousand seven hundred and ninety; being at liberty to pay one-third in necessary materials, at such price as the managers choose to agree for—except the first payment, which shall be in cash only.”

One hundred and thirty-two signatures follow, of which forty-nine are attached to a copy in the English language, and eighty-three to one in the Dutch. The whole amount of the subscriptions being £328. 9s. 0d. The largest amounts of individual subscriptions, are those of Peter Zabriskie £40; Messrs. Isaac Van Gieson, Archibald Campbell, and John Powelson, each £15; Nehemiah Wade, and Henry Berry, each £12; Adam Boyd, Adolph Waldron, John Zabriskie, David Anderson, John Varick, Elias Brevoort, Abraham Kipp, Richard Terhune, John Earle, Peter Kipp, Jacob Terhune, Jacobus Huysman, Albert J. Voorhase, Samuel Berry, Nicausie Terhune, and Albert C. Zabriskie, each £10.

Now the people had a mind to work. They brought together the stones and the timber, and the other

building materials, and, (in 1791), reared a house for God. There it stands, to this day, a neat, substantial edifice, in which the messages of salvation have been proclaimed for sixty-five years.

Over the entrance way there was placed an inscription stone, with the motto "*Een dracht maakt macht*": "*Union makes strength.*" As in the former house, stones were laid with the initials of the prominent individuals indented thereon, so in this house, which was not completed until 1792, there are in the front wall such stones, having cut in them, the full names of such persons. They are George Doremus; Albert C. Zabrisky; Henry Berry, 1791; John Paulison; Peter Zabrisky, 1791; Margaret Houseman; Isaac Van Gieson; Nickase Terhune; Jacob Brinkerhoff, 1792.

In this sanctuary the Rev. Messrs. Kuypers and Fræligh alternately officiated, until the former was laid aside by bodily infirmities.

But we may not prematurely rejoice over this union work. *Only five years* did the reign of peace prevail. The elements of strife were not removed, however subdued their power had for a season become. On the 11th of August, 1795, a petition was presented to the Classis of Hackensack, from members of the old congregations of dominie Fræligh, at Hackensack and Schraalenbergh, requesting a dissolution of the union existing between the Churches of dominies Kuypers and Fræligh, and that they be declared separate Churches. Whereupon the Classis were grieved to learn this, and on account of the difficulties giving rise to it, and judged that since "the union was ef-

fectured in the presence of a synodical committee, the Classis had no jurisdiction in the case, but refers it to the Particular Synod.”*

Another long period of strife and unhappiness now begins. And as Mr. Fræligh seems to have borne a prominent part in effecting the union, we are willing to let his intimate friend and biographer† narrate the story of the separation, and the part Dr. F. acted in the matter. Of Dr. Fræligh, he says:—

“He marked the distinction between the precious and the vile, and taught the Lord’s people the difference between the clean and unclean. When this servant of the Lord first came to Hackensack and Schraalenbergh, in 1786, he found each of the congregations rent in two pieces; two manner of people dwelling there. Not exactly understanding the ground of the separation, or supposing, like others, that the breach might and ought to be healed, he set himself diligently to work, and succeeded in effecting a kind of union, in 1789. Some of the praying people who had been in the former wars, and understood the case, better than others, disapproved of the measures pursued, and of the union effected; would never accede to the union, nor acknowledge the schismatics, as brethren in the Lord; and forewarned their pastor of the mischief that would ensue. One, in particular, had a remarkable dream, which he related to his pastor. He dreamed that he saw his minister against the side of a high hill, where was a smith’s fire and anvil, busily engaged in endeavoring to weld two

* See Minutes of the Classis, of August 11th, 1795.

† Rev. C. T. Demarest.

pieces of iron together. He put them in the fire, and when sufficiently heated, he hammered them well. 'Now I have it,' says he. He held up the welded pieces, and they parted in sunder. He tried it again and again, with much earnestness, anxiety, and toil, but always with the same result. It grieved him that he could not make them adhere. His friend, who stood looking on, exclaimed, 'Sir, there must be *wind*, or they will never unite.' And, indeed, such is the difference between light and darkness, unless the WIND, that bloweth where it listeth, blow there, in regenerating those who are in darkness, no union can ever be expected.

"Mr. Fræligh, ere long, saw the sad effects of the fatal union, and the Lord, in a remarkable manner, brought him back again to himself, and to the truth. In a dream or vision, the Bible was opened to him, and his eyes directed to certain passages, which made a deep impression on his mind. He treated the matter as a dream, and the subject passed from his thoughts. In looking for a text or subject for the ensuing Sabbath, a few days after this occurrence, he opened the Bible at the identical page, and his eyes fell on the very words which had impressed him so much in his dream. They came now with such light and power, that he laid before the people what the Lord had laid before him. The words are these: 'Therefore thus saith the Lord, if thou return, then will I bring thee again, and thou shalt stand before me; and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. And I will

make thee unto this people a fenced brazen wall; and they shall fight against thee; for I am with thee to save thee, and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.' Jer. 15: 19-21.

"The division line was drawn in Paradise, by the Lord himself: 'I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.' Gen. 3: 15. It was clearly revealed to Jeremiah, and by that same word made known to his faithful servant, who after this, in all his preachings, kept close to that line, which the Lord had stretched over these congregations. Soon after this, he preached from Psalm 119: 176, 'I have gone astray like a lost sheep: seek thy servant; for I do not forget thy commandments,' to the great satisfaction of all the godly throughout the congregations."*

The Rev. Mr. Kuypers was now becoming very infirm. His disability to render his accustomed labors, while Mr. Fræligh was now in his vigor, added to the embarrassments of the people to whom Mr. Kuypers was a spiritual guide and counsellor. The strife was waxing warm. A new parsonage house, for Mr. Kuypers, became necessary. The temporalities of the churches were governed by the corporation, under a special charter. The four Consistories, having joint interests in the property; or rather the two congregations, in each place, acting under a common

* C. T. Demarest's Lamentation over Rev. Solomon Fræligh, S. S., T. D. and P., pp. 34-35.

charter, and having a duplicate pastorate, was a complicated arrangement, and furnished ample room for jealousy on the one hand, and for encroachment on the other, and as a consequence, for personal rivalry. Difficulties multiplied on every hand. An appropriation from the fund, held by the corporation, was sought for the proposed new parsonage house, by Mr. Kuypers' people, and long opposed by Mr. Fræligh's people. The Churches—the Classis—the Synods of the Church, were summoned from time to time, to consider, discuss, and act on these vexed questions of the Hackensack and Schraalenbergh Churches. The ministers had their friends in the church judicatories, and the controversy became quite formidable.

While this state of affairs existed, a remarkable visitation of God's providence occurred at Hackensack, on the 10th day of July, 1795. On that day there was a violent thunder storm. It arose suddenly, and was confined to the town of Hackensack and its vicinity. The flashes of lightning, and peals of thunder, were many and terrific. In one explosion the lightning struck the steeple of the church, which it damaged greatly. In its descent, it displaced the stone with the inscription upon it. This stone was broken in three pieces, either by the lightning, or the fall, so that "*Een dracht*," was on one piece, and "*maakt macht*" on another.

In 1795, the Classis having referred the petition for a separation to the Synod, a commission of the Synod was appointed, consisting of Drs. Livingston, Linn, and Condit, and Messrs. Lowe, and Studdiford. The committee met with the congregations, in Hackensack.

in June or July, 1796, when the Rev. William Linn, D. D., of New York, delivered his famous and most able discourse, on the text, Matthew 5: 9. "Blessed are the peace-makers: for they shall be called the children of God." The commission were invested with power, either to effect, if possible, a reconciliation; or, if thought advisable, a separation; to determine, in such manner as should to them seem most for the glory of God, and the edification of his Church.

From this powerful discourse, we extract the following weighty paragraphs:

"Unity, like precious ointment, is salutary and fragrant; but discord is like a corrosive to the flesh, or dead flies which cause the ointment of the apothecary to send forth a stinking savor. Unity, like the dew or gentle rain, refreshes and cherishes the fruits of the earth; but discord, like the pitiless storm, beats down all, or swelling to a flood, sweeps flocks and herds, all the hope of the husbandman, irresistibly away.

"Let it be particularly remarked, that where unity is, there the Lord commands the blessing, even life forever more. How can we expect a blessing to attend the means of grace, if we live in strife? Will not God take his Holy Spirit from us, and give us up to follow our own lusts? If we cannot agree here, what ground is there to believe that we are preparing for heaven, the place of eternal love and peace? These, my brethren, are awfully serious considerations, and I pray you to admit them in their full force.

"Suffer me to ask further, if unity, especially at this day, be not advantageous, as it recommends re-

ligion, and abashes the impudence of infidelity? Is not the inscription on the stone over the door of this church, 'UNION GIVES STRENGTH?'

"If then, the union be broken, is not the strength gone? It was during last summer, in the midst of your contentions, that the heavens gathered blackness, and the lightning bursting from the cloud, broke this stone, and tore it from its place; as though God looked down upon it as an insult to his name, or thus loudly called upon you to attend to your solemn profession and indispensable duty. I will not assert that there was a particular voice in the thunders of that day; but it has been mentioned by many, as somewhat singular, that while differing about the appropriation of some money, you should be made to expend a part in repairing the damage of your church; and that this stone, bearing the memorable inscription, should be the only one which was removed and broken. Surely you may learn from it an important and affecting lesson. While it recalls you to duty in this life, let it impress you with the thought of those dreadful thunders, which shall usher in the last judgment, and those fires, which shall burn up this earth and all the works that are therein; of that tremendous day, when all who hate God and their neighbor, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

"To conclude, if the commission of Synod shall be so happy as to accomplish a reconciliation, a new stone shall be engraven and brought to its place, with honors and triumph. Unhurt by any dark cloud, it shall remain a monument to late posterity, of restored

love and friendship. But if a separation shall be judged expedient, let the broken stone continue as an emblem of dis-united brethren. In either case the peace-makers shall obtain their reward. Now the Lord of peace himself give you peace, always, by all means. The Lord be with you all. Amen."

In reference to the visitation of God, on that memorable day, when the stone of inscription was broken, we also record the sentiments of the biographer * of Mr. Fræligh. He says, "This is our belief, founded on what we have seen and known of the *two people*, that according to the sign given July 10, the Triune God has made them two: the fire of grace is on one side, and the fire of rage and discord on the other."

The immediate result of the meeting of the commission of the Particular Synod, with the congregations, in 1796, was a continuance of the union, and that £200 be applied from the fund, to the erection of a new house for Mr. Kuypers.

Again, in 1797, the Synod recommended obtaining supplies from the Classis of Hackensack, and taking measures for calling another minister, and appointed another committee, consisting of Drs. Condit, Linn, and Abeel, to meet with the congregations, and endeavor to effect a reconciliation, and adjustment of their difficulties. The Synod having failed to meet at the appointed time, in 1798, the committee did not report their doings until May, 1799. The plan which was at the time agreed upon by the parties, embraced four items:

* Rev. C. T. Demarest, in note H, p. 61, of Lamentation over Dr. Fræligh.

“1st. Animositities shall cease.

“2d. All distinctions to be done away, as to the choice of members of Consistories. They to be chosen without limitation, provided the member going out of office shall nominate two persons, one of whom *shall* be chosen.

“3d. A second minister to be called, but not without the unanimous consent of Mr. Kuypers’ part of the Consistory. That if double the sum of Mr. Fræligh’s salary be raised, the calls shall be equal. If not, Mr. Kuypers’ people shall provide for his support. The same provision is made in case of Mr. Fræligh’s death or removal.

“4th. A parsonage house to be built by both congregations equally. If Mr. Fræligh’s people refuse, then the whole expense to be paid out of the fund.”

But very soon after assenting to these articles, the assent of Mr. Fræligh was withdrawn. Consequently the Synod acted, and resolved to allow the people of Mr. Kuypers’ congregation supplies, and gave them authority to call a new pastor.

In the midst of these exciting scenes, the Rev. Gerardus A. Kuypers, of New York, son of the Rev. Warmoldus Kuypers, on the 5th of September, 1797, requested of the Classis of Hackensack, the dissolution of the pastoral relation subsisting between his aged father and these two Churches, and that he be declared an emeritus minister; the two congregations, having obligated themselves to pay him one hundred and sixty pounds per annum, during his natural life. The request was granted.

This honorable arrangement speaks the affection of

his people, and their tender solicitude for one worn-out in the Master's service. But a little delay, would, however, have rendered it unnecessary. Only five days afterwards, this father in Israel was released by death (on 10th September, 1797), from all earthly anxiety and toil, in the sixty-fifth year of his age, and forty-third of his ministry, having been pastor of these Churches about thirty years. His mortal remains are interred under the floor of the church, in front of the pulpit.

One, who for many years cherished an intimate acquaintance with him, thus writes of him: "As long as I have known him, even to this hour, has he given conspicuous example for imitation, without being interrupted by a single transaction, over which it is necessary to cast a veil.

"In short, this is the portrait of the man I love and esteem. Grace without austerity—friendly without dissimulation, and religious without hypocrisy. This cannot be deemed flattery, for my soul abhors it.

"Frequently has he regretted the state of the Church, and trusted that Providence would still the waves of contention, and say 'hitherto shalt thou come and no further.' I have more than once desired him to meet with the Consistory, during the dispute, and his general answer was, 'Trouble I hate. I have great cause to be thankful to Providence for the number of years of my life already past, but my glass is nearly run, and the bright prospect of a blessed hereafter, fast opening to my view. The concerns of the temporalities of the church I wish to leave to others.'"[†]

* John Van Buren, M. D., in his manuscript Address read before the Commission of Synod.

From the records of the Church at Hackensack, it appears that on the 26th August, 1797, only fifteen days before his death, he received to Communion, on confession of faith, twenty-four persons. He was a good minister of Jesus Christ, loving his holy work. Personally, he was highly esteemed, both in private and social life.

Three sons survived him, all of them ministers of the gospel of Jesus Christ: Gerardus A., Zecharias H., and William P.; all of them now gathered to their father. They rest from their labors and their works do follow them.

An important question arose, immediately after the death of Mr. Kuypers. The congregations were united. They had had two pastors—though viewed as two, (each having a Consistory), ecclesiastically, but by the Articles of Union, moving on together under one corporation. A dissolution of the connection had been asked for by the Consistories of Mr. F. But now, it was claimed, they were one congregation. On the 20th August, 1799, an Elder delegated by the Consistories of the Churches formerly under the charge of Mr. Kuypers, claimed a seat as their representative, and was by a majority vote, admitted. Mr. Fræligh, and five others, voted in the negative.

In May, 1799, a protest was recorded on the minutes of the Classis of Hackensack, against the action of the Synod. But this was reconsidered, and rescinded in extraordinary session, August 20th, 1799. Mr. Fræligh appealed to the General Synod, from the decision of the Particular Synod referred to.

Moreover, at this session of Classis, a call was presented for approval, upon the Rev. Jacobus V. C. Romeyn, then pastor of the Churches of Greenbush and Wynantskill, in Rensselaer county, N. Y., by the Consistories of Hackensack and Schraalenbergh, formerly under the care of Rev. W. Kuypers. This call was approved by a vote of eleven to six—Dr. Fræligh and his friends voting in the negative. This decision was immediately appealed from, to the Particular Synod, by those voting in the negative. The reasons were—the admission of the Elder to a seat in Classis, as representative of those congregations; the approval of the call, while an appeal from the decision of Particular Synod had not yet been tried; and because the corporate seal had been affixed to said call, by those Consistories, without authority from the body corporate.

The complexity of this charter arrangement was now more than ever rendered difficult of execution, so as to satisfy all parties. Mr. Fræligh was as yet sole minister, and as such, president of the corporation, and the calling of meetings of said corporation devolved on him. The Consistories were of equal numbers as to Elders and Deacons, and the casting vote of the president, added to those of the Elders and Deacons of the Churches he served, could always decide against the wishes of the other Consistories. If he did not call the body corporate together, there could be no corporate action. Under such circumstances, the appeal was presented to the Synod, and the approval of the call on Mr. Romeyn was sustained by the Synod. Again, Mr. Fræligh appealed to the

General Synod, for reasons similar to those assigned in appealing from the decision of the Classis.

Meanwhile, but subsequent to the approval of the call by the Particular Synod, Mr. Romeyn, having removed to Hackensack, had arrangements made for his installation. His Consistories, having invited Rev. Solomon Fræligh to perform that service, and he having declined it, they requested Rev. John Cornelison to render it. He accepted the invitation, and preached on the occasion, in the church at Hackensack (on 15th December, 1799), on the text I Thessalonians, 2: 4. "But as we were allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, who trieth our hearts"—and then installed Mr. R. pastor of these Churches. At the request of the Consistories, this sermon was published.

The whole case of these Churches, having come by appeal before the General Synod, in June, 1800, the appeal was tried, and not being sustained, the following important resolutions were adopted:

"*Resolved*, That as the people formerly under the care of the Rev. Warmoldus Kuypers, have, in consequence of the decision of the Particular Synod, made a call upon the Rev. James V. C. Romeyn, and as the Classis of Hackensack have approved the same, and the said Mr. Romeyn has been installed as pastor of said people, this Synod do hereby ratify these proceedings, so far as that Mr. Romeyn be considered as the pastor of said people, and a member of the Classis of Hackensack.

"*Resolved*, That in consideration of the differences which have long subsisted between the people now

under the care of Rev. James V. C. Romeyn, and those under the care of Rev. Solomon Fræligh, the frequent and unsuccessful attempts to compose these differences, and the prospect that their continuance, as united congregations, would not be for their own comfort, and the interests of religion; it be recommended to them to separate, and accommodate their civil concerns on the principles of equity, and with the temper of Christians. And though this Synod have no authority to dissolve their connection, which subsists by incorporation, and do not in the least interfere in this business, farther than by recommendation, yet they do hereby resolve, that in an ecclesiastical sense, the said congregations be entirely distinct, having no dependence or relation to one another, further than what is proper between congregations belonging to the same Church, and under the care of the same judicatory.”

Against these decisions of the General Synod, in the name of the Consistories of his two Churches, Rev. Solomon Fræligh, and his Elder, Jacob Demarest, entered a protest.*

At this session of the General Synod, arrangements were made to constitute a number of new classes. The old Classis of Hackensack was dissolved, and the two Classes of Bergen and Paramus ordered to be constituted. The Churches under the charge of Mr. Fræligh were allotted, among others, to the new Classis of Paramus, and those under Mr. Romeyn, assigned, among others, to the Classis of Bergen.

* See Minutes of General Synod of R. D. Church, for June, 1800.

Under the arrangements recommended by the General Synod, repeated appeals were made for the adjustment of the temporal affairs of these Churches, but for a long time without success. Especially did the Consistory of Mr. Romeyn's Church, at Schraalenbergh, desire this.* A short time previous to Mr. Romeyn's settlement, the people at Schraalenbergh, of whom Mr. Fræligh was pastor, had erected a new church. The old one, erected in 1725, and long used by both congregations, had become so uncomfortable, as to be almost, if not quite unfit for public worship. This state of things demanded of Mr. Romeyn's charge immediate action. They also needed a parsonage house for their pastor, and unable to obtain any arrangement for sharing in the possession and use of the new church, notwithstanding their offers to pay half the cost of the house, the two congregations of Mr. R., at Hackensack and Schraalenbergh, mutually sharing the expense, proceeded to purchase a lot in Hackensack, and erect thereon a parsonage house. The premises were delightfully located; the house was commodious, and when completed, the whole was very creditable to the congregations, and proved a pleasant home for the pastor for very many years. Simultaneously with this expense, half being borne by the people of Schraalenbergh, that people promptly moved in the erection of the substantial stone church, in which they have ever since worshiped their own and their father's covenant God.

* See Minutes of the Consistory of North Church, at Schraalenbergh.

THE ERECTION OF THE NORTH CHURCH AT
SCHRAALENBERGH.

At a meeting of the Consistory of Schraalenbergh, held September 6th, 1800, the following minute was made:—

“After having made repeated applications to Rev. Mr. Fræligh, for becoming partakers or sharers in the new church building at Schraalenbergh, and having offered to pay an equal half of the expenses incurred in building, provided they might enjoy equal privileges with Mr. Fræligh’s congregation, and having met with a refusal, finding themselves necessitated to commence the building of a new church, the old one being unfit for use:

“*Resolved*, That the congregation signify their wish relative to the site, by signing; and that the place for which the majority sign, shall be the place on which the church shall stand. The Consistory to call on all the subscribers to the (pastor’s) call, between this and the 13th instant, at which time they will meet, count the votes, and determine.”

On the 13th they met, and counted the votes, and found that for Schraalenbergh, at Major Isaac Kip’s, there were ninety-one votes; for the Flatts, on land of Col. Isaac Nicoll, fifty-nine votes—there thus being thirty-two votes majority for the former site. Thereupon the Consistory immediately repaired to the spot chosen, and marked out the ground where the church should stand.

On the ensuing Wednesday, the congregation met, and the following plan for building was adopted:

“Whereas the congregation of Schraalenbergh, in the County of Bergen, under the care of Rev. J. V. C. Romeyn, labors under great inconvenience in holding public worship, owing to the decayed state of the old church; and whereas they have made repeated applications, and equitable offers to Rev. Solomon Fræligh, and his Consistory, for being admitted as sharers in the new church lately built by the congregation under his care, and having met with a peremptory refusal; and whereas they find it their duty, and are prompted by a pious inclination to build an house for God, they have determined, by and with the advice of the Consistory, to proceed with the building thereof, in the following manner, and according to the following plan, viz:

“1. Specifies the spot on which to build.

“2. Dimensions, to be sixty feet long and fifty-two feet wide.

“3. Albert Bogert, Johannes Van Wagenen, Abraham Demarest, Nicausey Voorhees, to be trustees, to whom the title to the same shall be conveyed; to be by said trustees, whenever required by the Consistory, conveyed to said Consistory, and their successors in office.

“4. *Those who voted for the spot chosen, shall pay for the Glebe.*

“5. Six managers were chosen as a building committee, viz: Jacob Quackenbush, Isaac Kipp, John Demarest, Nicausey Voorhees, Karel Debaun, Peter P. Demarest, and Johannes Blauvelt.

“6. Persons choosing to deliver, at the spot, any necessary materials, such materials to be placed to

his credit, same as money. Every sufficient load of stone, three shillings and six pence allowed. For timber, current market price, at any landing-place from Old Bridge to Hackensack.

“7. When the church shall be completed, seats to be sold to the highest bidder, at public vendue.”

The work was urged on rapidly to completion, and the noble edifice, with its tower and very lofty steeple, is a monument of the spirit and energy of the people who reared it. Its internal arrangement, with three appropriate galleries—its beautiful, though antique pulpit, with its overhanging sounding board, tastefully ornamented with a gilded sun, was ever admired, not only for its commanding site, but for the liberality by which it was reared. When it was completed, the sales of the pews furnished the money to pay the entire cost of the church, and this congregation's half of the parsonage premises in Hackensack—the expense of the two, being to this congregation, between thirteen and fourteen thousand dollars.

Over the front door is inscribed, on an appropriate stone :

“J aaght de vrede na met allen.

“Den Noorden Kerke te Schraalenburgh, Gebowd in het jaar 1801. Aan alle plattse daar Ik mynes nams Gedachtenisse Stichten Sal, Sal Ik tot u Komen ende sal u Segenen.” Exod. 20: 24.

In its present exterior, it is as at its erection. The only material interior change, is in the removal of the original pulpit, and substituting in its place a neat, modern one, erected by the liberality of Mr. Jasper Demarest, who presented it in 1843.

Thus comfortably accommodated with dwelling and sanctuaries, Mr. Romeyn attended to the duties of his high vocation, serving his people with ability, prudence, and in the fear of the Lord. From this time onward, his congregations quietly and peacefully, for many years, pursued the even tenor of their way. Among themselves, and between them and their pastor, the best feelings were cherished, whereby his usefulness was largely promoted. At times, however, they were tried by circumstances growing out of the unsettled state of their temporal affairs, as component parts of the church corporation. The new church of Dr. Fræligh's people, at Schraalenbergh, had been occupied by them since its completion. The old one was necessarily used by Mr. Romeyn and his people, until their new one should be ready for use. So far was the old one gone to decay, that in December, 1801, Mr. Romeyn's Consistory, having ceased to worship in it, and entered on the occupancy of their new building, notified in writing, the Rev. Mr. Fræligh, that they had taken the Bibles and bags (collection bags), out of it, for preservation, until division could be made.

On June 25th, 1804, having understood that Mr. Fræligh's people had determined to pull down the old church, and to appropriate it exclusively to themselves, Mr. Romeyn's people, by letter, claimed their right to an equal share of it, and requested them to desist from so using the materials, until some agreement could be made between them, for an equitable division, and stated their readiness to agree with them thereon, whenever requested.

On December 1st, 1801, having found the work of pulling down the old church actually begun, they re-asserted their claim, and desired that no part of the materials be sold or removed.

Moreover the trustees of the corporation of the Churches of Hackensack, became anxious to settle the temporal affairs. Mr. Romeyn's Consistory held the treasurer's bond. He was anxious to take it up. Offers were made by Mr. Fræligh's people to indemnify him, if he would pay over the whole fund to them. This he declined. After efforts to adjust matters, he ultimately succeeded in his purpose, declaring he would pay it to Mr. Romeyn's people, and take up his bond. This brought matters to a crisis, and a division was ultimately effected of the property in his hands. These were perplexing and vexatious occurrences, and only prolonged the old differences.

Nor were these the only difficulties. Instances were occurring, from time to time, of members in communion of one Church, applying to the other for reception, and without regular dismissions. Of these, Mr. Fræligh received some. This was viewed as disorderly, and unconstitutional; and so far was it carried, that in 1818, a painful case occurred, when two persons were so received. Ecclesiastical proceedings were instituted against Dr. Fræligh, before his Classis, which he answered, by showing that his Consistory assumed the responsibility. This involved an important ecclesiastical question, as to the ministry or the Consistory of a Church being the responsible party in such a case. The case was carried from Classis to Particular Synod, and in 1822, arrived at a crisis.

The action of the Particular Synod, sustaining Mr. Romeyn's appeal, was appealed from, by the Classis of Paramus, which had sustained Dr. Fræligh. But the General Synod, by a vote of thirty-six to eight, refused to sustain the appeal of the Classis. This left the case open for trial, by the Classis, as an action against Dr. F., in his own ministerial capacity. At the meeting of the Classis in September, 1822, the case was called up. Dr. F. was not present to proceed to trial. The Classis refused to go on with the case. Mr. Romeyn appealed again to the Particular Synod, because, though Dr. F. was absent, the whole merits of the case were before the Classis, as matter of record, and it was notorious that Dr. F. had seceded from the body of the Reformed Dutch Church. This appeal, the Particular Synod, in May, 1823, referred to the General Synod, for final trial. It was presented to that judicatory in June, following, but withdrawn by Mr. Romeyn, "upon the ground that the object contemplated would be brought up through another channel."

The detail just given has been somewhat minute, but we shall hereafter see, that the facts, as narrated, had an important bearing on the subject now to follow.

THE SECESSION

From the Reformed Dutch Church, and the constituting of

“THE TRUE REFORMED DUTCH CHURCH.”

Dr. Fræligh, in his manuscript autobiography,* transcribed 21st of April, 1825, thus writes:—
 “During my administration here, I have been generally engaged, in conjunction with several brethren, both ministers and lay members, in opposing dangerous innovations, both in discipline and doctrine, that were too successfully breaking into our Church, but with little success; until, in consequence of the prevalence of the Hopkinsian heresy, we were reduced to the alternative, either of tamely submitting, or separating; when, in October, 1822, four ministers, besides myself, and seven congregations, with their consistories, formed ourselves into a separate body, by the name and title of the TRUE REFORMED DUTCH CHURCH IN AMERICA, adopting all the doctrines and standards established and ratified in the Synod of Dort, annis 1618–19, without the least alteration. Since our formation we have increased to the number of twelve ministers, and twenty congregations.”

Rev. C. T. Demarest thus narrates the incipient steps taken by Dr. F.† “Dr. F. had long labored to promote sound doctrine, pure ordinances, and correct discipline in the Reformed Dutch Church, but toiled without success. When the General Synod was in

* See C. T. Demarest's Lamentation over Dr. F., p. 27.

† Lamentation over Rev. S. Fræligh, by C. T. Demarest, pp. 27 and 64.

session, June, 1822, he informed a few friends, at the house of Mr. James Forrester, that he intended to make one more effort, and if that failed, he had done with the General Synod forever! He meant next morning to move 'That a convention be called, to determine what was, and what was not, the true doctrine of the Reformed Dutch Church.' The motion was rejected.

"After his return home, the Doctor assembled the Consistories, and leading members of his congregations, and proposed to them 'Whether they were willing, with him, to separate from the corrupt judicatories of the Dutch Church?' Thirty-seven voted for the measure, and thirty-seven against it; these latter were not opposed to the thing, but thought that matters were not yet ripe for such a step.

"The Doctor betook himself to fasting and prayer, and as he related to his aged friend, Mr. Jacobus Brinkerhoff, of Pollifly, it was impressed on his mind, that his Churches would yet go with him. In this state matters continued for a little while. At length, a meeting of both Consistories was called, at the house of Cornelius Terhune, near Hackensack, at which joint and full meeting, the measure of separation was unanimously adopted. The Doctor went to the North, to ascertain whether the ministers and churches, who had separated from the corrupt Classis of Montgomery, would unite with him and his Consistories in lifting up a banner for the truth. They consented, came to Schraalenbergh, and the cause of separation from corruptions, and corrupt judicatures, was happily consummated, in October, 1822.

“After this, a Church was organized at Paramus, of such as could no longer endure the corrupt doctrines of Rev. W. Eltinge, which has continued to increase and prosper; and at other adjacent places, at Montville, Achquackanonk, English Neighborhood, Tappan, &c., churches were also formed, on the basis of truth, as the minutes of our General Synod will show.”

At the stated session of the General Synod of the Reformed Dutch Church, held in the city of Albany, in June, 1823, the committee on synodical minutes reported, that “on the minutes of the Particular Synod of New York, they find an appeal of the Rev. James V. C. Romeyn, referred to the next General Synod, for final decision. They also find a reference to certain memorials, from the Rev. Wilhelmus Eltinge, and Simeon Van Winkle, Elder, and another from sundry members, ex-elders and deacons, from the congregation of Schraalenbergh, on the subject of their secession, which memorials were referred to the General Synod. Mr. Romeyn’s appeal (which was on the subject of the trial of Dr. Fræligh, on the charges preferred against him, before the Classis of Paramus), was, at his own request, withdrawn, upon the ground that the object contemplated would be brought up through another channel.”

The various *memorials* above named, were referred to a committee, consisting of Rev. Philip Duryee, Peter Labagh, and Samuel A. Van Vranken, and the Elders, Messrs. J. R. Hardenbergh, and Abraham Van Vechten.

A printed pamphlet was laid upon the table of the

Synod, purporting to be “reasons assigned by a number of Ministers, Elders, and Deacons, for declaring themselves The True Reformed Dutch Church, in the United States of America,” dated at Schraalenbergh, Oct. 25th, 1822. Signed by

Abraham Brokaw, Minister; Abraham Wortman, Elder; from the congregation of Ovid.

Sylvanus Palmer, Minister; Peter Vosburgh, Deacon; from the congregation of Union.

John C. Tol, Minister; from the congregation of Middletown.

Hugh Mitchell, Elder; from the congregations of Westerlo and Middletown, in Canajoharie.

Henry V. Wyckoff, Minister; Henry Fero, Elder; from Second Church of Charlestown.

Solomon Fræligh, Minister; Simon Demarest, Elder; of Hackensack and Schraalenbergh.

Peter D. Demarest,	}	<i>Elders.</i>
Albert Brinkerhoff,		
William Christie,		
Henry N. Van Voorhis,		
Benjamin Westervelt,		
John Terhune,		
Cornelius Terhune,	}	

Henry W. Banta,	}	<i>Deacons.</i>
Richard Scott,		
Caspaorus J. Zabriskie,		
John J. Van Buskirk,		
David Kipp,		
Samuel S. Demarest,		
Richard Berdan,		
David B. Demarest,	}	

This pamphlet was referred to the same committee.

The committee reported, and their report was adopted, and is as follows:—

The committee to whom was referred several memorials of the Rev. W. Eltinge and others, together with a printed pamphlet, with the name of the Rev. Dr. Fræligh thereto subscribed, report:

That the Rev. Dr. Fræligh, as a Professor of Theology in the Dutch Church, is directly accountable to the General Synod for misbehavior. That it appears by the printed pamphlet, referred to your committee, with the names of Dr. Fræligh, and others affixed thereto, and which they have caused to be published—

1. That Dr. Fræligh thereby avows himself as a seceder from the Reformed Dutch Church, under whose authority he holds his office of Professor.

2. That he, by the same pamphlet, implicates the constituted authorities of the Church, in the serious charges of disregard to Christian discipline; of prostituting the sacraments, by an indiscriminate administration of them; and of sanctioning or winking at, unsound doctrines, and cherishing the promulgators thereof.

3. That he, in the said pamphlet, has united with several deposed ministers of the said Church, to declare themselves the “True Reformed Dutch Church,” in contempt of the ecclesiastical authority of the said Church, as established by the constitution and rules thereof.

4. That the object and tendency of the said pamphlet, is to excite and promote schisms and dissensions in the said Church, and the congregations thereto belonging.

That the foregoing acts of the Rev. Dr. Fræligh, are direct violations of the duties of his office of Professor, subversive of peace and good order, and calculated to excite and spread a spirit of insubordination in the Church, and to create contempt of, and resistance to, the regular and orderly administration of the government thereof.

Your committee are therefore of opinion, that the Rev. Dr. Fræligh should be cited, without delay, to appear and answer to the charges above detailed, before this Synod.

Your committee further report—

That by reason of the press of synodical business, your committee have not been able to prepare a detailed report on the memorials and papers above referred to. Their general tenor represents divers acts of the Rev. Dr. Fræligh and his Consistory, as grievous to the memorialists, and that they have sought redress in the constitutional modes, prescribed in such cases; but that the said Consistory, and the Classis of Paramus, to which they belong, either neglect, or refuse to act upon the memorialist's complaints. That since the secession of Dr. Fræligh from the Reformed Dutch Church, a large proportion of his congregation remain faithful to their duty, who, in consequence of the adherence of the Consistory to the Doctor, are unable to adopt any measures to secure the property of their Church, and to free themselves from the dominion of the said Consistory; that the memorialists, for the reasons above stated, have presented their said memorials to the Particular Synod of New York, who have referred the same, for advice, to this Synod.

The object which they wish to obtain, appears to be, to have the said Consistory deposed, and a new election ordered, with a direction to the Classis of Paramus, to ordain such new Consistory, or cause the same to be ordained.

Your committee, considering the importance and delicacy of the case, beg leave to submit the same to the Synod for their decision, without expressing any opinion thereon.

All of which is respectfully submitted,

PHILIP DURYEE, Chairman.

The Doctor was accordingly cited to appear before

the Synod; but not appearing, a second citation was served upon him. On the 11th of June, the bearer of the citation deposed, before one of the aldermen of the City of Albany, to the delivery of the citation—to the Doctor's reading of it, and declaring "he should not reply to it."

The Synod then adopted a preamble, reciting the acts of the Doctor, and the position he held to the Synod as Professor, as well as the serving of the citations upon him, and his refusal to appear, followed by the following resolutions:

Resolved, That this Synod, by reason of such refusal, as well as upon an examination of the said pamphlet, do adjudge him guilty of the several offences, so as aforesaid charged against him.

Resolved, That Dr. Fræligh be, and he hereby is removed, from his said office of Professor, for the said offences, and that he be and hereby is suspended from his office as Minister of the Gospel, until he shall exhibit satisfactory evidence to this Synod, of his sincere penitence, and full submission to the authority of the regular constituted ecclesiastical judicatories of the Reformed Dutch Church.

Resolved, That the Stated Clerk transmit a certified copy of the foregoing resolutions to Dr. Fræligh, and his congregation.

Resolved, That the Classis of Paramus be directed to depose the Consistory of Dr. Fræligh from office, and to organize a new Consistory in the late congregation of Dr. Fræligh.

In June, 1824, Messrs. Cornelius C. Cooper and Cornelius Myers, having appealed, in May previous, to the Particular Synod of New York, from the decision of the Classis of Paramus, refusing to conform to

the resolution of the General Synod of June, 1823, ordering the deposition of the Consistories of Hackensack and Schraalenbergh; and Particular Synod having referred their appeal to the General Synod, it was taken up, and the parties heard.

The whole subject was then referred to a committee, consisting of the Rev. Dr. Milledoler, Rev. Messrs. Schoonmaker and Cuyler, and the Elders, Messrs. Frelinghuysen and Rutgers—Rev. Dr. Cannon and Mr. Field, and the Elder, Mr. J. R. Bleeker, were afterwards added to the committee.

The committee reported, and their report was *adopted*, as follows :

The committee to whom was referred the appeal of Messrs. Cornelius C. Cooper and Cornelius Myers, from the decision of the Classis of Paramus, report :

That they have carefully considered the case committed to them, and recommend to the General Synod the adoption of the following resolutions :

1. *Resolved*, That although the conduct of the Classis of Paramus, in not complying with the injunction of General Synod in this case, can never be justified as a general principle, yet that peculiarities have existed in the case, which convince this Synod that they have not acted in the premises from a spirit of insubordination, but from a sincere desire to promote the best interests of the Churches under their care.

2. *Resolved*, That the appeal of Messrs. Cooper and Myers, from the decision of the Classis of Paramus, be and hereby is, sustained.

3. *Resolved*, That this Synod, anxiously desirous to remove out of the way, every thing opposed to peace and godliness in the Churches of that region, and if possible, restore to them harmony and good order, will appoint a Commission to visit said Churches for the above purpose, confer with the Classis of Paramus,

and, if found necessary and practicable, ordain new Consistories.

4. *Resolved*, That the Classis of Paramus be required to meet at Hackensack, on the first Tuesday of July next, at 10 o'clock, A. M., to confer with such Commission as General Synod shall appoint.

5. *Resolved*, That the Rev. Drs. Philip Milledoler, James S. Cannon, and John Knox; and the Rev. Messrs. Thomas De Witt, Jacob Sickles, Jesse Fonda, Cornelius C. Cuyler, John Ludlow, Jacob Schoonmaker, Cornelius D. Westbrook, and David S. Bogart, and the Elders, Messrs. Abraham Van Nest, Jacob R. Hardenburgh, Isaac Hyer, James C. Roosevelt, John Frelinghuysen, and Henry Rutgers, compose said commission.

Respectfully submitted,

P. MILLEDOLER, *Chairman*.

Resolved, That the chairman of the committee appointed by the adoption of the above report, be directed to preach at the time of the meeting of said committee with the Classis of Paramus, and that the Rev. David S. Bogart be his secundus.

Resolved, That the stated clerk be directed to notify the members of the committee not now upon the floor of Synod, of their appointment, and also, to notify the Classis of Paramus of the appointment of such committee, and of the time of their meeting.

Resolved, That the stated clerk transmit a copy of the preceding report to the Consistories of Hackensack and Schraalenbergh.

Resolved, That any *five* of the commission appointed to meet with the Classis of Paramus, regularly convened, shall be a quorum for the transaction of business.

On the 6th of July, 1824, the Classis of Paramus, and the Commission of the General Synod, convened

in the church at Hackensack, on which occasion the Rev. Philip Milledoler, D. D., preached on I. Corinthians, 1: 10. "*Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.*"

This is an able discourse, peculiarly appropriate to the time, place, and circumstances, and together with "An Address of the Commission of General Synod to the Ministers, Officers, and other Members of the Reformed Dutch Church, and especially to the Ministers and Churches of the Secession," was printed, and extensively circulated.

The latter document is signed by Doctors Milledoler and Knox, and Abraham Van Nest, Esq., as a subcommittee. Those who would see the real merits of the controversy, are referred to this carefully prepared paper, which thoroughly refutes the allegations of the Secession, and clearly shows, how unwarranted the whole movement was, in the estimation of the Commission of Synod, and of those adhering to the Reformed Dutch Church. It is penned in kind and Christian language, and if it availed for no other purpose, is of historical value. We have not space to insert the whole of the document, but some brief extracts will serve to show the true state of the case, and the action of the Commission of the Synod, as well as the spirit manifested on both sides.

After a pertinent, though brief introduction, and a reference to the organization of the so called "True Reformed Dutch Church," they express sorrow, in

recognizing at the head of the Secession, "a Minister of the Gospel, venerable for his years and standing; one in whom the Church had formerly reposed high confidence, and to whom, under God, she was rather entitled to look up as her counsellor and her defender, than to contemplate as her accuser and judge." * * *

"With this gentleman were associated several ministers not in good standing, being then under sentence of deposition from the sacred office." In reference to the instrument of writing adopted and subscribed by the seceding persons, "the object of which was to state and to justify the reasons for their secession"—they recite the marks of a true Church, as laid down in that production, and assenting to the abstract declarations of the first three positions, and so much of the fourth as recognizes Jesus Christ as the only head of the Church, they object to the demand for "absolute perfection, as an additional mark of the true Church of God," as betraying both ignorance and presumption; and if this mark were rigidly carried out, it would not leave a single true Church of Jesus Christ on earth.

Then follows a review of the application of these criteria to the Reformed Dutch Church, by the Secession, to show her apostacy. "A serious attention," say they, in page 6 of their printed proceedings, "to the state of that body, called the Reformed Dutch Church, as it now exists, and comparing it with these marks, will discover a departure of that body from its adopted standards." And again, in page 9: "We now turn to a statement of melancholy facts, in relation to the judicatures of that body, from which it will be

seen that it has lost its soundness for doctrine, and become deeply tainted with error.”

The Commission then ask, “What are these facts? We seek for them in vain, in the place where they ought to have appeared; but near the close of the instrument, we find them intermingled, and entangled with other matters, in deep confusion.

“The first adduced, is the case of Rev. Conrad Ten Eyck. Mr. T. had been charged with being an advocate of general atonement. The case was tried by the Classis of Montgomery, and eventually came before General Synod, in 1820. The opinions of Mr. T., *as expressed in his pamphlet*, were decidedly disapproved and condemned, and he received their public reproof. But from his explanation, that though the atonement of Christ was, in itself, of infinite value, yet that he died savingly only for the elect. And as from other expressions, and his whole deportment on that occasion, Synod had reason to believe he was conscious of having acted unadvisedly and imprudently, they did judge there was not sufficient ground for his suspension.”

“Another charge brought against our Church is, that of deposing her ministers for no other crime, but that they could not, in conscience, associate with men who advocate Hopkinsian errors.

“The whole of this matter is, that the ministers alluded to were deposed from their offices, not for maintaining truth against error, but for insubordination to the constituted authorities of the Church; and for such insubordination too, as placed their best friends in a situation, in which it was impossible for them to

justify their conduct. Those who read the minutes of General Synod, for the year 1820, will perceive the source of all the evils in this case, now charged upon the Church at large."

Other grave accusations are set forth and responded to, but what is quoted above will give some idea of the general features of the controversy.

That Dr. Fræligh had long entertained the idea of separating from the Reformed Dutch Church, was disaffected, and had encouraged, and even proposed a secession, twenty years previously, the following documents certainly attest:—

A true extract from a letter of the Rev. Solomon Fræligh, to the Rev. W. Eltinge, dated Schraalenbergh, Dec. 30, 1799. "I hope in your route to the Northward, you will not forget that General Synod is to meet in June next; especially when you fall in with intelligent characters: my respects to all that love the Lord Jesus. If you can make it convenient, visit Drs. Goetschius and Doll: I think it would be advisable that the appealing ministers of this Classis, each with an elder, should meet in the course of the winter to consult on *measures* relative to our affairs; if you concur with me, you might propose the same measure to my brother, Dr. Goetschius, and other *dissatisfied* members of Kingston Classis. I shall propose it to our *friends* in Brunswick Classis; and if an opportunity offers, shall write *to those* of the Classis of Albany. The Lord is at this day evidently purging his floor and fanning his wheat; he is drawing the line of distinction between the nominal and the real, both of ministers and people," &c.

(Signed) WILHELMUS ELTINGE.

Albany, June 6, 1823.

2d. A true extract from a letter of the Rev. Solo-

mon Fræligh to the Rev. J. S. Cannon, dated Schraalenbergh, Sept. 12, 1805. "The general state of religion in the Dutch Church, is truly lamentable, evidently owing to the almost total neglect of discipline, the admission of *multitudes* of carnal professors to the holy ordinances, and the *conduct of the generality of our ministers*, who caress the men of the world, and evidently prefer their friendship to that of experimental professors, stand aloof from ministers who labor to take the precious from the vile, and betray their envy and prejudice against them; and whenever a question is agitated relative to discipline, *uniformly* decide in favor of *error* and *laxity*. Quere, can such a church stand? and will those who *groan* under this *weight* ever see the pleasure of the Lord prosper, *until they come out from among them and separate themselves from a CORRUPT CHURCH?* What would you think of the majority of the ministers of a Classis giving their opinion that the denial of the doctrine of predestination ought not to bar any one from Church membership?"

The above extract supports fully the statement I made in the Board of Superintendents; yet there is another letter of Dr. F. which expresses his mind more fully; but I cannot lay my hands upon it at this moment.

(Signed)

JAMES S. CANNON.

June 2, 1823.

3d. A true extract from a letter of the Rev. J. R. Hasbrouck to the Rev. W. Eltinge, dated Charleston, Feb. 3, 1823. "With respect to the Doctor's observations on the subject of a secession, while under his care, the following is at present, to the best of my recollection, the *substance*. Secession in the Scotch Church, (was by the Doctor introduced as a topic of conversation with his students at that time, viz: Demarest and myself), which Fisher and the Erskines

were instrumental in effecting, and to which they were impelled by the prevalence of corruption in said Church. Of their secession the Doctor much approved; and then observed with emphasis, that corruption of equal magnitude existed in the Dutch Church, which demanded the like attention of pious clergymen, and which ought to excite them to attempt, and if possible, effect a secession in the Dutch Church. On my mind his observations made an unfavorable impression toward the Dutch Church, which also seemed to prepare me for secession."

(Signed) JACOB R. H. HASBROUCK.

The above is a true extract.

WILHELMUS ELTINGE.

Albany, June 6, 1823.

That the difficulties existing between Dr. Frælich's Consistories, and those of Mr. Romeyn, in reference to the complaints of Mr. Romeyn, arising from the admitting, by Dr. Frælich, to baptism and the Lord's Supper, certain members of Mr. Romeyn's Church, then under suspension, having arrived at a crisis, so that the merits of the case were to be tested, had even a powerful influence in determining Dr. F. to secede, is established by the following testimony of Jacob Terhune, Esq., one of Dr. Frælich's ex-elders, prior to the secession, a gentleman of strict veracity, who was often elected a member of the Legislature of New Jersey, and for many years a judge of the County of Bergen:—

(Copy of the Affidavit).

I farther certify and declare, (on the faith and credibility of a Christian), that since the present controversy between Dr. Frælich and the Rev. James V.

C. Romeyn, which has arisen from Dr. Fræligh's reception and admission to baptism and the Lord's Supper, members of Mr. Romeyn's Church, who were under suspension both by the Consistory and Classis, I proffered my services to mediate a settlement of this dispute. In consequence of this a correspondence took place between the parties through the medium of myself, which proved abortive. Afterwards (Dr. Fræligh having returned from his Northern tour of September last, and with his Consistories having seceded, and which latter circumstance I was then ignorant of), I told Dr. Fræligh, I had thought of another expedient and plan of settlement, which I thought would have met the views of the parties concerned, and effect the object. He replied, if that had been done, he would not have gone off from the Church. The above facts I do hereby testify and declare to be true.

JACOB TERHUNE.

The spirit of this controversy—like that of former controversies—especially at Hackensack and Schraalenbergh, and in their vicinity, became very bitter. Contests about the church property arose. Law suits in some instances were instituted, and the line of division was drawn throughout the respective communities. Cases of discipline, of ministers and others, were fruitful occasions of difficulty; suspensions and depositions ensued; and painful scenes agitated the community. In some instances, newspaper controversies became sharp, and for years, family and social relations were often sadly marred. No ecclesiastical relation or intercommunion between these parties, as Churches, has, since this secession, been maintained.

In reference to the property of the Church at Hack-

ensack, we insert the following copy of the action of Rev. Mr. Romeyn's Consistory—only premising, that until a *secession from the Secession Church* here took place, under the ministry of Rev. Christian Z. Paulison, the “True Reformed Dutch Church” continued to use the same sanctuary with Mr. Romeyn's congregation, just as Dr. Fræligh had done; but after this separation, it is evident that some course of action became necessary.

The following proceedings were duly carried out.

“MAY 9th, 1832.

“In Consistory, *opened with prayer.*

“*Resolved*, That the following notice be put up on the church door :

“To all whom it may concern.

“We, the Minister, Elders and Deacons, of the Dutch Reformed congregation of Hackensack, in the County of Bergen, and State of New Jersey, being the corporation or body politic known and distinguished by that name, do hereby publish and make known, that since the secession of Dr. Fræligh and his congregation, we have viewed ourselves as the rightful owners of the church, and all the property vested in the joint corporation and body politic, in the year 1789. That our not asserting our claim, and pursuing legal measures to obtain a decision in law, has merely been owing to courtesy, and a desire to cultivate good neighborhood. A division having recently taken place among those who constituted the Secession—the church and pulpit having been abandoned by the lately settled preacher, and we remaining in possession, have *resolved*, and by these presents do resolve, that

we keep the exclusive possession of the church, and property connected therewith, and will permit no person or persons to officiate therein, without our approbation and consent; it being understood as our meaning and intent, that persons owning pews or seats in the church, are at liberty and welcome to occupy them, but in subordination to the constituted authorities of the Dutch Reformed Church, in her Classis and Synods. It is further stated, that if our right is contested, we are willing and ready to have the case tried in some court of law or equity, and there decided in a peaceable and friendly manner.

“Considering the unhappy state of ill-will, anarchy and confusion, to be without justifiable cause—un-Christian and injurious to religion, it is to us, who have uniformly adhered to the Dutch Reformed Church, and continue to profess ourselves subordinate to her government and standards, a matter of deep regret.

“May 9, 1832, Hackensack.

“(Signed), JAMES V. C. ROMEYN, Pres’t.

	{	Hubert De Wolf,
“Elders.	{	Cornelius H. Banta,
	{	James Durie,
	{	Jacob Bogert,
	{	Peter H. Ackerman,
“Deacons.	{	David Berdan,
	{	James Brinkerhoff.”

Subsequently there was added to the above the following:

“In consequence of the above notice, we are in

peaceable possession. Mr. Paulison's, as well as the old Seceder party, have each built a church."

The present pastor has informed the author, that save one, all the pews owned by those who seceded, have, by their owners, been sold to those who worship there.

Other Churches were distressed by vexatious suits at law; but by the action of this Consistory, no suit was ever brought. Quiet possession has been maintained, and still is, after the lapse of twenty-five years. By the original subscription for building the church, they who subscribed to its erection, were to be credited on the purchase of their pews, with the sums subscribed; and after many years use of them, having sold them, and received their pay, their claim, it would seem, is equitably adjusted.

Mr. Romeyn, having continued his labors, retaining the affection of the people of his double charge, at length found bodily infirmities affecting him. His people at Schraalenbergh, moreover, earnestly desired to have the stated preaching of the word every Sabbath. A favorable opening providentially presented itself, in December, 1829. The Reformed Dutch Church at Tappan, distant only about six miles from Schraalenbergh, had called the Rev. Isaac D. Cole, as a colleague pastor with the venerable Nicholas Lansing. Mr. Lansing continued his labors at Tappan and Clarkstown, in Rockland County, New York, and when at Tappan on the Sabbath, Mr. Cole would be at leisure. The Church of Schraalenbergh secured Mr. Cole's services for every alternate Sabbath, as a stated supply, Mr. Romeyn generously relinquishing

a liberal sum which had been added to his original stipulated salary by the congregation, to aid them in securing Mr. Cole's services. From the close of the year 1829, to the end of 1832, Mr. Cole thus labored among this people, to their great acceptance, and without anything to mar the pleasant and happy united action with the aged pastor.

In August, 1832, Mr. Romeyn, on a certain day, while sitting at his own table, was suddenly stricken with paralysis. He silently burst into tears, and received the stroke as a signal that his work was nearly done. As this attack was comparatively slight, he somewhat recovered from it, and resumed his pulpit labor, and with great effort continued to serve at God's altar.

In the month of February, 1833, Mr. R. proposed to the people of Schraalenbergh, the calling of a colleague, and made generous offers to them, in case of so doing. This was declined. The congregation, however, assuring him, that he might remain their pastor, as long as he should deem proper; but that they would never again make a combined call—they desiring a pastor for their own Church exclusively.

After this decision, Mr. Romeyn, on 23d of February, 1833, wrote the Consistory of his Church, at Schraalenbergh, soliciting arrangements for leaving them free to act in choosing a successor, hoping "God will give them a man after his own heart, in whom is the Spirit, and one who would prove a blessing."

Arrangements were accordingly made, Mr. R. having proposed to this Church, to pay him his salary up to the 14th of the ensuing October, to which they

readily assented. He had served them thirty-three years in the ministry, and he could not but say, "it is a trial to bid you farewell." The congregations were combined—and Classis must needs act in effecting the dissolution, preparatory to which, on the 25th day of March, 1833, the two Consistories met at Hackensack, all the elders and deacons being present, together with their venerated pastor, and the Rev. Benjamin C. Taylor, who had been invited specially to be present.

Mr. Romeyn stated his determination, in view of his increasing infirmities, and the necessity in these Churches of a greater amount of service than was in his power to render, to apply for a release from his charge at Schraalenbergh, and "that as the Churches have been for years in combination, which combination ought at present to be dissolved, he desired the joint Consistories to act on this subject." After due deliberation it was

"*Resolved*, unanimously, That it is the sense of these combined Consistories, that the time, in the Providence of God, has arrived, when said combination should cease, and that we are mutually and conjointly agreed to apply, and we hereby do apply, to the reverend Classis of Bergen, to dissolve the same."

Immediately after the joint meeting alluded to, the Consistory of Schraalenbergh convened, and Mr. R. applied to them for their consent to a dissolution of the pastoral relation subsisting between him and that Church, and this having been assented to, the following resolution was adopted:

"*Resolved*, unanimously, That in parting with our

venerable pastor, who for thirty-three years has faithfully ministered among us, we do hereby assure him of our continued and hearty affection for him, and our gratitude for his past services, and that our fervent prayer to God is, that in his retirement, he may enjoy the gracious presence of our divine Savior, and at last, with us, reap the reward of eternal life ; and this resolution shall be recorded in the Book of Records of our Church."

On the same day, the Consistory obligated themselves to pay to Mr. R. three hundred and seventy-two dollars, on the 16th of April, ensuing, and furnish his usual supply of fuel, on or before the 14th of October, ensuing, and immediately released him from any further pastoral service.

On the same day, after the meeting of the Schraalenbergh Consistory, the Consistory of Hackensack met, and executed a call on Rev. James Romeyn, son of their aged pastor, to become the colleague of his father. This call Mr. R. conditionally accepted, declining to be installed under one year, in consequence of his feeble health.

In April, 1833, all the proceedings of the joint and separate Consistories were brought before the Classis of Bergen, and the combined relation of the two congregations dissolved, as also the pastoral relation of Mr. Romeyn with Schraalenbergh. The Classis adopted an appropriate resolution, expressive of their high regard for and deep interest in the honored father who had so ably, happily and efficiently, served these congregations. At the same time, the call upon his son, from Hackensack, was approved.



James H. Romer

From the time his son entered upon his official work in Hackensack, until September 15th, 1834, the aged father retained, nominally, the pastoral relation to this Church, but never appeared in the pulpit after the first Sabbath in May, 1833. His last public performance was a funeral sermon, in the Dutch language, over one of the most aged members of the Church. On his final resignation, the Classis dissolved the connection between him and this Church, which now had subsisted for thirty-five years; and again, by resolution, expressed to him their sympathy—their affectionate remembrance of his wise counsels, his love for Zion and her sons—and commended him to the God of all grace and consolation.

From this time he declined slowly and steadily in health, until June 27th, 1840, when God called him from earth, and took him home. He died in the seventy-fifth year of his age.

This faithful servant had many seals to his ministry. In the Church at Schraalenbergh, in the year 1816, he was permitted to report to Classis accessions to communion, on confession of faith, to the number of thirty-two; and in 1819, he says, in the report of this Church, "For two years past, a refreshing season has been experienced. Within one year, fifty have been added to the communion, principally from among the young and middle aged. Conferences for social prayer are held weekly. Enquiring souls often resorted to the house of the pastor. The work appears solid and scriptural, unmixed with enthusiasm, and discovering much of Christian temper."

At the commencement of his ministry in this

Church, there were, by his own record, ascertained to be one hundred and twenty-one members. From the consistorial records and statistical tables, it appears there were received in this Church, under his ministrations, on confession of faith, one hundred and seventy-two persons, and on certificate, nine—in all one hundred and eighty-one.

In the Church at Hackensack, he received to communion, on confession, one hundred and seventy-six, and on certificate, eighteen—in all one hundred and ninety-four. Thus, in the *two Churches*, having admitted to communion, on confession of their faith, three hundred and forty-eight members, and on certificate, twenty-seven—in all three hundred and seventy-five.

Mr. Romeyn's labors having terminated, and the combined relation of the two Churches ceased, they are, from that interesting crisis in their history, to be viewed as separate Churches. We therefore now proceed to their separate history, from April, 1833.

CHURCH AT HACKENSACK AS A DISTINCT CHURCH.

The Rev. James Romeyn, having been duly installed pastor, continued his valuable and able labors; and the congregation, having purchased the former homestead of Elias Brevoort, Esqr., deceased, which adjoined a fertile tract of four and a half acres, bought by them of Rynear Van Gieson, in 1759, proceeded to erect a new and comfortable parsonage house, which, when completed, Mr. R. occupied during his residence in Hackensack. In this year, (1834), they

also repaired the church, and by the liberal efforts of the ladies, had ample means to cover the expense of a new and tasteful pulpit of modern construction.

Notwithstanding his public services were highly prized by his people, Mr. Romeyn felt constrained to ask of his Consistory in September, 1836, to unite with him in requesting a dissolution of his pastoral relation. This was granted, but with great reluctance, and it was with peculiarly painful emotions the Classis assented.

During his brief ministry here, God did not leave him without witnesses for the truth. Fifteen persons, on confession of faith, and twelve on certificate—in all twenty-seven, were added to the number of its communicants. Mr. R. was soon afterwards called to the pastoral charge of the Reformed Dutch Church at Catskill, New York.

On the 3d day of January, 1837, the Consistory presented to the Classis of Bergen, for approval, a call on the Rev. Alexander H. Warner, then pastor of the Reformed Dutch Church at Clarkstown, in Rockland County, New York. On its approval, his acceptance having been announced, arrangements were made for his installation, which took place on the first Wednesday of February, following. Mr. Warner continues in this pastoral charge.

During his twenty years ministration to this people, population has increased considerably. In 1847, the church was enlarged, by extending the walls ten feet in depth, affording space for fifty new pews; and with other needed repairs, the cost was about three thousand dollars, which was promptly paid for by the sales of the pews.

The grave-yard has also been extended, by the purchase of a beautiful piece of land, at a cost of three hundred dollars.

The broken inscription stone was removed from its position in the front, to the rear wall of the church, at the time of its enlargement, and an appropriate new one placed over the front door, on which is inscribed :

**REFORMED
PROTESTANT
DUTCH CHURCH.
ERECTED A. D. 1696.
REBUILT A. D. 1728.
REBUILT A. D. 1791.**

How amiable are thy tabernacles O Lord of hosts.

Ps. 84 : 1.

In 1853-4, the parsonage house was greatly enlarged, and the whole premises appropriately refitted, at a cost of twenty-five hundred dollars.

As an encouragement to future labor, the pastor has been permitted to receive, on confession of faith, sixty-eight persons, and fifty-two on certificate—one hundred and twenty, in all, to the close of the year 1855. The Lord prosper him yet abundantly in his unwearied and valuable services.

From this Church, in 1855, there went forth a colony to constitute the Second Reformed Dutch Church, at Hackensack, of which we shall hereafter speak.

In the grave-yard of this ancient Church, are the monuments and other memorial stones of many of the

valued dead. There lie the remains of Brigadier General Enoch Poor, a revolutionary commander in the United States Army, who died September 8th, 1780, aged forty-four years; whose funeral was attended by Washington and Lafayette, and at whose grave Lafayette, when on his visit to the United States, as the nation's guest, was tenderly moved, and turning away exclaimed, "*Ah! that was one of my generals.*"

There rest the ashes of the learned Peter Wilson, LL.D., Professor of Languages in Columbia College, a zealous patriot and Christian, who died August 1st, 1825, in the seventy-ninth year of his age.

There sleeps the dust of Colonel Richard Varick, formerly Mayor of the City of New York, and at the time of his decease, President of the American Bible Society, who died July 30th, 1831, aged seventy years, four months, and five days.

There is interred all that is mortal of the Rev. James V. C. Romeyn, who died June 27th, 1840, in the seventy-fifth year of his age, and fifty-third of his ministry, having served the congregations of Hackensack and Schraalenbergh thirty-five years.

There, also, is the memorial of the Rev. John S. Mabon, who died April 27th, 1849; the able instructor—the distinguished scholar—the earnest, humble Christian.

There, too, is the monument of John V. B. Varick, the kind husband and father, and the long-tried and faithful Elder in the house of God, whose wise counsels, and holy, well directed zeal, gave him promi-

nence and efficiency among the laity of the Reformed Dutch Church. He died May 18th, 1835.

There repose all that was mortal of the intelligent, wise and honored citizen, Adam Boyd, Esqr., who frequently represented the State of New Jersey in the House of Representatives of the United States.

There lie, also, the remains of Robert Campbell, Esqr., the upright citizen—the sound, and trustworthy lawyer, in whom all confidence was placed, and who in his old age publicly owned Christ his friend and Savior.

There rest the ashes of that prudent counsellor, honored citizen, and steadfast Christian, George Zabriskie, Esqr., who was suddenly taken from earth at Mackinaw, while on a journey to the far West.

These loved and honored dead were identified, in their lives, with their country's weal and woe, and with the interests of the Church of God. "The memory of the just is blessed." "Their good name is better than precious ointment."

We now resume the history of the

CHURCH AT SCHRAALENBERGH AS A DISTINCT CHURCH.

The connection between Mr. Romeyn and this Church, having been dissolved in April, 1833, and its combined relation with Hackensack terminated, and Mr. Cole's services having ended, the way was open for the independent and vigorous action of this large and respectable congregation. In the fall of 1833, their attention was directed to the Rev. John Garretson, of Middleburgh, Schoharie County, New York. Having called him as their pastor, he accepted, and

on the 22d of October, 1833, was duly installed. Soon after his settlement, the congregation erected a noble and commodious parsonage house, which betokens the character of this people. It stands a short distance North of their church, and furnishes a pleasant and comfortable home to the pastor.

For three years, Mr. Garretson labored here, with credit to himself and usefulness among the people, mutually enjoying each other's society, and happy in their relation; but in September, 1836, having been specially urged to labor in the City of Brooklyn, New York, in rearing a new Church, he was prevailed on to enter upon that work, and requested his people of Schraalenbergh to unite with him, in requesting a dissolution of the pastoral relation between them. They reluctantly assented, and on 20th September the Classis dissolved the relation.

During his ministry, the discipline of the Church was brought to bear especially upon those who had become the victims of the deadly cup. Intemperance had affected several of the members of the Church. The law of God's house was enforced, mildly, but firmly, and with a good measure of success. Some were reclaimed from the error of their ways.

While ministering at this altar of God, Mr. G. was permitted to welcome to communion, on confession of their faith, thirteen persons, and eight on certificate—in all twenty-one.

In the month of March, 1837, the Rev. Peter O. Studdiford, of Lambertsville, N. J., was invited to the pastoral charge of this Church, but felt compelled to decline.

On the 15th of May, 1837, the Rev. Michael Osborne, of Virginia, was called, and installed on the 12th of July, following. This relation continued until October, 1841. The habits, manners and customs of the people, were those of the good old Dutch, and are so, largely, to this day. They continue to use, quite extensively, the Dutch language, as the medium of communication. There were peculiarities to which Mr. O. was unaccustomed. Unhappiness ere long began to prevail; difficulties arose. In 1840, the persons elected as Elders and Deacons declined to serve. Thus, "*grievous dissensions*" were spoken of in the report of the Consistory to Classis, in 1841, and their troubles were referred to Classis. A committee was appointed to "confer with the Consistory, to unfold the views of the Classis, and seek their good." This committee were Rev. John Garretson, and Alexander H. Warner. They discharged their duty, and succeeded in securing the election, by the members, of an entire new Consistory. Mr. Osborne resigned in October, 1841, and by mutual consent, the Classis dissolved their pastoral relation. On a recent visit to this people, a substantial token of regard from them was presented to him, honorable alike to both parties. During his ministry, there were added to the communion of this Church, thirteen on confession, and three on certificate.

In 1842, on the 9th of February, Rev. James Romeyn was invited to occupy the pulpit his father had so long and so well filled, but he declined. On 5th of April following, Rev. Richard D. Van Kleeck was invited to the same, but declined, and on 22d of

August ensuing Rev. David D. Demarest, who was born at Schraalenbergh, and baptized in this church, was called, but also declined.

On the 8th of October, 1842, the then candidate for the ministry, Cornelius J. Blauvelt, a graduate of the Theological Seminary at New Brunswick, N. J., was called, and promptly accepted the call. He was ordained and installed as pastor, on the 16th of November following. Mr. Blauvelt has now served this interesting people for nearly fifteen years, with acceptance and usefulness. May the Lord continue to lay plentifully to his hand, and strengthen him with great grace for days to come.

Since he commenced his labors here, he has maintained the discipline of the Church, and been encouraged in his work, by accessions to the communion of seventy persons on confession of faith, and eighteen on certificate, to 1856 inclusive.

In thus tracing the history of these two Churches, the author is aware that many may ask, "Why detail these sad dissensions in Churches of Jesus Christ?" Perhaps, to some, it may seem unwarranted—an unnecessary exposure of old disputes, which might better have been buried in oblivion; but these difficulties have not been kept secret. On the contrary, every phase of them has been made public, and even at this day, now a little over a century since the first great rent was made, the division is unhealed; and although the violence of it is abated, yet the people are, in their religious affairs and ecclesiastical relations totally distinct, though professing to hold to the same doctrinal faith, and the same frame-work of ecclesiastical govern-

ment. It is an anomalous state of things. Many of the present generation of our ministers and people, cannot understand how this protracted separation originated, or how it is possible it should have been so long continued. The author, as a faithful historian, could not justly withhold the narrative. He has presented nothing conjectural, but appealed to the records of the parties, and set forth the views of each, in their own language, avoiding the reiterating of any of the harsh terms, so often applied in the heat of controversy, and in as connected an order as possible. His conviction that these things have arisen, from the terrible corruption of human nature, of which all partake, even the best of men, together with the desire, that what has occurred in the past, may serve as a warning in future, satisfies him, that as a part of history, it is rightfully published.

We cannot fail to recognise the wonderful grace of God in Christ, which gave the pastors favor in the sight of the people of their respective charges, so that to a large extent, harmony of views, of feeling, and of action, prevailed among them. The attachment of the congregations to their pastors was strong, and their spiritual counsels were duly regarded by the pious of their flocks. God blessed the labors of his servants, as his ambassadors, in strengthening the faith of his people, and there were often added unto the Church, of such as believe and shall be saved.

It is with pleasure the author adds to the testimony already given, the following, which he would have inserted at an earlier period of this history, had he not felt that it would break the thread of the narrative

of those events, whose connected recital was of importance.

An Account of the Religious Revival at Hackensack and Schraalenbergh.

Communicated by the Rev. Mr. Fræligh, in a Letter to the publisher.—New York Missionary Magazine, Vol. 1, No. 3, p. 195.

SCHRAALENBERGH, March 17th, 1800.

SIR,

As the several accounts of awakenings and the revival of religion, in various parts of our country, contained in your first number, are perused amongst us with visible advantage, I feel myself prompted to transmit to you, a detail of the surprising work of the Divine Spirit in the congregation under my care, which is of several years continuance.

Thirteen years ago, when I became pastor of these congregations, I found religion among them in a very low ebb; nothing appeared the least encouraging, but a disposition to attend on the ordinances; family worship had nearly become extinct. In my public administration, though I sometimes felt considerably animated, I seldom observed evidences of impression in any of my auditory; the young people were generally addicted to excessive liberty, and the slaves exceedingly vicious; this was the deplorable state of my flock for a series of years, and my soul was bowed down within me; I went mourning without the sun.

But the first season that the epidemic prevailed in Philadelphia, I preached on a fast day, from Psalm 76: 11, 12. This was the beginning of a glorious work of conversion among the people of my charge; the whole auditory appeared to be much affected, and tears flowed abundantly. After this, little more than considerable impression, during the ensuing season,

was observed, until the ensuing winter, when a universal awakening broke out in almost every quarter of the congregations; it affected persons of every rank and age, from fifty years and upwards, down to twelve, and a considerable number of black people. A rent took place in the congregations. Of those families who adhered to me, there were few in which some were not found under serious convictions; many deeply wounded by the arrows of the Almighty; others praising God for the comfort they had received. This situation of affairs created much labor for me. I was necessarily engaged almost night and day; I was obliged to preach and lecture often, from six to nine times in one week; my general subject was the new birth; and numbers, both white and black, prepared for church membership. In the space of nine months, I admitted nearly two hundred communicants, and baptized a large number of black people. Prayer meetings were set up, and continued ever since; of those there are three kinds, viz: the heads of families, the young people, and the blacks. Since that period, the practice of true godliness appears to be in a desirable state; we have had few apostacies, and new cases occur almost every Sabbath.

The work appears to be solid and rational, without any sparks of enthusiastic wild fire. We frequently have a melting season, under preaching on the Lord's day, especially on sacramental occasions, when the Lord's Supper is generally administered to between two and three hundred persons, which, though not an over-large number in a city, yet, in a country congregation, is much larger than usual. Since the first commencement of these awakenings, I have admitted between two and three hundred to church membership in my two congregations; the generality exhibit satisfactory evidences of a real change.

History of the Reformed Dutch Church at English Neighborhood.



FROM the proximity of the English Neighborhood to the village of Hackensack, and from other circumstances, the fair presumption is, that those of this population who, before the erection of a church, attended public worship on the Sabbath, did so at Hackensack. There is no account of any ecclesiastical organization there, earlier than the year 1768.

We find, under date of November 18th, in the earliest records of this Church, the following:

“As Mr. Thomas Moore has conveyed to us, the underwritten trustees, one acre of land, on purpose that we should erect a church on it, agreeable to the constitution of the Reformed Church of Holland, established by the National Synod of Dort; as the Minister, Elders and Deacons, and also the members and all their successors which shall be elected, appointed and established in the said Church, now *actually building*, in the English Neighborhood, are

to be conformed to the doctrine, discipline and worship established in the United Provinces, by the National Synod aforesaid; we promise according to engagement, to endeavor that such Minister, Elders and Deacons, and members, shall now be called and appointed in said Church.

“ We also promise that we will keep out of the debate that is now between Cœtus and Conferentie, as much as in us lies, and we will endeavor to live in Christian peace with both parties, as we have agreed from the first, on purpose that all the inhabitants of the English Neighborhood, and members of the said Church, may live in peace and love among themselves and others. For a divided house must fall, but a well united house or Church shall stand.

“(Signed), Abraham Montany, Michael Moore,
Stephen Bourdette, Thomas Moore,
John Day, John Moore.”

This document fixes the date of the first movement made to secure a house for God, (1768). It was the very time when the Cœtus and Conferentie dispute was raging. Every effort in the right direction seems to have been made, with a view to fraternal intercourse and peace. They felt the need of a spiritual guide, and sought and soon obtained one.

Mr. Garrit Leydekker, by special permission of the Classis of Amsterdam, was licensed to preach the gospel by the Conferentie Assembly, in 1765, as appears by the minutes in the possession of Dr. Thomas De Witt, of New York. “The people of the English Neighborhood, either while building their church, or

shortly after it was ready for occupancy, having been constituted a congregation, proceeded by a free vote of the people, to call Mr. Leydekker. Having accepted the call, he was ordained and installed as pastor, by the Rev. Messrs. Ritzma and Vander Linden, in the year 1770. If no formal organization of the ecclesiastical body had been previously effected, it must have been constituted just prior to Mr. Leydekker's ordination. A record is extant, in one of the church books, under date of July 1st, 1770, viz: "Then were constituted members of the Reformed Dutch Church, in the congregation of the English Neighborhood, the following persons, after a due examination, viz: Michael Moore, Abraham Montanye, John Lashier, John Day, David Day, Thomas Moore, Edward Bylestead, Samuel Moore, Benjamin Bourdette, John Cahy, (and nine females). At the same time were nominated and chosen, Michael Moore, and Abraham Montanye, as Elders; and John Day, and John Lashier, as Deacons of the aforesaid congregation. Garrit Leydekker, V. D. M., examined the above named persons, and nominated the aforesaid members of the Consistory--Elder Abraham Day, of the Reformed Dutch Church of Hackensack, being present. The said Elders and Deacons were confirmed July 22d, 1770.

"On the 27th of that month, Isaac Delamater was received as a member. On the 29th of the same month, the Holy Supper of the Lord was celebrated."

This is a copy taken out of the church book, held by Garrit Leydekker, V. D. M.

In a note to the foregoing documents it is said:

“The congregation is deficient, on account of Dominie Leydekker removing, in the year 1776, from this congregation to New York, who at that time took with him all the papers and writings belonging to the congregation.”

Of the character of his ministry there is no record; but as he was licensed to preach the gospel in 1765, and the church was built in 1768, it is propable he was serving this people for some time prior to his ordination, in 1770. This congregation was no doubt affected, as the other congregations were, by the spirit of the times—the scenes of the revolution—the frequent traversing of this section of country by both the British and American armies, for years—and the subsequent controversies in the field of national politics. We need not therefore be surprised, that for sixteen years, this people were without a settled pastor, and had only occasional preaching; especially when we remember, that the political controversies were not only broached, but earnestly pressed from the pulpit. The peaceable spirit manifested in the organization of this Church, in all probability exerted an influence in delaying the settlement of a pastor so long.

On the 28th day of November, 1792, this Church united with that at Bergen, in a call on the then candidate for the gospel ministry, John Cornelison, which was attested by the Rev. Nicholas Lansing, of Tappan, New York, as moderator thereof; and on 26th of May, 1793, he was ordained to the ministry, and installed as pastor of the two congregations, in the church at Bergen, by Rev. Warmoldus Kuypers, William Prevoost Kuypers, Nicholas Lansing, and Solomon Fræligh.

The proportion of Mr. Cornelison's services, at English Neighborhood, was one-third, and the preaching in the Dutch language was only occasional.

In the first year of Mr. Cornelison's labors here, (1793), a plan for building a new church was adopted, and the determination formed, to take down the old one, the new structure to be forty-five feet front, by forty-two feet in length. The stone and timber were to be furnished by the people as a gratuity. The managers were Cornelius Vreelandt, Garret Banta, John Williams, John Day, Rynear Earle, and Samuel Edsall, who were invested with full powers to do the whole work.

Before the old church was taken down, it appears, by a written document, "that Catharine, widow of Michael Moore, deceased, and Michael, Jacob, and Samuel Moore, his sons, gave full power to the Elders and Deacons, "for building up, pulling down or removing the (old) church, without any interruption or molestation from them or any person claiming under them."

The date of this document does not appear on it, but it must have been about this time, (1793-4). No doubt the stones of this first church were re-incorporated in the new one.

The subscriptions, payable in money, towards the erection of this church, amounted to £215 5s.—the highest individual subscription being that of Abraham Montanyé, £25. The subscriptions were to be credited on the subsequent purchase of pews.

On the 12th September, 1794, Cornelius Vreelandt conveyed to the then Consistory of the Church a half acre of land, for the consideration of £10. "*being*

whereon the church is now erected." This land adjoined that whereon the old church stood, and was an appropriate enlargement of their church premises. The year 1794 witnessed the completion of this new sanctuary, and on the 8th of January, 1795, the pews were sold—the sales amounting to £1292, 1s.

The people had now taken fresh courage in regard to the house of the Lord, and they enjoyed the services of Mr. Cornelison until November, 1806, a period of thirteen years. During this time God so blest his labors here, that he welcomed to the communion of this Church, thirty persons on confession of their faith, and eleven on certificate from other churches.

The laborious character of ministerial duty, in the double charge of Mr. C., having the people of the two congregations, scattered over so great a distance, from the Kills at Bergen Point, to within four miles of Hackensack—could not, in the nature of things, be much longer endured. The growing ability of Bergen, to support a pastor alone, brought about the relinquishment of the English Neighborhood charge by Mr. Cornelison.

The best comment on the character of the relation sustained by Mr. C. to this Church, is in a document which we copy, viz :

“I, John Cornelison, Minister of the Church of the English Neighborhood, do hereby discharge the Consistory and congregation of said place from all future obligations to me, as their Minister—which obligations have been entered into, by virtue of a call executed on me, in connection with the congregation of

Bergen, bearing date the 28th of November, 1792; and do certify, that I have ever been treated by said Consistory and congregation, with all that attention and affection which ought to subsist between a minister and his flock; and do further beseech the Head of the Church, to bless said people with all spiritual blessings, and in his own time send to them a faithful shepherd, in the fulness of the blessing of the gospel of peace.

“Dated November 29th, 1806.

“(Signed), JOHN CORNELISON, V. D. M.”

The way was thus opened for this congregation to put on their strength, and strive to obtain the constant services of some faithful minister of Christ's gospel. A little more than two years passed away, before their desire could be gratified. The Lord was not unmindful of them, and on the 17th day of February, 1809, they called the Rev. Henry Polhemus, then pastor of the united Churches of Harlingen and Shannick, in Somerset County, N. J. He was ordained pastor there in 1798, and after a laborious and successful ministry, accepted the invitation to the English Neighborhood, and became a member of the Classis of Bergen, April 25th, 1809, about which time he was installed.

The congregation, having for years had only one-third of a pastor's pulpit services, and now intensely anxious for a full round of service, made vigorous efforts. They promised, in their call, three hundred dollars in money, together with a supply of hay, fire-

wood and grain, and "to exert themselves to the utmost of their ability, to procure for him a parsonage house and lot, as soon as they possibly could."

On the 29th of December, 1809, this Church became duly incorporated, according to law, and on the same day, obtained a deed from Mr. Polhemus, for a beautifully located tract of land, which he had procured for the parsonage, the purchase price of which, to the Church, was eighteen hundred and thirty-two dollars. Subscriptions had been obtained, towards the payment of the land, to the amount of nine hundred dollars, which were subsequently so increased, as to leave only eight hundred dollars incumbrance on the property. On this lovely spot Mr. Polhemus resided, until February, 1813, when he was induced to accept a call to the Reformed Dutch Church at Shawangunk, New York. In 1812, the report to the Classis states, that here "Vital religion is increasing." Under his ministrations there were added to this Church, on confession of faith, twenty-six persons.

Mr. Polhemus was a native of Harlingen, formerly Sourland, Somerset County, N. J. His theological studies were pursued under the Rev. Dirck Romeyn, D. D. S. T. P. He terminated his earthly course at Shawangunk, Ulster County, New York, in the year 1815.

The congregation immediately sought and secured a successor to Mr. Polhemus, having, on the 19th of March, 1813, executed a call on the Rev. Cornelius T. Demarest, of White House, New Jersey, who became a member of the Classis of Bergen, April 26th, 1813, and on the fourth Sabbath of May, following, was installed by the Rev. John Cornelison.

Mr. Demarest's labors appear to have been blessed, very soon after his entrance on his ministry here. On the minutes of the Consistory, April 22d, 1814, it is recorded—"State of Religion: since the beginning of December last, (1813), there has been a visible and favorable change in the state of religion among us. The Lord made his word quick and powerful, and brake in pieces and melted some of the youth, and others, who had been hardened from their youth. A door is opened. There is also opposition. Refreshing seasons are still enjoyed. We thankfully record the good fruit of this day-spring, such as increased seriousness and attention to the means of grace—private devotion—family worship—meetings for prayer and godliness. Some have been received—some are under hopeful exercise. May the droppings be followed by a set rain."

On the 4th of June, 1814, it was resolved to erect a new parsonage house, which was done soon afterwards, and the grounds were well cultivated, and largely occupied with fruit trees, which in a few years rendered it a most delightful pastor's residence.

Mr. Demarest seems to have been acceptable to his people, until about 1819, and onward to 1822, the time of the secession of Dr. Fræligh and others, of which we have given account in the history of the Churches of Hackensack and Schraalenbergh. Mr. Demarest evidently sympathized with Dr. Fræligh, in the matters touching the complaints against the Doctor, for receiving suspended members from other churches. In April, 1819, Mr. D. officiated as clerk of the Classis of Bergen, before which body the case

of certain members was brought by appeal. He is said "to have taken home with him the original minutes, and returned what he called a copy, materially incorrect, and even alleged to be false. From the face of the latter, he was thought to have suppressed the truth, perverted justice, and favored Dr. Fræligh. Accusations to this effect were charged upon him. Difficulties now began to gather around him. Subsequently, he delivered to a minister of the Classis an extract from said minutes, which he also certified to be true, and which in several instances differed from his first copy. A committee was appointed to report to Classis on the case, and they subsequently reported, that in their opinion he was guilty; but from forbearance, and consideration of the state of the churches, they ordered the report "*to lie on the table.*"

The Secession occurred in 1822. Mr. Demarest had evidently been busy, preparing the way for securing the secession of his Church. On the 29th of January, 1824, at a meeting held in the church, according to previous notice, which meeting consisted, (as appears by the entry on the records of the Consistory), of the Elders and Deacons, and about twenty-five heads of families.

The Chairman, one of the Elders, stated to them, that as the Classis of Bergen had at their late and previous meetings, tolerated false doctrines, which the General Synod had also done, and passed illegal or unconstitutional orders, the Consistory asked whether the meeting advised a dissolution of the connection with the Classis of Bergen; and the question being put, four only voted against the dissolution.

On the same day the Consistory met, and resolved, "1st. That their connection with the Classis of Bergen, and the General Synod, was dissolved.

"2d. That they were, and designed to remain, what they always had been, a True Reformed Dutch Church, adhering steadfastly to the constitution of the Reformed Dutch Church, and to the word of God, upon which they believed the said constitution to be grounded.

3d. That they acknowledge themselves to be subordinate to none other than the Classis and Synod of the True Reformed Dutch Church, whose reasons for separating from the General Synod, as contained in their printed pamphlet, they approved and adopted."

On the 2d of February, 1824, the Consistory met. Commissioners of the Classis of the "True Reformed Dutch Church" attended, and on inquiry whether the Consistory had determined unanimously to dissolve their connection with the Classis of Bergen, and the General Synod, and place themselves under the care of the Classis and Synod of the True Reformed Dutch Church; and each Elder and Deacon having answered in the affirmative, the commissioners gave them the usual token of-reception.

On the 18th of February, 1824, the Classis of Bergen met, "to enter into a full investigation of Mr. Demarest's conduct."

The following formal charges were preferred against him:—

"1. His having returned a copy of the minutes of this Classis, of April, 1819, materially and substantially false and incorrect.

“2. Deliberate falsehood and prevarication relative to said minutes.

“3. Abusive and false slanders, uttered in private conversation, and in the pulpit, against the Classis, and against the Dutch Church generally.

“4. Public schism.”

Mr. D. was cited to appear and answer said charges, but replied that he had made up his mind not to come, consequently, the trial proceeded without his presence. He was adjudged guilty, and suspended from the office of the ministry, and the pastoral relation between him and the Church at English Neighborhood dissolved. On the same day, a memorial or complaint, subscribed by sixty-two members of the Church and congregation, containing charges against the Consistory, or Elders and Deacons, was presented—the case tried—the evidence spread out on the classical minutes—the seats of these consistory-men declared vacant, and they were deposed from their respective offices. A new Consistory was ordered by the Classis to be chosen, and arrangements were made therefor.

Under this state of things, property contests arose. The respective Consistories claiming to hold the property, and a law-case of the utmost importance to the Reformed Dutch Churches, in the States of New York and New Jersey, was tried before the Supreme Court of the State of New Jersey. The Court consisted of Chief Justice Ewing, and the Associate Justices, Ford and Drake—whose elaborate opinions on the property question, embrace the history of the case, carefully sifted, and are lucid expositions of the law appertaining to the trustees of Reformed Dutch

Churches. The Chief Justice's opinion we insert in full. The judgment was for the plaintiffs—and adverse to the Secession. Decision made at February term, 1831.

JOHN DEN *ex dem.* HENRY DAY *and others, vs.*
THEOPHILUS BOLTON *and others.*

All disputes arising in the Reformed Dutch Church respecting the validity of an election, appointment or call of elders and deacons, must be referred to the church judicatory to which the congregation is subordinate; that is, first to the Classis, next to the Particular Synod, and lastly to the General Synod.

The decision of the Classis upon any such election, appointment, or call, is *final*, unless appealed from; and its decision will be respected by the Supreme Court, and full effect given to it.

Though the Consistory may be dissatisfied with the decision of the Classis, they cannot get clear of the decision by changing their allegiance.

To constitute a member of any church, two points, at the least, are essential a profession of its faith and a submission to its government. Per Chief Justice.

After persons withdraw from a church, they do not continue members of it, simply because they hold the same religious faith and tenets with the members of that church. Per Chief Justice.

Whomsoever the judicatory of the Dutch Reformed Church decide to be the spiritual officers, the Supreme Court are bound to respect as such. Per Ch. Justice.

In the year 1827, an action of ejectment was instituted in the name of John Den on the demise of Henry Demott, James Slater, John Vreeland, Valentine Sambler, James Gardner, George Wilson, and John De Groot, claiming to constitute the corporation called "The Minister, Elders and Deacons of the Dutch Reformed Church in the English Neighborhood in the county of Bergen," against Theophilus Bolton, for the recovery of a farm then held by him as tenant under certain other persons, claiming to constitute the said corporation. Consent rules were exchanged whereby Bolton, the tenant in possession,

and Peter D. Fræligh, Peter Banta, Abraham Leydecker, John Edsall, Frederick Devoe, James G. Brinckerhoof, David Westervelt, Jacob Naugle, and John Cole, the persons under whom he held, were made defendants. The cause was noticed for trial at the Circuit Court of Bergen county, in October 1829, when the following state of the case was agreed on by the parties and their respective counsel:

The defendants confessed the lease, entry and ouster set forth in the declaration, insisting upon their rights according to the common rules exchanged in the cause.

It is agreed that Theophilus Bolton was in actual possession of the premises in question at the time of the commencement of this suit.

The Minister, Elders and Deacons of the Reformed Dutch Church in the English Neighborhood, were incorporated under the act of Assembly, on the 29th of December, A. D., 1809, by the above name of incorporation, in pursuance of a certificate, under the hands and seals of the then Minister, Elders and Deacons of the said Church, which is duly recorded in the Clerk's office of the county of Bergen. The defendants, upon notice, produced a deed for the premises in question in this cause, from the Rev. Henry Polhemus and Lucretia his wife, to the Minister, Elders and Deacons of the Dutch Reformed Church in the English Neighborhood, bearing date the 29th of December, A. D., 1809, recorded in Liber D. of deeds for Bergen County, pages 393, &c.; under which deed, both parties to this cause claim title to the premises in question. The parties produced the first and second editions of the constitution of the Reformed Dutch Church, in the United States of America. The plaintiff produced a book entitled Acts and Proceedings of the Classis of Bergen, commencing the 2d of September, A. D., 1800; also another book, called Minutes of the Consistory of the Reformed Dutch

Church, in the English Neighborhood. The plaintiffs produced their seal, adopted, as appears by the book last mentioned, the 10th day of February, A. D., 1825. It is agreed between the parties that the copies of papers and instruments, entered in the different books, exhibited and marked, shall be considered of the same force and effect, as if the originals were produced; and that the several facts stated in the said books, shall be considered and received in evidence as if proved. The plaintiffs produced the printed minutes of the General Synod of the Dutch Church, held at Albany, in the month of June, 1823.

The defendants produced the following books and papers, viz:

A book of records of the Dutch Church at the English Neighborhood, with a parchment cover, commencing in the year 1768; also, a written paper addressed to Peter W. Banta, dated April 20th, 1824. Also a printed pamphlet entitled the Acts and Proceedings of the Classis and General Synod of the True Dutch Reformed Church, in the United States of America, from October, 1822, to June, 1827, inclusive, said book contains several pamphlets, bound in boards; also a copy of a bill filed in Chancery of New Jersey, wherein John Vreeland and others are complainants, and Cornelius T. Demarest and others, defendants. Also a copy of the opinion of the chancellor in the cause in which the above bill was filed. Also a paper, being a lease, signed by Theophilus Bolton, one of the defendants, and Peter D. Fræleigh, president, and the elders and deacons. Also, the common consent rules exchanged in this cause. The defendants also produced two books, purporting to contain the Acts and Proceedings of the General Synod of the Reformed Dutch Church, in North America. The defendants also produced the old seal of incorporation of the Church in the English Neighborhood; also a copy of an original paper, served upon

Mr. John Degroot and others. It is admitted, on the part of the defendants, that the elders and deacons, who were elected on the first of May, 1824, and ordained by the Rev. Ava Neal, were regularly sworn into office, and it is admitted that the elders and deacons on both sides of the question, have from that time onward, been regularly sworn into office. The plaintiff produced a paper signed by James V. C. Romeyn, dated Hackensack, October 28th, 1829. Also, the minutes of the Synod of the True Reformed Dutch Church of 1828 and 1829, in printed pamphlets.

It is further agreed that either party may turn the foregoing case into a special verdict, and bring a writ of error thereon in the same manner as if the foregoing facts had been found by a special verdict.

The documents mentioned in the foregoing state of the case, and by reference made part of it, are very voluminous; and as the substance of them, so far as is necessary to a full understanding of the points litigated and decided, will be found in the opinions of the court, the reporter has not thought himself at liberty to extend the report to an inconvenient and unnecessary length by inserting them in detail.

The argument took place at November term, 1830. *Hornblower* and *Wood*, for the plaintiff.

Vanarsdale and *Frelinghuysen*, for the defendants.

At the present term, the following opinions were delivered:

EWING, C. J. In the year 1809, a Dutch Reformed Congregation, in the County of Bergen, became incorporated, according to the statute of this state, entitled, An act to incorporate trustees of religious societies, by the name of "The Minister, Elders and Deacons of the Dutch Reformed Church in the English Neighborhood." On the same day, two tracts of land of about twenty-three acres, were by lawful assurance conveyed to them in their corporate name. The minister, elders and deacons entered into possession, and they

and their successors, for the time being, received and appropriated, to their just ends, the rents and profits, peaceably and without question or strife, for a number of years. Divisions have, however, arisen in the congregation; and at the institution of this action of ejectment there were, and there yet are, two sets of persons, each of whom claim to be the legal incumbents of office, and as such, entitled to hold the premises, and receive and apply the rents and profits. Both parties admit that the premises belong to the corporation. Both admit that the Minister, Elders and Deacons, for the time being, of the Reformed Dutch Church, in the English Neighborhood, are entitled to the possession. The single question in controversy is, which set of persons are the trustees. By those out of possession, the present action of ejectment has been instituted, and it has been so moulded as distinctly and exclusively to present this enquiry. Theophilus Bolton, the tenant in actual possession, holds under a lease made to him by one set or body, who are with him the defendants. John Den, the plaintiff, claims, as appears by his declaration, under the other set or body, who are there named and described. And their respective leases will have validity and ought to prevail, as it shall appear on investigation that the one or the other party is, what both profess to be; with, however, this difference always in view, that as the one set are in actual possession and defendants, the lessors of the plaintiff are bound, according to the doctrines of this form of action, to show fully and clearly that they are the Minister, Elders and Deacons of the Dutch Reformed Church in the English Neighborhood, or rather the elders and deacons, who when there is no minister, constitute the trustees; for failing to do this, the defendants, however defective may be their pretensions, may hold until those, in whom the right is, shall think proper to disturb them.

From this statement it may be seen that the case

does not require us to consider or decide what is the effect, upon the joint property of a religious society, of the withdrawing of the whole or a portion of its members, either with or without a change of doctrine, and their union with some other religious denomination, or their formation of some new sect or some new ecclesiastical arrangement; nor whether those who thus change or withdraw, carry with them any portion of the common funds. We have too, most happily, no occasion to encounter controversial or doctrinal points, or to enquire which party is sound in doctrine or most faithfully adheres to the tenets of their church. The public acts of the parties and the avowal of their counsel on the argument at the bar, render the truth and propriety of these remarks more manifest. Both parties claim to be, of the Dutch Reformed Church. The one of them, to give the more full assurance, lest circumstances might lead to any doubt, aver themselves to be, and challenge the name of, the True Reformed Dutch Church. Both point to the same catechism and the same ancient synodical declaration as their rule of faith and practice. Both claim the Constitution of the Reformed Dutch Church, in the United States of America, promulgated by their highest ecclesiastical judicatory in the year 1815, as their form of church government, by which they acknowledge they are bound, and according to which they are willing and seek to be judged. We have then no theological controversies to investigate, no doctrinal points to discuss, no modes of faith to compare or estimate. We are simply to enquire, and, upon legal principles, who are, or speaking more exactly, whether the lessors of the plaintiff are, the Elders and Deacons of the Dutch Reformed Church in the English Neighborhood; for if they are, it is then sure, even from the lips of their adversaries, that they are entitled to judgment in this action and to the occupation of the property in dispute.

Among the early settlers of New Jersey and New York were many emigrants from the United Provinces. They did not, like the settlers of New England, seek an asylum from the religious persecutions of their native land; but like them, they brought here their industry, their virtues, and especially their ardent attachment and stedfast adherence to the religious faith of their forefathers. As early as 1622, congregations were formed. In process of time these became numerous, spreading over a large portion of the then inhabited parts of New Jersey and New York; each enjoying its religious worship and privileges; all guided by the doctrines of Heidelbergh and Dordrecht; and most of them holding that competent and safe spiritual guides and teachers were to be found only in the mother country, where all their early clergymen were either born or educated. Until the year 1771, no general system of church government was organized. In that year, the numerous flocks somewhat distracted and divided, more especially on the question whether adequate ministers could be raised here or must be sought abroad, were brought together into a common fold. A general system of church organization, similar in outline to the Reformed Dutch in Holland, and substantially the same as now exists, was then unanimously, and as we may infer from their public records, cordially adopted.

In the year 1799, when the statute of this state for the incorporation of religious societies was enacted, all those who professed the faith, and claimed to be members of the Reformed Dutch Church, were divided among numerous congregations, but united in a general ecclesiastical frame of government, comprehending a Consistory of each Congregation, a Classis having jurisdiction over a few neighboring congregations, a Particular Synod embracing a few Classes, and a General Synod having jurisdiction over the whole. Their affairs were regulated according to the ancient Con-

stitution of their Church; an authentic copy of which was published in 1793, and another, under the authority of their highest judicatory, in the year 1815.

The congregation of the English Neighborhood was early formed. It belonged for many years, as it did in the year 1799, to the Classis of Hackensack. On a division of that Classis in the year 1800, it was placed under the jurisdiction, and its representatives formed a part, of the Classis of Bergen. In 1809, the congregation availed themselves of the benefit intended by the legislature, and, as already mentioned, became incorporated. A kind deference to the usages and customs of this Church, induced the legislature to direct, in the statute for incorporation that they should not be required to choose trustees to manage their temporal concerns like other religious associations, but that the persons whom they chose, according to the constitution of their Church, to govern in spiritual things, should also manage their temporal affairs. Hence, without any formal election of trustees, the minister, elders and deacons for the time being, taking the prescribed oaths of office, were the trustees or incorporators, and as such entitled to take and hold the property and direct and control the business of the corporate body.*

On the 29th day of January, 1824, a part of the congregation of the English Neighborhood, resolved to withdraw and separate themselves from the Classis of Bergen and the General Synod of the Reformed Dutch Church. The meeting held on that day in the church, according to public notice given on the preceding Sabbath, consisted as appears by the entry on the book of records of the Consistory, of the elders and deacons and about twenty-five heads of families.

* NOTE. *Rev. Laws* 478, *sec.* 12. "The minister or ministers, elders and deacons for the time being, or if there be no minister or ministers, the elders and deacons for the time being, of every Reformed Dutch congregation, shall be trustees of the same and a body politic and corporate in law by such name as the said trustees shall assume in the manner hereinafter directed."

The chairman, one of the elders, stated to them that as the Classis of Bergen had at their late and previous meetings tolerated false doctrines, which the General Synod had also done, and passed illegal or unconstitutional orders, the Consistory asked whether the meeting advised a dissolution of the connection with the Classis of Bergen; and the question being put, four only voted against a dissolution. On the same day the Consistory met and resolved, 1st, that their connection with the Classis of Bergen and the General Synod was dissolved. 2d, that they were and designed to remain, what they always had been, a true Reformed Dutch Church, adhering steadfastly to the constitution of the Reformed Dutch Church and to the word of God, upon which they believed the said constitution to be grounded. 3d, that they acknowledged themselves to be subordinate to none other than the Classis and Synod of the true Reformed Dutch Church, whose reasons for separating from the General Synod as contained in their printed pamphlet, they approved and adopted.

On the 20th February, 1824, after certain proceedings of the Classis of Bergen on the 17th and 18th of that month, which will be hereafter more fully adverted to, a document was drawn up and signed by a number of the members in full communion, whereby they avow their belief of the pure doctrines of the Reformed Dutch Church as contained in her standards; and protest against the proceedings of the Classis of Bergen; and declare themselves not subject to that body. And on the same day, the Consistory drew up and signed a protest against all the proceedings that might be attempted against them in the congregation, by any one acting under the authority of the Classis of Bergen, "because, say they, we do not acknowledge the authority of the Classis of Bergen nor of the General Synod, inasmuch as those bodies have departed from the doctrine and standards of the Reform-

ed Dutch Church, and because this Consistory and Church of the English Neighborhood, are, and in fact were, before the late meeting of the Classis of Bergen, as will appear by our acts, subject to none other than to the Classis and Synod of the True Reformed Dutch Church."

I have said a part of the congregation withdrew and separated. The number of subscribers to this document is forty-nine, nineteen males and thirty females. These were, of the members in full communion. I do not find, from the evidence before us, whether any others of the congregation, of those who were not in communion, joined with them. It seems reasonable to suppose that others did so, but I have overlooked the direct evidence of it, if there be any. Nor am I able to gain, from the evidence, with precision, a comparative view of the number of those who seceded and those who remained. The memorial or complaint against the Consistory, presented to the Classis, purported to have been signed by sixty-two "members of the Church and congregation." In the minutes of the General Synod, statistical reports are published. In the year 1824, there is none from the English Neighborhood, for an obvious reason. In 1819, the congregation consisted of one hundred and forty-two families and eight hundred and twenty persons; of these eighty were in communion. Until 1826, there is no enumeration. In that year the minutes state one hundred and forty families, six hundred and fifty persons in the congregation, and fifty-three in communion. And herein, I presume, is included those only who remained, and not those who had withdrawn. Among the latter were all the elders and all the deacons then in office in this congregation. The minister, elders and deacons, for the time being, the persons who filled these spiritual offices, and who therefore according to the statute were the incorporators or trustees for the time being, had declared themselves no longer to belong to the Classis or the Synod.

The residue of the members of this congregation, who did not subscribe the above mentioned document or then or afterwards unite in the secession, remained, as must be and is conceded by all, members of the congregation of the English Neighborhood, of the Classis of Bergen, of the Particular Synod; of the General Synod, and of the Reformed Dutch Church; deprived it may be, for the time, of their spiritual congregational leaders, of incumbents in their Consistory, but not in the faintest degree deprived of their standing in the Church or having their rights taken away, impaired or diminished.

In the act of withdrawing, they who sign it declare, that they retain and adhere to the faith and doctrines of the Reformed Dutch Church as contained in its standards. We are to take this declaration to be true. Did they therefore remain members of the Reformed Dutch Church? Simply holding the same faith, without submitting to the government and discipline of a church, cannot make or keep a man a member of that church. If a person without religious faith, or having the faith of one sect, becomes a convert to the spiritual views of another denomination, he does not thereby become, *ipso facto*, a member of the latter. The members of the Reformed Dutch Church in the United States are not members of the Presbyterian Church, nor the Presbyterians, members of the Reformed Dutch Church, although their faith is the same, the difference between them consisting in the form and mode of church government. To constitute a member of any church, two points at least are essential, without meaning to say that others are not so, a profession of its faith and a submission to its government. The native of Canada, however pure may be his republican doctrines, however sincerely he may believe our constitutional and legal principles to be sound, and our political faith, the only true faith, does not thereby become a citizen of the United States.

These persons then, after they withdrew, did not continue members of the Reformed Dutch Church simply because they held the same religious faith and tenets with the members of that ecclesiastical body.

Upon the argument, the counsel of the defendants, holding in their hands the constitution of the Reformed Dutch Church, and avowing it to be their guide and obligatory on them, admitted that to remain members of that Church and to retain their stations there, they must belong to a Classis and Synod, and therefore they alleged that after they withdrew from the Classis of Bergen, they offered themselves to and were accepted by, the True Reformed Dutch Church. There is only then, it was said, a change from one church judicatory to another, and the standing of the defendants as members of the Reformed Dutch Church is not thereby affected. This argument renders some knowledge of the history of the True Reformed Dutch Church desirable.

In October, 1822, ten persons, five ministers and elders and deacons, met and organized themselves into an ecclesiastical body, which they called the Classis of the True Reformed Dutch Church in the United States of America. They published to the world the reasons and grounds of their organization. They complained with a minuteness of detail unnecessary to be here repeated, that the Church once noted for its soundness in the faith had become corrupt in its principles and practice. They alleged a prevailing laxness of discipline and prostitution of the sacred ordinances of the Gospel, and declared as follows, "We the undersigned, ministers, elders and deacons have unanimously agreed to restore the Church to its original purity, and together with the congregations under our care, do unite in declaring ourselves the True Reformed Dutch Church in the United States of America, and as a rule of our faith and practice do abide by all the standards ratified and established

in the national Synod held at Dordrecht, in the years 1618 and 1619, without the least alteration, by which act we do not separate from, but remain the identical Reformed Dutch Church.”

At the same meeting, they resolved that until their numbers were sufficiently increased to be divided into Classes and Synods, the judicatories in the Church should consist of only two descriptions, Consistories and a Classis; and the Classis should be known and distinguished by the name of the True Reformed Dutch Church in the United States of America.

Having referred to the number of those who organized this body, it may not be unprofitable to stop a moment to learn the number of the ancient body called the Reformed Dutch Church. The source of information afforded us by the evidence is the statistical tables contained in the minutes of the General Synod. The minutes of 1821 and 1822, contain no tables. By the minutes of 1823, there were one hundred and twenty-three congregations and seventy-four pastors, exclusive of the Classes of Paramus and Long Island, Albany and Washington, from which no reports were that year made. They in 1824 contained forty-eight congregations and twenty-five pastors. Together, one hundred and seventy-one congregations and ninety-nine pastors. From which we may safely conclude the number did not much vary in 1822.

In June, 1824, the Classis of the True Reformed Dutch Church resolved that the body should be thereafter known and distinguished by the name of the General Synod of the True Reformed Dutch Church in the United States of America, and organized two Classes, by the names of Hackensack and Union, under the care of the Synod. The True Reformed Dutch Church then contained, according to the table published in their minutes, sixteen churches or congregations, ten ministers, two candidates and one catechist. In 1825, the General Synod of that Church contained

twenty-one congregations and twelve ministers. In 1826, the like numbers, according to the table in the minutes of their Synod, the last enumeration we have before us.

On the 2d February, 1824, a meeting of the minister and all the elders and deacons, composing the Consistory of the Church of the English Neighborhood, was held. Commissioners of the Classis of the True Reformed Dutch Church attended, and having asked whether the Consistory had determined unanimously to dissolve their connexion with the Classis of Bergen and the General Synod, and to place themselves and the Church, under the care of the Classis and Synod of the True Reformed Dutch Church, and each one of the deacons and elders having answered in the affirmative, the usual token of reception was given to them by the commissioners. A minute was made on the books of the Consistory. At the succeeding meeting of the Classis, the name of Synod not having been yet taken, of the True Reformed Dutch Church, in June following, upon application from the minister, elders and deacons of the English Neighborhood, they were, by vote and record on the minutes, received into connection with and under the care of the Classis, and one of the elders as the representative of the Church, took a seat in that body.

In June, 1825, a committee of the General Synod of the True Reformed Dutch Church, made a report to that body proposing that the ministers, elders and deacons who composed the Synods, Classes and Consistories of the Reformed Dutch Church, so called, and all those members who then were and should continue to remain in communion with and subject to them, should be excommunicated. The consideration of this report was deferred until the ensuing session in June, 1826, when the subject was indefinitely postponed. I advert to these proceedings merely to show their recognition of the existence of the ancient body

and the avowal of their separation from it. In the report it is said, "We have separated from the Synods, Classes and Consistories of the Reformed Dutch Church so called, for substantial scriptural reasons." In the preamble of the resolution for indefinite postponement, they say, "the separation between us and the body styled the Reformed Dutch Church, is of such a nature and for such reasons, that there can be no ecclesiastical communion between us and them until the ministers and members of that body return to the ground from which they have departed." In the pastoral letter of June, 1825, they speak of "The stand we have been enabled by divine grace to take in pleading with our mother, by a formal and public separation from her communion."

Such being the prominent points in the history of these transactions, so far as I deem them material to the right understanding of the subject before us, the question recurs whether this body called the True Reformed Dutch Church is the Reformed Dutch Church mentioned, known and recognized in the act of the legislature for the incorporation of religious societies. If this body is the Reformed Dutch Church so known and recognized, and if the Classis to which the Consistory became and yet is attached, is a legitimate and constitutional judicatory of that Church, then do the minister, elders and deacons in question belong to the Reformed Dutch Church; otherwise so far as respects themselves and their own acts, or as their connection with that Church may depend thereon, they have ceased to be its members.

From the constitution of the Reformed Dutch Church and from precedents in the acts and proceedings of the Reformed Dutch Church and of the True Reformed Dutch Church, it appears that the formation of a new congregation or Consistory or church judicatory, in connection with and subordinate to that Church, is to be made with the consent and by

the authority of the proper ecclesiastical assembly. A portion of the members of the Church, or converts professing its faith, cannot by their own act and without the sanction prescribed by the constitution, form a new Consistory, Classis or Synod within the pale of the Church. *Rules of church government, art. 29, 30, 38. Explanatory articles, 39, 52. Acts and proceedings of General Synod of 1800, 1809, 1821. Acts and proceedings of True Reformed Dutch Church, 1824.* Indeed this principle so evidently results from the very nature of regular government, that a reference to reasoning or authority seems unnecessary to establish it. A new State cannot be admitted into this Union, without the consent of Congress; nor can a new State be formed or erected within the jurisdiction of a State or by the junction of two or more States, or parts of States, without the consent of the legislature of the States concerned as well as of Congress.

The position maintained by the defendants' counsel, that there may be and are distinct ecclesiastical bodies in this Church, is true. It is shown not only by article 51 respecting the Dutch and Walloon Churches, which was cited, but by the whole frame of government. There are distinct Classes and Particular Synods every where. But they, like the Dutch and Walloon Churches, are connected together and have a common head and governor in the General Synod.

The ecclesiastical body then which was formed in 1822, and called first the Classis, — and afterwards the General Synod, of the True Reformed Dutch Church, not having been organized in the manner provided and sanctioned by the constitution of the Reformed Dutch Church, cannot be deemed a constitutional judicatory of that Church. Indeed they do not themselves claim so to be, but avow themselves to have separated from and to be disconnected with that body.

I do not mean to say they had not lawful right and good grounds to withdraw from the ancient Church, and to constitute a new church. We are not called to express any opinion on that point. Nor do I mean to say they are not entitled to the most full and free enjoyment of religious rights and privileges and to worship the Almighty according to the dictates of their own consciences.

I mean simply to say, as indeed they themselves in effect say, the new body is not a judicatory of the Reformed Dutch Church.

Is then the body formed in 1822 the Reformed Dutch Church, the body known and distinguished as such in the act respecting religious societies, which had existed many years before, both *de jure* and *de facto*, and which, as all admit, exists and acts, *de facto* at the least, to the present hour? These bodies are separate, distinct and independent. Both cannot then be the Reformed Dutch Church. The new body can be so only by taking the place of the old, now defunct. Is then the ancient body dissolved? Its Classes, Consistories, Synods destroyed? Its ministers deposed? Its people no longer members of a lawfully constituted Church? And all, without process, trial or condemnation. Have they lost all their civil and ecclesiastical rights by the formation of a new body, even if the allegation is true that errors of doctrine and of practice had crept in among them? To enter on a course of reasoning to resolve these questions is superfluous. No one, as it appears to me, will hesitate to answer them in the negative.

By this view of the case, it is, I think shown, that the minister, elders and deacons of the English Neighborhood, so far as depended on themselves and their own will, were separated from and ceased to be a minister and elders and deacons of the Reformed Dutch Church.

We are now to enquire what has been done on the

part of the church, of which prior to January, 1824, they were as is admitted, members and officers.

At a meeting of the Classis of Bergen on the 18th of February, 1824, to which Classis the congregation of the English Neighborhood belonged, the Rev. Cornelius T. Demarest, then the minister of that congregation, was suspended from the office of the ministry. Was this suspension within the jurisdiction of the Classis? The jurisdiction, I understand to be expressly given by the thirty-ninth explanatory article. "Classes are invested with the power of approving or disapproving calls, and of ordaining or deposing ministers or dismissing them when called elsewhere." The shortness of the notice given to the minister to appear and defend himself was the subject of some forcible remarks on the argument at the bar, and when we recur to the deliberate procedure of courts of law, the time seems indeed to have been brief. I find, however, no rule prescribed in the constitution of the Church, and of course it is subject to the discretion of the Classis. The sentence of suspension then appears to have been a judgment of a competent court, within its jurisdiction, having authority over the party and the subject, liable to an appeal to a higher tribunal by any one aggrieved, from which, however, no appeal was taken; and to which, therefore, we are bound, sitting in another judicatory, to give respect and effect, without enquiring into the truth or sufficiency of the alleged grounds of the sentence.

On the same day, the Classis proceeded to investigate the charges against the Consistory, or the elders and deacons; and after hearing the evidence, which is spread on their minutes, they declared vacant the seats of the Elders and Deacons as members of the Consistory of the Church at the English Neighborhood, and deposed them from their respective offices.

The jurisdiction of the Classis in such case, is, I

think, fully sustained by the constitution. The prosecution was instituted and the charges were made, it is to be observed, against the whole Consistory, against all the elders and deacons. It was therefore a case not within the seventy-ninth article, which provides for a decision by the particular Consistory and that of the next adjacent church. It was obviously a case to which the particular Consistory was incompetent. From the nature of government in general, it would seem that a remedy should be sought in the next higher judicatory. *Article, thirty.* "A greater assembly shall take cognizance of those things alone which could not be determined by a lesser." *Article, thirty-six.* "A Classis has the same jurisdiction over a Consistory which a Particular Synod hath over a Classis and a General Synod over a Particular." *Explanatory article, thirty-nine.* "Classes have cognizance of whatever respects the welfare of their particular churches, for the management of which the Consistories may be incompetent." *Appendix two hundred and sixty-one.* "Any lower judicature as a Consistory or Classis, esteeming itself aggrieved by the judgment or censure of an higher, enjoys the same privilege" (of appeal). In addition to these clauses, we find a practical illustration of the subject in a resolution of the General Synod in June, 1823, directing the Classis of Paramus to depose the Consistory of a particular congregation and to organize a new one.

Here are then the sentences of a competent tribunal, in the exercise of its constitutional jurisdiction, deposing the elders and deacons as well as the minister, from their respective offices; and from the combined force of their own acts and the acts of the church by its judicatory, without estimating the relative influence of either, it seems to me to be fully established that the then incumbents ceased to be the Minister, Elders and Deacons of the Dutch Reformed Church of the English Neighborhood.

Upon the argument at the bar, it was insisted notwithstanding the acts of the incumbents and the proceedings against them, they remained trustees, inasmuch as the act of the Legislature declares that every minister, elder or deacon constituted a trustee, shall continue in office until another person shall be elected, appointed, or called in his stead; and that although the act elsewhere says the minister, elders and deacons, for the time being, shall be trustees, they can be superseded, as trustees, only by a new election, appointment or call. There seems some incongruity in the doctrine that if the incumbents regularly resign or are lawfully deposed from the eldership or deaconship, they nevertheless remain trustees until others are elected. We need not, however, at present examine whether this position is correct. For as has already been remarked, unless the lessors of the plaintiff were duly elected and constituted elders and deacons and thereby trustees, they cannot recover the premises in this action, whatever may be the condition of the defendants.

It remains then to enquire whether they were so elected and constituted.

After the elders and deacons were deposed, as already mentioned, the Classis ordered the male members in communion to meet and elect others to fill their places. An election was held, but was afterwards, at a meeting of the Classis in April, 1824, declared irregular, and set aside, and a new election ordered, the following resolve having been first adopted, "On request made by certain members of English Neighborhood Church, Resolved that the mode heretofore used for electing Elders and Deacons in the Church of the English Neighborhood, be and hereby is altered; and that in future, the members of the Consistory shall be chosen by the male members in full communion."

An election was held accordingly on the first of

May; the persons then elected were ordained on the ninth of May; and at a meeting of the Classis in December following, a report of the election and ordination was made, accepted by the Classis, and the persons therein named were declared to have been duly ordained to their respective offices.

To avoid any mistake, it may be useful here to notice that all the incumbents named in the pleadings are not on either side precisely the same as they were in 1824, some changes having been made by subsequent circumstances. It is, however, admitted in the state of the case before us, that the elders and deacons who were elected on the first of May, 1824, were regularly sworn into office, and that the elders and deacons on both sides have from that time onward, regularly taken the prescribed oaths; so that the subsequent changes are not material as to the result of the matters in controversy.

The question whether the elders and deacons of the first of May, 1824, were elected and constituted according to the manner, usages and customs of the Reformed Dutch Church, is, according to what I deem, the just construction and effect of the eighteenth section of the act respecting religious societies, closed by the act of the Classis of December just now mentioned. "If any dispute shall arise respecting the validity of the election, appointment or call of the said trustees, the same shall be referred for final decision to the superior church judicature to which such congregation is subordinate, according to the customs and constitution of the said Reformed Dutch Church." The Legislature have wisely placed this matter in the proper hands. Whomsoever the church judicatory decide to be the spiritual officers, we are bound to respect as such, and consequently as the trustees.

The language of the section fairly and fully excludes any power in this court to decide on the validity of their election, appointment or call. The decision of

the church judicatory is not final if we may afterwards examine its merits. I do not mean that we may not in a regular manner enquire who are the officers or by what authority individuals exercise these functions. But in my opinion, according to the intention of the Legislature, the solution of such enquiries is shown by the decision of the church judicatory. If we ask, as we doubtless may do, by what warrant individuals exercise the powers and duties of minister, elders and deacons, they may answer, by an election, appointment or call, the validity of which has been decided and sustained by the superior church judicatory to which the congregation is subordinate. Such being the fact, ulterior enquiry, on our part, is closed; and I think, with much propriety and wisdom.

Notwithstanding, such is, in my judgment, the law whereby we are to be governed, I shall proceed briefly to consider, as it may not be without profit, the conformity of the election to the usages and constitution of the church, at least so far as objections were raised to it upon the argument.

1st. The power of the Classis to order a new election. Assuming that the seats of the former Consistory were vacant, the power of the Classis to provide for supplying their places by a new election is shown by the articles thirty and thirty-six, and the explanatory article thirty-nine, which I have quoted in another place. It is further supported by the spirit, if not by the letter, of the thirty-eight and thirty-ninth articles.

2d. The power to set aside the election reported by the Rev. Mr. Van Santvoord. The irregularity and illegality of that election are obvious and uncontroverted. It was made prematurely, before the arrival, and without the presence of the clergyman appointed, according to the usage of the Dutch Church, to preside on such occasions. No regular minute was made

of their proceedings; nor did it appear that the electors had been called together or in any wise notified of the election. Such being the case, the Classis, the next higher church judicatory, was the proper tribunal by which that election should be declared illegal and set aside. *Article, thirty-nine; Explan. art. thirty-nine.* Moreover, the persons then chosen were afterwards chosen at the subsequent election, and under it accepted the offices, whereby both they and the electors adopted and ratified the act of the Classis ordering a new election.

3d. It was objected that the Classis altered, without authority, the mode of election.

The ancient mode of choosing elders and deacons, long used in that congregation, as appears by the consistorial records, was, according to one of the modes pointed out in the twenty-sixth explanatory article, by the Consistory for the time being. Inasmuch, however, as at the period in question there was no Consistory, necessity required that some other mode of election should be pursued. The only mode left was prescribed, to wit, by the members; as both the others required an interference of the Consistory. The Classis rather pointed out the mode which the exigency of the case required than made an alteration. Unless this mode had been pursued, there could not have been another election. The twenty-sixth article just referred to does, however, provide for an alteration, and does not as was argued, require the application for that purpose to be made by the Consistory alone. In the present case a previous application was made, and by members of the Church.*

4th. It was objected that the choice was unlawfully restricted to the male members in full communion.

* NOTE. "On request made by certain members of the English Neighborhood Church, Resolved that the mode heretofore used for electing Elders and Deacons in the Church of E. N., be and is hereby altered, and that in future, the members of the Consistory shall be chosen by the male members in full communion." Extract from the minutes of the Classis of Bergen, April 20, 1924.

I am not satisfied there has been an illegal restriction. If the term "members of the church" in the* twenty-sixth explanatory article be in any wise vague, it is explained by the* twenty-second article, in *pari materia*, to which also the* twenty-fourth article refers; "the members in full communion." Whether the term members has been held in practice in the Dutch Church in general, to extend the right of suffrage to females as well as males, I have not found, in the evidence, precise information. It cannot be said there has been in that congregation any custom or usage which has given a construction to the constitution including females in the right to vote; for as already mentioned, the members to fill up vacancies in the Consistory have been chosen by the Consistory, from time to time, for many years and during the whole period of which their minutes have been furnished to us. In June, 1823, the Classis of the True Reformed Dutch Church, recognized an election of elders and deacons in the congregation of Charleston, in the State of New York, which had been made by the male members in full communion. Where or how then is it shown that the females were accustomed to vote in the choice of these officers or were entitled to do so? I cannot say, from the evidence,

* *Explanatory Art. 26.* "The manner of choosing elders and deacons is not rigidly defined. A double number may be nominated by the Consistory, out of which the members of the Church may choose those who shall serve; or all the members may unite in nominating and choosing the whole number without the interference of the Consistory; or the Consistory for the time being, as representing all the members, may choose the whole and refer the persons thus chosen by publishing them in the church, for the approbation of the people. This last method has been found most convenient, especially in large Churches, and has long been generally adopted. But where that or either of the other modes has for many years been followed in any Church, there shall be no variation or change, but by previous application to the Classis and express leave first obtained for altering such custom."

Art. 22. "The elders shall be chosen by the suffrages of the Consistory and of the deacons: in making this choice it shall be lawful, as shall best suit the situation of each Church, either to nominate as many elders as shall be judged necessary for the approbation of the members in full communion, or to propose a double number, that the one half of those nominated may be chosen by the members."

Art. 24. "The deacons shall be chosen, approved and confirmed in the same manner as the elders."

The articles were adopted in 1771; the *Explanatory Articles* in 1792.

that the rights of any persons have been illegally withheld. On the part of those, if any, who may have been affected, we hear no complaint.

From a careful and anxious examination of this cause, the deep interest and importance of which all must feel and realize, I am led to the conclusion that the elders and deacons who are the lessors of the plaintiff have shown themselves to be the legal trustees, and as such entitled to the premises in question. I repeat a sentiment I wish distinctly to be understood, that in what I have said, I mean not to make the most remote allusion to the propriety or impropriety, the policy or impolicy of the secession of the True Reformed Dutch Church, in a religious or spiritual sense. I seek only its legal effects and consequences.

In my opinion, judgment should be rendered for the plaintiff.

Inasmuch as the ecclesiastical questions and action thereon, have, as to the facts and principles of the Secession, been heretofore set forth under the history of the Churches of Hackensack and Schraalenbergh, we shall leave this painful part of our history at this point. The great legal questions involved in this English Neighborhood suit claim the attention of all our ministers and consistories.

It is due to Mr. Demarest's ministry, to say, that prior to his secession, the records of the English Neighborhood Church show, that during his pastorate, there were admitted to communion, on confession of faith, fifty-one persons, and twelve on certificate; and an additional piece of ground was purchased in May, 1818, for enlargement of the grave-yard.

The tracing of the history of the Secession Churches

the author does not attempt; and only so far as to convey a truthful history of the Churches in the Classis of Bergen, does he narrate the acts of the Secession. However dark the present prospect, yet it is fervently to be hoped that the day will come, when this breach will be healed—when “Ephraim shall not envy Judah, and Judah shall not vex Ephraim.”

As in Hackensack, so in the English Neighborhood, the Secession have erected a church for themselves.

The Consistory of the Reformed Dutch Church, having possession of their church edifice, were temporarily furnished with supplies, and on the 10th of February, 1825, called the candidate Gustavus Abeel, to be their pastor. Mr. Abeel, with commendable zeal, strove earnestly “to strengthen the things which remained, and were ready to die.” Laboring assiduously, he did much towards resuscitating this Church, preaching at New Durham and Hoboken, in which places several of the members of his Church resided.

At New Durham a building had been erected, to be used for both school and church purposes. The district school occupying the basement, while the upper part was used, as it had been by Mr. Demarest, as a preaching place; the title to this property vesting in the Consistory of the E. N. Church.

The pending law-suit and the long excited feeling of the respective parties, were not favorable to a truly spiritual state of the Church. Nevertheless, God gave his servant favor with the people. The affairs of the Church assumed a more settled and stable form. The people of his charge were strongly attached to the Church of their fathers, and gave evidence

of their love for Zion and her institutions, when, in 1827, the agent, the Rev. Peter Labagh visited them, and obtained for the Theological Seminary of our Church the following generous contributions:

Rev. Gustavus Abeel, in five yearly pay- ments, 100,	
And afterwards, 100, - - -	\$200.00
John Vreelandt, in three yearly payments, 75,	
And in cash, 25, - - - - -	100.00
John De Groot, in three yearly payments, 60,	
And in cash, 10, - - - - -	70.00
Peter Westervelt, in two yearly payments, 10,	
And in cash, 5, - - - - -	15.00
Henry De Mott, - - - - -	35.00
John P. De Mott, in two yearly payments, 10,	
In cash, 5, - - - - -	15.00
Martin De Mott, in two yearly payments, 10,	
In cash, 5, - - - - -	15.00
Michael Vreelandt, - - - - -	10.00
Cash, - - - - -	5.00
Sarah Quick, in one year, - - - - -	20.00
Maria D. Quick, - - - - -	5.00
Joanna Quick, - - - - -	5.00
Jane Banta, in three yearly payments, 15,	
In cash, 5, - - - - -	20.00
Hannah Ellis Miller, - - - - -	25.00
A Friend, - - - - -	2.00
James P. Demarest, - - - - -	10.00
Jacob Vreelandt, - - - - -	10.00
Naomi Vreelandt, - - - - -	10.00
Total from English Neighborhood,	\$572.00

Thus, notwithstanding the vexation, expense and toil incurred in consequence of their suit at law, and the greatly reduced number of the congregation, this people not only struggled to secure their church property, but nobly aided in the establishment of our Theological Seminary. In October, 1827, they were aided by the Collegiate Church in New York, to the amount of three hundred and fifty dollars.

In June, 1828, Mr. Abeel was urged to accept a call from the Reformed Dutch Church at Second River, (now Belleville), and did so. On the first day of July, ensuing, the Classis approved the call, and dissolved the connection between him and this Church.

While he was ministering to this Church, there were added to her communion, on confession of faith twenty-three persons, and on certificate, eleven.

In November, 1828, the Church called the Rev. Philip Duryee, of Saratoga, New York, to succeed Mr. Abeel. His installation took place December 21st, 1828, on which occasion the Rev. Benjamin C. Taylor preached the sermon, and the Rev. Staats Van Santvoord addressed the pastor and the people, immediately after which Mr. Duryee delivered his introductory discourse, on Mark 16: 15. "Go ye into all the world, and preach the gospel to every creature."

Mr. Duryee, having in his former field of labor taken great pleasure and labored diligently in rearing new churches, while fostering the interests of his principal charge, and being possessed of a kind spirit, and gentleness of manner, knew how to seek and follow the things which make for peace. With mild

persuasion he gained many friends at English Neighborhood—laboring diligently in his holy calling.

The temporal difficulties, however, were not terminated with the decision of the Supreme Court, in the case of the parsonage suit. This was followed by a foreclosure of a mortgage covering the school house at New Durham, which had been executed by the Consistory which seceded. This was decided in favor of the mortgagee, and a heavy amount had to be raised to meet the claim. The Reformed Dutch Church at Bergen aided them to the amount of one hundred dollars, and the Collegiate Church in New York appropriated to them three hundred dollars, received by them in 1836.

Thus relieved from these temporal difficulties, God was pleased in the winter of 1837–38 to visit them with spiritual blessings, and at the February communion, nineteen persons were admitted to church membership on confession of faith.

In 1839, in consideration of the growth of population in the vicinity of New Durham, and the increased desire for more frequent service there, the Classis, in September, recommended the attention of the English Neighborhood Consistory, to the propriety of organizing a distinct Church at New Durham.

On the 1st of October, the Consistory expressed their view of its inexpediency, and on the 7th of that month determined that it would not “*at present*” advance the interests of the Church. The measure was not effected until March 27th, 1843. A particular account of this will be given in the history of the Reformed Dutch Church at New Durham. It is proper

to say it was effected kindly; and the English Neighborhood Consistory agreed to convey to the New Durham Church, the lecture room owned by them at that place.

In 1847, the Rev. Doctor Duryee requested his Consistory to take measures for calling another minister, in consideration of his increasing bodily infirmities, but they postponed acting on his request for some time. On the sixth of February, 1848, Dr. Duryee requested the Consistory to join him, in asking of Classis the dissolution of the ecclesiastical tie, which had so pleasantly subsisted between them for nearly twenty years. The kindness of his feeling for this flock was attested on the occasion, by the following statement: "There is a considerable sum due me for wood and hay, also in money. These arrearages I give to my Consistory, hoping it may encourage all my friends to have my place filled." On the other hand, he claimed the half year's salary due the first of May, 1848, and the use of the parsonage for a few months.

On the third of April, 1848, Classis, as requested, dissolved the connection between Dr. Duryee and this Church, and adopted a resolution expressive of their esteem for this honored servant of Christ, and their appreciation of his valuable pastoral labors.

Under his ministry here, there were added to the communion of this Church eighty-four persons on confession of faith, and twenty-eight on certificate—in all one hundred and twelve. In 1834, he was honored by the Trustees of Rutgers College with the degree of Doctor of Divinity.



Wm Duryea

Shortly after his resignation of his pastoral charge, he removed to Morristown, in New Jersey, to reside with his son-in-law, Richard W. Stevenson, M. D. There, on the 24th of February, 1850, he was summoned to his blessed reward, by his ever "*precious Jesus,*" aged 75 years. His widow—his daughter, Mrs. Stevenson, and his son Abraham, survived him. Thomas H. Herring, Esq., has erected on the West wall of the English Neighborhood Church, at the South side of the pulpit, a beautiful white marble wall-plate, as a memorial of this devoted servant of Christ, on which is inscribed:

THIS TABLET

IS ERECTED TO THE MEMORY OF THE
REV. PHILIP DURYEE, D. D.

Who nearly 20 years

Ministered to this congregation,

IN HOLY THINGS.

This faithful PASTOR,

and exemplary Christian,

WENT to his reward

FEBRUARY 24th, 1850.

AGED 75 YEARS.

May the memory of his virtues long live in our hearts.

In July, 1848, the Rev. James McFarlane, having supplied this Church for a few Sabbaths, was invited to continue so doing for some months, and to occupy the parsonage. On the 29th of January, 1849, a call upon him to become the pastor was made out, and attested by the Rev. Alexander H. Warner. On the 20th of the ensuing March he was received as a member

of the Classis of Bergen, and on the 16th of April, ensuing, installed as pastor. For six years his labors continued among this people; not, however, without some trials and difficulties, which had generated a degree of unhappiness. On accepting a call from the people of his former charge, he asked, on the 10th of April, 1855, that the Consistory of English Neighborhood would unite with him, in requesting of the Classis a dissolution of the connection between him and this Church. The Classis dissolved the pastoral relation on the 18th of April, 1855. During his ministry here, there were added to this Church, sixteen persons on confession of faith, and eleven on certificate.

In 1853, a fine lot of ground, containing three and a half acres, adjoining the church premises on the Westerly side, was purchased for one thousand dollars, as a cemetery.

In 1854, the congregation refitted the interior of their church, and rendered it far more comfortable and tasteful, at a cost of eight hundred dollars, which was paid for by assessments on the pews.

On the 11th of September, 1855, the Rev. Andrew B. Taylor was called to succeed Mr. McFarlane, and was installed on the 10th of October following. He is laboring to acceptance, and with prospect of usefulness.

In the latter part of the year 1855, the parsonage premises needing extensive repairs, the congregation determined to sell the same, which they did for eight thousand dollars. They have purchased two and a half acres of good land, well located, on which to

erect a new parsonage house, soon as needed by their pastor. In 1856, Peter Westervelt, Junior, Esq., generously presented a new bell for the church.

The ministers of this Church, from its organization, have been the following :

Garrit Leydekker, installed in 1770—resigned 1776.
Vacant from 1776 to 1793.

John Cornelison, installed May 26th, 1793—resigned
November, 1806.

Vacant from 1806 to 1809.

Henry Polhemus, installed 1809—resigned Feb. 1813.

Cornelius T. Demarest, installed May, 1813—seceded
January, 1824.

Gustavus Abeel, installed April, 1825—resigned
June, 1828.

Philip Duryee, installed Dec. 21st, 1828—resigned
April 3d, 1848.

James McFarlane, installed April 16th, 1849—resigned
April 18th, 1855.

Andrew B. Taylor, installed October 10th, 1855.

History of the Reformed Dutch Church at Second River, (now Belleville, N. J.)

PRECISELY when this Church was organized, cannot be ascertained. From the records of the Church, it appears that in 1725, Garrit Wouterse, Frans Van Dyck, Gideon Van Winkle, and Johannes Koning, were appointed a building committee for the erection of "*a new church.*" Certain rules were adopted, with reference to the seats to be constructed in said church, provision being made for strangers, as well as for the stated congregation. Particularly did they require that "all living within the jurisdiction of the township of Newark, and paying towards the building of the church, should be entitled to seats, so long as they paid salary to the minister of said Church." Special arrangements were also made for those coming to church there, from Acquackanonck and the "Noordé." Aarent Schuyler was to have his pew or sittings for himself and his wife, in the South-west corner of the new church, the same as he had at that

time, (1725), "*in the old church.*" This appears to be conclusive evidence of a church standing there before 1725. It is to be regretted that there is nothing to tell when that ancient church was reared for the service of God; but the provision for those from Acquackanonck and the "Noordé," or North, shows that some arrangement then subsisted with those churches. The same pastor, most probably, ministered to them all.

In the year 1725, the lot of ground, admirably located, and fronting on the beautiful Passaic, whereon the present church stands, was conveyed by deed by Francis Speer and Catryna his wife, to Aaron Schuyler, (the first of the Schuyler family in this vicinity), John Stoutenbergh, Garrit Wouterse, Frans Van Dyck, Cornelius Thomas, and Abraham Vreeland, for the purpose of building a church thereon. Soon after this deed was given, the work went on rapidly.

This house for God was a square or oblong stone structure. At its erection, the belfry was constructed upon the center of the roof, and the sexton, in ringing the bell, stood in the middle aisle. Subsequently, however, the belfry was removed, and a stone tower erected on the North end of the church, surmounted by a belfry.

In December, 1726, the Rev. Henricus Coens became pastor, serving also the Churches heretofore named. During his ministry, on the 2d of January, 1828, rates were fixed for the interment of the dead, under the floor of the church. For a married person, eighteen shillings—for the unmarried, between the ages of twelve and twenty-five years, ten shillings; and under twelve, five shillings.

Mr. Coens' labors continued until 1730. During this period there were received into communion of this Church, on confession of faith, sixty-eight persons, and on certificate, nineteen—in all, eighty-seven.

In 1730, the Rev. Cornelius Van Santvoord became the successor of Mr. Coens, and served this congregation until 1732.

During the ministry of Messrs. Coens and Van Santvoord, Mr. Aarent Schuyler, who came from Holland in early life, depending on his industry, under Providence, for a support, was prospered in his worldly business, and became able to purchase a large, and at that day, very rough tract of land, on the Eastern bank of the Passaic River, opposite the mouth of the Second River. On this tract a negro servant discovered a very weighty substance, of a peculiar character, which Mr. S. had caused to be carefully examined, and which proved to be copper ore. This ore was rich, and in large quantities. Before the revolutionary war, vast treasures, it is said, were secured from this mine. Mr. S. and his family became wealthy, and God gave them hearts to be liberal to his cause and kingdom. In 1729, Messrs. Garrit Wouterse and J. Stoutenbergh were appointed special trustees, and received in trust for this Church, £150 from Aarent Schuyler, and £50 from Acquackanonck. These sums were to be invested at eight per cent., and the interest to be applied to the payment of the salary of the pastor. In 1730, Mr. Aarent Schuyler added to his former handsome donation a more liberal one of £300.

On the 15th of May, 1734, the following generous

additions to the fund were made by the widow and children of Aarent Schuyler, viz :

Maria Schuyler, widow of Aarent Schuyler, -	£50
John Schuyler, - - - - -	50
Peter Schuyler, - - - - -	50
Adonijah Schuyler, - - - - -	50
Eva Schuyler, (wife of P. Beyyard), - -	50
Cornelia Schuyler, (wife of P. Depeyster), -	50
Again, on 25th of July, 1739, Col. John Schuyler added - - - - -	100
Thus making the whole amount from Aarent Schuyler, and his widow and children, in their respective gifts, - - - - -	£850

At the time of Colonel John Schuyler's last gift, the Consistory, with full consent of the congregation, in view of his and his ancestors' and other kindred's gifts, resolved to give him the right of a vote, consent and approval, with the Consistory, in executing a call upon any minister who might be called from Holland or in this country; also, the right to sign the call was secured to him and his successors—that is, to his male heirs and their descendants in the male line. If he left no heirs, the right was to descend to the heirs of his brothers, Peter and Adonijah, according to seniority; but they who should possess this right, must all belong to the Reformed Dutch Church, or the right should cease; or if resident out of the Provinces of New York, and New Jersey, or the city of Philadelphia, then the right to fail—the Consistory in such case, to call a pastor without the approval of the Schuyler heir.

The Consistory also bound themselves and their successors in office to Mr. Schuyler, never to use the money for any other purpose, than to pay the minister's salary, and to pay him £100 per annum, with parsonage and wood. Mr. Schuyler bound himself, not to extend his requirement beyond the calling of the minister, with the exclusion of a pastor being called from any other sect. He was also to protect the Church against all questions of injury or loss, which might threaten or come upon them. This document, dated July 25th, 1739, is signed by the Elders and Deacons, and John Schuyler.

From 1732, when Mr. Van Santvoord resigned this charge, until 1735, it is probable there was no pastor to this Church, and there is no record of any admissions to the communion of the Church.

By the agreement just referred to, a right of patronage vested in the Schuyler family. In 1735, the Rev. Gerardus Haughhoort, then of Neversink, in Monmouth County, N. J., now known as Freehold, having been highly recommended to Mr. John Schuyler, the Consistory, on the 25th of February, of that year, with the full approval of Mr. S., called him to be the pastor of this Church—Mr. S. uniting in signing the formal call. On the 31st of August, 1735, he was duly installed as pastor, the Rev. C. Van Santvoord, the former pastor, who had removed to Staten Island, officiating on the occasion.

At the first consistorial meeting after his installation, September 17th, Mr. Haughhoort presented his dismissal from the Church at the Neversink, and certain documents from the Classis of Amsterdam,

and asked of the Elders and Deacons if they were valid and satisfactory. Whether they promised to acknowledge him as the first pastor of the now distinct and separate Church and congregation of Second River; also, to receive him in love, and keep him in estimation? These questions were all unanimously answered in the affirmative. His call was ordered to be duly registered in the church records, and there to be signed by them and their successors in office. This call fixed his salary at £90, New Jersey currency, together with the parsonage and fuel, which, after Mr. Schuyler's last gift of £100, was increased to £100 per annum, according to Mr. Schuyler's stipulation.

Under this arrangement, Mr. Haughhoort, who is represented as a man of talents, for fifteen or eighteen years appears to have been very acceptable to the people of his charge. During the first year of his ministry, there seems to have been a copious outpouring of God's Spirit, and there were added to the Church, on confession of faith, sixty-six persons, and two on certificate.

On the 6th of March, 1737, the Consistory approved the plan of the Cœtus, and resolved that it ought to continue forever, and that this approval be entered on the church book.

Until 1752 or 1753, this proved a happy union. Dissatisfaction then took the place of harmony and love. Mr. Haughhoort had unfortunately offended Colonel John Schuyler, and consequently his powerful family. In the midst of this difficulty, it appears that Colonel S., in some peculiar way, endeavored

to effect the convoking of the congregation, without the sanction of the Consistory of the Church; consequently, on the 29th of July, 1753, the Consistory "Resolved, That the convoking of the whole congregation, made by John Schuyler, is unlawful, and a usurpation of, and obtrusion upon the prerogatives of the Dominie and this Consistory. That a note of toleration of the preaching of the English (or Episcopal) congregation, shall be demanded back from John Schuyler, and their services be discontinued, and the worship in this Church be kept for our own use, seeing it is disadvantageous. And according to which condition it was promised to be returned, when demanded." The Consistory demanded it back. Mr. Schuyler refused to return it, unless all who signed it should come and ask it. Subsequently the Consistory averred that they understood, that if only one of those who signed it, should ask it to be returned, it was sufficient. The Consistory therefore would maintain their rights, and have their views published on the next Sabbath, in the church, with intent of ascertaining the views of the congregation. This controversy now assumed a formidable aspect, and it is asserted by Timothy Alden, D. D., in the fifth volume of "Collections of Epitaphs, Notes, &c.,"* that "to get rid of the Dominie, Colonel John Schuyler declared himself an Episcopalian, and invited Rev. Daniel Isaac Brown, Rector of Trinity Church, in Newark, to officiate at Second River." For some time, Mr. Brown performed his

* Historical Collections of N. J. Quoted on pages 154-55.

ministerial functions in a private building, near the margin of the Passaic River, to accommodate the Dutch people, many of whom showed a reluctance to change their denomination. Col. Schuyler was at the expense of a Dutch and English impression of the Book of Common Prayer. This was for many years used at Second River. At present it is not known that a single copy of it exists.

This narrative sheds light on the preceding account of the "note of toleration" which had been granted, and was now asked to be returned. By the terms of Mr. Schuyler's grant of money, it was required that no minister of any other sect should become the pastor or minister to this Church. Now Mr. S. wished a minister of the sect of the Church of England, or the Episcopal Church, to preach in it. The assent, which seems to have been obtained in an irregular way, and without the appropriate action of the Consistory, was repudiated by them. Mr. Haughhoort for some time kept possession of the church, and preached to his adherents.

The new society worshiped in the academy. "At length the doors of the Dutch Church were clandestinely fastened, and Mr. H. preached to a few friends, standing on the steps at his church door." It is also certain, that if not wholly, yet in part, his salary was withheld. In 1761, January 25th, he records it, that some of the officers of the Church told him his call "was not worth a pipe of tobacco." At last, in 1764, his claims were, by mutual consent, submitted to the arbitration of Ephraim Terril, Cornelius Hetfield, and Stephen Crane, Esqrs., who on the 22d September,

1764, awarded to Mr. Haughhoort £115, as justly due him up to that time.

On the 1st of January, 1770, this difficulty was formally adjusted, by a tripartite agreement or covenant, by which the Consistory bound the Church and congregation, to keep safely invested the entire fund, (after deducting the £115, as above awarded), and pay over the interest in full to Mr. H., during his natural life; reserving only a sum sufficient to pay any minister or ministers of the Dutch Church, for their services, for only four Sabbaths in the year. Mr. H. bound himself to render all his ordinary ministerial labors, as usual, as far as his age and infirmities would permit, and to be fully satisfied with the obligation now entered into.

The stipulations were renewed with Colonel John Schuyler, that "no minister or ministers of any other than the profession agreed upon at the Synod of Dort, and established as aforesaid, shall or may at any time or times, forever, hereafter, be suffered, permitted, or allowed to preach, or administer the sacraments, in said Dutch Church at Second River, without the consent, in writing, first had and obtained, of him the said Col. John Schuyler, or his heirs, under the penalty of their paying and refunding unto him, the said Col. John Schuyler, his executors, administrators or assigns, the sum of eight hundred pounds." The penalty was a little less than the sums contributed by the family for the endowment of the fund.

The services of Mr. H. continued until the close of the year 1776. Precisely when he died, is not now known. He was buried within the walls of the old church, immediately in front of the pulpit.

Under all these protracted trials, we need not be surprised to find little of spiritual prosperity in the Church. Until these difficulties arose, and down to the close of the year 1750, Mr. H. had received to communion in this Church, one hundred and eleven persons on confession of faith, and five on certificate. Two were added on confession in 1755. After this time no record of communicants is found during his life.

During the years 1777-78, and until November, 1779, the congregation were without a pastor. No doubt they, as well as other congregations, were seriously affected by the scenes of the revolution then passing—and the foraging of the country by the armies of the two nations. Many of the inhabitants were driven into the interior of the country. When public worship could be sustained, it was conducted by the Voorleser or Clerk of the Church. Mr. John Speer, and a Mr. Canfield, are remembered to have acceptably filled that office.

In November, 1779, the candidate, Mr. Matthew Leydt, was examined for ordination by the Classis of Hackensack, and ordained and installed pastor of this Church. In November, 1780, this pastoral relation was dissolved.

The state of the churches was now so deplorable, that the Classis directed that each church make a special report, particularly referring to the state of the Church, and the many fugitives from the scenes of distress, by reason of the invasion of the British army, for the purpose of being sent to the Particular Synod, in order to a full report to be made in 1781, to the General Synod.

For some years, indeed, during the entire period of the revolution, this Church must have suffered very severely, and of whatever occasional service there may have been rendered, no record is extant, and it is believed the records of the Church were destroyed.

In 1784, the Rev. Henricus Schoonmaker, pastor of the Reformed Dutch Church at Acquackanonck, entered into an arrangement with the Church at Second River, to supply the pulpit a portion of his time. For eight or ten years, his services were thus rendered. Although a very limited provision for the spiritual wants of this people, God did not leave him without seals to his ministry—twenty-three having been admitted to communion by confession of faith, and one on certificate.

The year 1790 opened to this congregation a prospect of more permanent arrangements for their welfare. On the fifth of June, the Church became incorporated as "*The Reformed Dutch Church of Second River.*" On the 21st of June, the first meeting of the Elders and Deacons, as trustees, was held. On the 26th of June, the two special trustees, who had heretofore held the property of the Church in trust for the congregation, passed the property over to the trustees under the charter. On the 28th of June, they appointed Mr. Abraham Speer to visit the Rev. Peter Stryker, then pastor of the Church on Staten Island, and ascertain if he was willing to accept a call from this Church. The appeal made to Mr. Stryker was unsuccessful.

In 1792, the Consistory resolved to build a school-house on the church lot, thus keeping up the long

cherished union of the Church and school, so constantly to be found among the churches of the descendants of the Hollanders. In the same year an effort was made to secure the Rev. John Cornelison as the pastor, but he was induced to decline the invitation.

On the 5th of September, 1794, the Church renewed their appeal to the Rev. Peter Stryker, of Staten Island. His call was moderated by the Rev. Henricus Schoonmaker, and on the 28th of October, 1794, approved by the Classis of Hackensack, soon after which he was duly installed.

On entering on his ministry here, Mr. S. found the people anxious to advance the interests of the Church. The interior of the church was fitted up with pews, which were rented to the highest bidder.

Up to this period, the public worship of God had been conducted only in the Dutch language, but now Mr. S. preached in that tongue only when specially requested by one or more of the congregation.

In 1795, a dispute arose between two of the members, which was the occasion of no little anxiety. As lovers of peace and order, and having in former times experienced the terrible influence of contention, vigorous efforts were made to reconcile the disaffected brethren, which proved successful. The people sought the things which make for peace. Harmony now prevailed. Notwithstanding the Dutch preaching had only been occasional, for the year previous, yet to gratify the aged, who loved to hear the word in their mother tongue, it was agreed, that on the first Sabbath of every month, the morning services of the

sanctuary should be in that language. In this year also, family provisions having risen, the congregation promptly raised their pastor's salary, and purchased the present parsonage premises for his use, thus doing justice to him and themselves.

In 1797, extensive repairs to the church, and particularly the steeple, were made. The old parsonage property, formerly occupied by Mr. Haughhoort, was sold, and the present parsonage premises, consisting of fourteen acres of good land, were conveyed to the Church, by Col. Thomas Cadmus.

Mr. Stryker, aided by his people, was thus instrumental in securing the comforts of a well-regulated Church, as to temporalities, which ever have an important bearing on the usefulness and success of a pastor. His labors appear to have been well directed, and on the 27th of April, 1801, we find him and his Consistory encouraging church extension, as, on request from the people of the Western section of the Second River congregation, in the neighborhood of Stone House Plains, to be formed into a new congregation and to build a church there, they declare that they "see no cause to object to this proposal." They "Resolved, That the request be laid before the Classis of Bergen at its next ordinary meeting."

On the 22d of May, 1804, a violent tornado threw down and demolished the steeple, and rendered the sanctuary unfit for worship. On the 4th of June following, the congregation met and arranged for its being re-built.

On the 28th of October, 1804, the new Church at Stone House Plains asked for the one-third of Mr.

Stryker's services, and for some time he served both Churches.

How extensively the church was repaired in 1804, is not ascertained, but in 1807, a new stone church was erected, and the pulpit of the old one presented to the Church at Stone House Plains.

The loved and honored John H. Livingston, D. D., of New York, officiated on the occasion of the dedication of this new church, in 1808; and on the 12th of January, 1808, the Consistory directed that a "letter of thanks be prepared and addressed to the Rector, Church Wardens, and Vestrymen, of Trinity Church, in Newark, for their granting the Church at Second River permission to preach and administer the sacraments in their church, whilst ours was building."

Let it be remembered here, that the origin of the Episcopal Church worship, in Belleville, was in the movements of Col. Schuyler, which gave great dissatisfaction; and that Trinity Church, in Newark, had aided in rearing, and had taken into connection with itself this church, or chapel as it then was, thus subserving the convenience of the mother Church; that in the resolution of thanks just referred to, the reciprocal good will and Christian courtesy of the two Churches is manifest, though as sects or denominations of Christians, differing from each other.* It is a beautiful exhibition of the spirit and feeling prevalent in these churches, and of the mutual recognition of

* N. B. — A similar case occurred in Patterson, N. J., in 1826 or 1827, when the Second R. D. Church of that place were erecting a building. The supplies for that Church were granted, by the Wardens and Vestrymen, the privilege of officiating in the Protestant Episcopal Church in that city, the author having personally so done.

each other as component parts of the Church of God on earth.

In the month of September, 1809, the Presbyterian Church, at Amboy, forwarded a call to the Rev. Mr. Stryker, which he was prevailed on to accept. In October following, the pastoral relation was dissolved, not without unmistakable evidence of painful emotions on both sides.

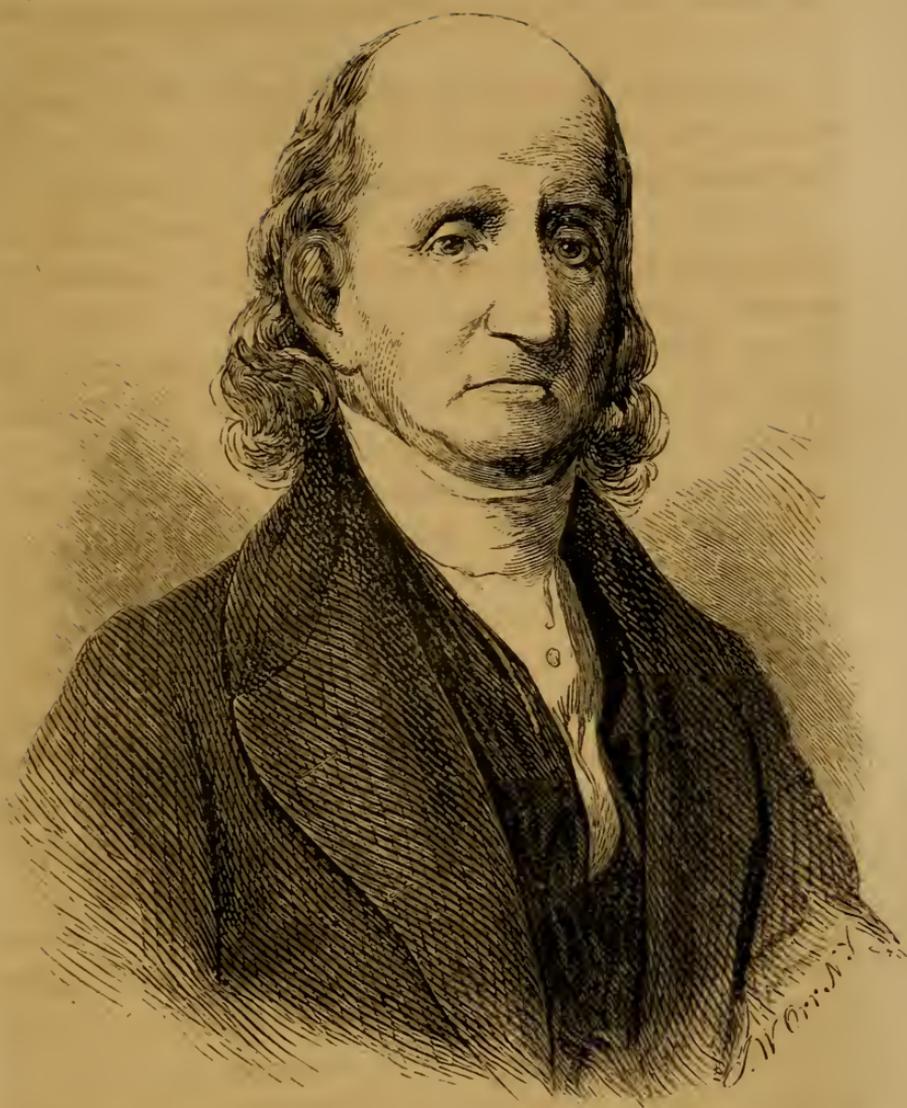
Mr. S. having left this people on the 29th of November, 1809, they appointed Mr. Stephen Van Cortlandt to solicit of John A. Schuyler, permission for the Consistory to invite such ministers of different denominations, to preach in the church, as could be obtained during the vacancy.

Such was the attachment of this people to their late pastor, that in December, 1810, he was re-called to the double charge, and on the 20th of that month, again installed as their pastor, by the Rev. James V. C. Romeyn, of Hackensack. But again, on the 28th of April, 1812, Mr. Stryker resigned this charge.

During his entire ministry at Belleville, he was permitted to admit to church membership, on confession of faith, fifty-two persons, and on certificate, thirteen—in all sixty-five.

In a manuscript, one of his sons says of him: "Towards the close of his ministry, at Belleville, he became greatly afflicted with nervous head-ache. Medical aid failing to relieve him, by the advice of his old friend and schoolmate, Dr. Hosack, of New York, he resolved to travel on horseback, taking a long journey, and consequently resigned his charge."

This Church remained without a pastor until Octo-



Strijker.

ber, 1814. On the 6th of that month, the Rev. Staats Van Santvoord accepted the call tendered him by this Church, for two-thirds of his time. He was examined by the Classis of Bergen, for ordination, on the 15th of November following, and on Sabbath, the 10th of December, ordained to the gospel ministry, and installed pastor of this Church. The Rev. James V. C. Romeyn, John Cornelison, Peter Stryker, Cornelius T. Demarest, and John Demarest, each taking a part in the appropriate services. On the same day, Mr. Van Santvoord delivered his introductory sermon.

In the year 1815, the congregation erected a new parsonage house, which has continued to be occupied by their successive pastors ever since.

Mr. Van Santvoord labored here until June, 1828, a period of thirteen years and eight months. On the 1st of July, the Classis, on joint request of the pastor and Consistory, dissolved the pastoral relation.

Although there does not appear on the records any special manifestation of the divine favor, in any extensive out-pouring of the Holy Spirit, yet there were accessions to the communion of the Church, under his ministry, to the number of ninety on confession of faith, and twenty-six on certificate—in all one hundred and sixteen.

In 1827, the following subscriptions were reported by the Rev. Peter Labagh, as obtained by him for the Theological Seminary at New Brunswick:

Rev. Staats Van Santvoord,	-	-	-	\$50
Stephen Van Cortlandt,	-	-	-	50
Jane Van Cortlandt,	-	-	-	25
Gerard Rutgers,	-	-	-	100
Abraham Jeroloman,	-	-	-	15
				<hr/>
Total,	-	-	-	\$240

On the same day the Consistory presented, for approval, a call upon the Rev. Gustavus Abeel, of the English Neighborhood. Mr. Abeel having signified his acceptance, arrangements were made for his installation, which took place on Sabbath, the third day of August, 1828. The Rev. James G. Ogilvie preached on the occasion, and the Rev. Benjamin C. Taylor delivered the addresses to the pastor and the people.

Under the ministry of Mr. Abeel, this congregation maintained a large degree of harmony. Their affection for their pastor was manifested in various ways. They became attached to his ministry, and he was upheld in his efforts to sustain the discipline of the Church.

On the 18th of October, 1834, Mr. Abeel informed the Consistory of his having been called to the pastoral charge of the Reformed Dutch Church at Geneva, New York, and had determined to accept the same, provided the Consistory of Belleville would unite with him, in an application to the Classis, for sun-dering the tie which had for more than six years subsisted between them. In view of the peculiar circumstances of the Church at Geneva, the Consistory concurred with Mr. Abeel in making the request,

and the relation was dissolved on the 31st of that month.

It was the privilege of Mr. Abeel to welcome to church membership, in this Church, seventy-six individuals on confession of faith, and thirty-three on certificate—in all one hundred and nine.

On the 11th of December, 1834, the Rev. Isaac S. Demund, then pastor of the Reformed Dutch Church at Pompton, N. J., was called, and signified his willingness to accede to the wishes of the congregation, provided the way be found clear. The Consistory and congregation at Pompton, however, manifested so strongly their unwillingness to relinquish a pastor they so highly valued, that the Classis convened in extraordinary session, in January, 1835, declined to approve the call, and Mr. Demund continued in his pastoral relation at Pompton.

A call, proffered by the Consistory, on the 8th of May, 1835, to the Rev. Enoch Van Aken, was declined.

The vacancy continued until the arrival of the Rev. Abraham H. Meyers, on whom a call was made, on the 19th of September, 1835, and approved by the Classis on the 13th day of October following. He was installed on the third Tuesday of the ensuing month, by the Rev. Matthias Lusk, Philip Duryee, and Ira C. Boice, who had been duly appointed to that service.

The Episcopal congregation having become a distinct parish, and the Rev. Mr. Davis having become its rector, and being about re-building their church, (formerly a chapel of Trinity Church, Newark), made

application (through Mr. Davis and the Vestry), for the use of the Reformed Dutch Church, for Sabbath afternoon service, according to the rites and usages of the Episcopal Church. The request was promptly and cheerfully granted, the arrangement to continue until their own sanctuary should be ready for use.

This opportunity for reciprocating a similar kindness, when re-building their own church, in 1807, was in unison with the kind relations which, for many years had been sustained between the people of these congregations. It happily showed "how good and how pleasant it is for brethren to dwell together in unity."

Mr. Meyers' pastorate continued only for two years, when he was dismissed, October 16th, 1837, on his acceptance of a call from the Reformed Dutch Church at St. Johnsville, N. Y., the congregation he had left on coming to Belleville.

Under his brief ministrations here, there were admitted to communion, fourteen persons on confession of faith, and seventeen on certificate—in all thirty-one. The discipline of the Church was observed, and the order of God's house maintained. Mr. Meyers was also occupied in the instruction of youth, especially in the higher branches of education.

On the 10th of November, 1837, a call upon the Rev. John Garretson, then of Brooklyn, N. Y., was duly executed, and on the 17th his acceptance announced. On the 25th of December, following, he was installed by the Rev. Ransford Wells, Benjamin C. Taylor, and Asahel Bronson, as appointed by the Classis.

It was during the ministration of Mr. Garretson, that the venerable Stephen Van Cortlandt, Esq., who had long been the fast friend of this Church, and from the time of Mr. Haughhoort, under every pastoral relation, an efficient supporter of it, was summoned from earth to his reward on high. His name, and his memorial in Jerusalem on earth, is precious. On the 24th of February, 1840, his son-in-law, John Van Rensselaer, Esq., announced to the Consistory of the Church, the handsome bequest of one thousand dollars, which, on the 11th of January, 1842, was succeeded by a bequest of the same amount, by his estimable widow. Together, for many years, they travelled to the house of God; together gave and labored for Zion's welfare, and in death left an example of devotion to the service of their Lord and Savior, which is exerting a blessed influence until this day, and will continue to do so for generations to come.

In 1845, the call for increased accommodations in the house of God began to sound aloud, but no definite response could yet be given.

In 1846, the Methodist Church, engaged in refitting their sanctuary, applied to the Consistory for the use of their lecture-room, for Sabbath morning service, for three months, which was cheerfully granted.

Mr. Garretson, for over eleven years, continued his labors among this people, preaching the word in season and out of season, dispensing the ordinances of God's house with earnestness, and fearlessly rebuking, reproving and exhorting, with all long-suffering. He was supported by his eldership in sustaining the dis-

cipline of God's house, and warning the wicked to turn from his evil way and live.

There were admitted to communion under his ministrations, thirty-nine individuals on confession of faith, and fifty-one on certificate—ninety in all.

Duly appreciating the talents of this herald of the cross, the General Synod of the Reformed Dutch Church, by the Board of Domestic Missions, appointed him the Corresponding Secretary of that Board, in July, 1849. On the 28th of that month he notified the Consistory of his appointment, and asked for the dissolution of the pastoral relation, to take effect on the first of the following September. His desire was complied with, and he continues serving the Church of his fathers and of his affections, profitably and honorably.

On the 29th of November, 1849, Rev. Abraham Polhemus was invited to succeed Mr. Garretson, but declined the call.

In February, 1850, the like invitation was extended to the Rev. James Romeyn, which was also declined.

On the 23d of March, 1850, the Rev. Isaac S. Demund was again called, and on the 28th of that month announced his acceptance, and was installed in April or May following.

The cry, "give us room where we may dwell" in the house of the Lord, which had previously been raised, was not silenced. On the 13th of May, 1850, the subject of the erection of a new church was discussed, and a committee appointed to procure estimates, both for enlarging the old church, and for building a new one. Soon afterwards a committee was appointed

to ascertain the views of the congregation. The subject was thus kept before the people. On the 10th of March, 1851, it was agreed upon that subscriptions should be opened for erecting a new church. On the 27th these subscriptions amounted to \$5,480. On the 8th of May to \$6,355. On the 11th of August it was resolved to make an effort to enlarge the old church. Thus was shown the great diversity of feeling, by no means uncommon, on such occasions, yet almost invariably resulting in some enlarged and liberal effort. Such was the issue in this instance.

On the 15th of June, 1852, the final resolution to erect a new church was adopted. The building committee was appointed, consisting of Messrs. John Van Rensselaer, John N. Joralemon, Nicholas N. Joralemon, John C. Lloyd, James Brown, Sebastian Duncan, and Samuel L. Ward, M. D. A contract was entered into for the building of the house, with Messrs. William H. Kirk & Co. and Mr. Van Ness.

The reciprocal good offices of the Methodist congregation were now returned, and the use of their church granted until the new church should be completed. The work was soon in progress, and from the style of the edifice, and the labor to be expended upon it, somewhat more than a year elapsed before it could be completed. It is a most tasteful gothic edifice, doing great credit to the congregation, and the builders. On the same lot directly South of the church, is a commodious and appropriate lecture room, a frame structure, well built, neat and ornamental. The entire cost of the church and lecture-room, was about sixteen thousand dollars.

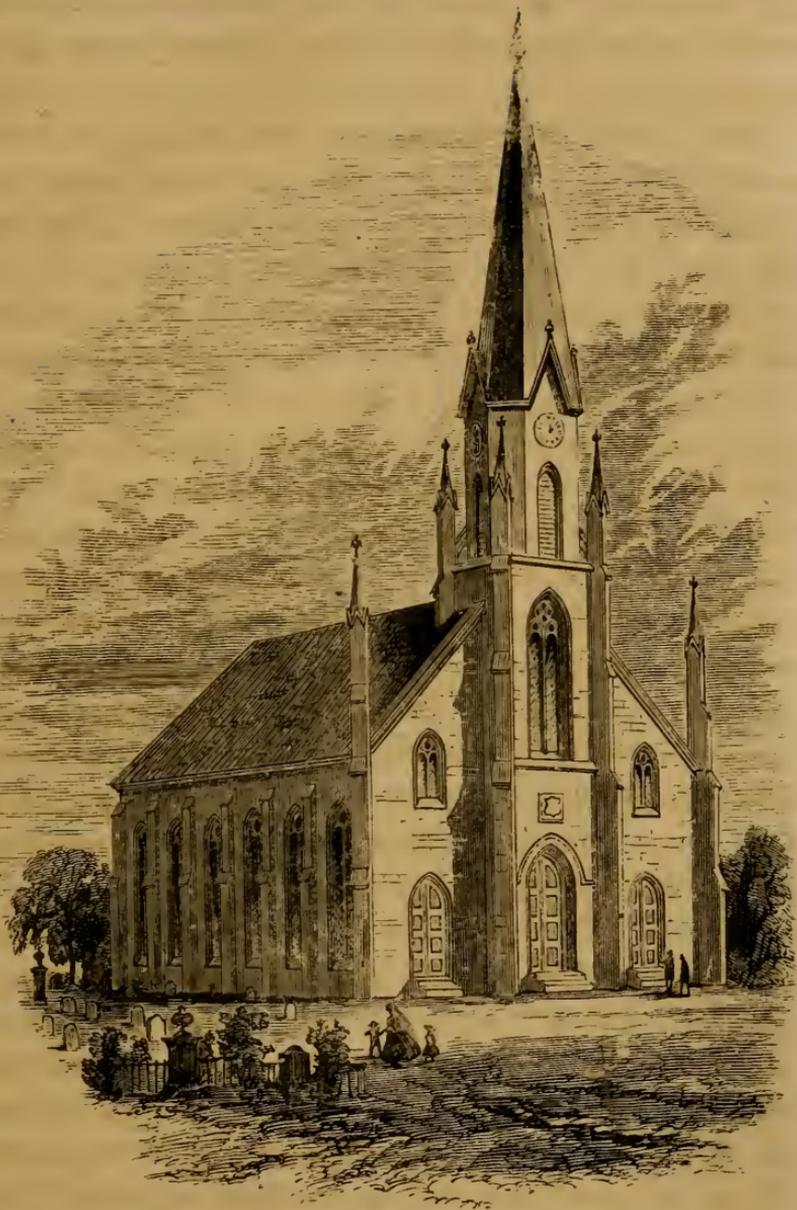
On the 26th of November, 1853, on the completion of the house, the Consistory, by resolution, expressed their entire satisfaction with the execution of the contracts.

On the 8th of December, 1853, the dedication services were rendered. The surviving former pastors were specially invited to be present. Only one, the Rev. Mr. Meyers, was absent.

On examination of the accounts for the building of the house, a deficiency of about two thousand dollars was ascertained. After various propositions for raising this deficiency, which did not meet with general favor, John Van Rensselaer, Esq., with the same good feeling which had distinguished Mr. and Mrs. Van Cortlandt, proposed, that in addition to his original subscription, he would give one thousand dollars, provided the congregation would promptly raise the remaining thousand. This noble offer found a quick response. The money was raised—the indebtedness discharged, the Church and congregation put entirely free from debt, and they now possess this elegant house, wholly unincumbered.

For several years, one service on the Sabbath was rendered in the neighborhood called Franklin. On the 24th of January, 1853, the Consistory determined that the morning and afternoon services should be rendered in the church, and that the people of Franklin make special arrangements for the services there. For some time the services of the pastor of the Church at Stone House Plains were obtained, and in 1855, a distinct Church organized at Franklin.

Mr. Demund continued his labors, until having ac-



REFORMED DUTCH CHURCH, BELLEVILLE, N. J.

cepted a call from the Second German Reformed Church, of Lancaster, Pennsylvania, he resigned the charge. The connection having been dissolved by Classis on the 26th day of March, 1856, he was dismissed to the German Reformed Church.

During his ministry at Belleville, there were added unto the Church, on confession of faith, thirty-three persons, and on certificate fourteen—in all forty-seven.

On the third day of June, 1856, this Church unanimously called the candidate, Thomas De Witt Talmage, to become their pastor. On the 29th of July, 1856, he was ordained to the work of the ministry, and installed pastor of this Church. On this occasion of deep interest, the sermon was preached by the Rev. Goyne Talmage. The ordination prayer was offered by the Rev. Benjamin C. Taylor, D. D. The charge to the pastor was by the Rev. F. L. King, and that to the congregation by the Rev. J. Paschal Strong.

This Church has been permitted to send from her bosom many of her sons and daughters, to constitute, in 1801, the Church of Stone House Plains—in 1833, the First Reformed Dutch Church at Newark—and in 1855, the Church at Franklin.

The following is a list of the pastors of this Church, chronologically arranged:

Henricus Coens, called in 1726—served until 1730.

Cornelius Van Santvoord, called in 1730—resigned
1732.

Gerrardus Haughhoort, called in 1735—served until
1776.

Matthew Leydt, called in 1779—resigned 1780.

Henricus Schoonmaker, served as a stated supply from 1784 to 1790.

Peter Stryker, called in 1794—resigned 1809.

Peter Stryker, re-called in 1810—resigned 1812.

Staats Van Santvoord, called in 1814—resigned 1828.

Gustavus Abeel, " 1828 " 1834.

Abraham H. Meyers, " 1835 " 1837.

John Garretson, " 1837 " 1849.

Isaac S. Demund, " 1850 " 1856.

Thomas De Witt Talmage, " 1856.

The original church grounds have been very considerably enlarged, by the late James Hornblower, and Anthony Rutgers, and a valued friend of this Church still living, William Stephens, Esq.

Most of the honored dust of the fathers of this Church sleep in these consecrated grounds. Here are interred the remains of those who bore the honored names of Speers, Joralemon, Vreeland, Kidney, Cadmus, Winne, Jacobus, King, Coeymans, Brown, and Wauters; descendants of those honored ancestors, who in perilous times laid the foundation of this Church. Here, too, are reposing the ashes of the son and grandson of the venerable Haughhoort—the son, bearing his father's Christian name, having died in 1818, at the age of seventy-nine years, and the latter, bearing the same cherished name, in 1833, at the age of sixty-five years. Here, likewise, sleep in dust, the loved ones—those useful, devoted men and women, whose praise is in this Church, and will long there remain—the Hornblowers, the Rutgers, and the Van Cortlandts; kind, generous, affectionate and blessed

they were, and a blessing they will continue to be—their useful lives giving happy examples of eminent Christian influence. Verily they rest from their labors, and their works do follow them.

Closing Remarks respecting the Five Old Churches

IN reference to the five old Churches of Bergen, Hackensack, Schraalenburgh, English Neighborhood and Second River, (now Belleville), there are points in their history appertaining alike to all of them.

They have passed through many afflictive scenes, and but for the covenant faithfulness of the adorable Head over all things to the Church, could not have survived the repeated assaults of the powers of darkness upon their peace and usefulness.

If the state of the country in the earliest days of her settlement be considered—the scenes of excitement arising from the exasperation of the Indians—the protection of the settlers from the savages of the land—the enclosures of the settlements or the most compact portions of them with gates well fastened at night—and the ceaseless vigilance needed to secure comfort and repose for their families, be taken into the account; if we bear in mind the agitation, con-

fusion and distresses of the period of the revolution—the wide dispersion of the inhabitants, their subsequent return to their homes almost ruined—their consequent poverty, and the pressing demand for renewed, painful toil; if we reflect on the exceedingly great difficulties connected with the obtaining of pastors adapted to the wants of the Churches—the imperious demand for religious services in the Dutch tongue—the strongly cherished feelings of attachment to the mother Church in Holland—the strife growing out of these circumstances—and the Cœtus and Conferentie difficulty, it will be evident that it is only of the Lord's mercies they were not destroyed. But the Lord maketh the wrath of man to praise him, and the remainder of wrath he restrains.

There is also a development of the general character of the people of these five congregations, in their common attachment to the doctrines, discipline, customs and usages of the Church of their fathers, and of their affections. They all labored to secure to themselves and their children the means of grace, in the worship and ordinances of God's house. Though the blessing tarried, they waited for it with unwonted patience, and labored for it with indomitable perseverance. In the end they were successful. The objects of desire were never out of mind, though very far in some instances in the distance. Their eyes at length beheld, and have continued to behold their pastors and teachers. They have protected, used, and rebuilt their sanctuaries for God, and their parsonages, and they are all free from any onerous debts. Their

churches are ornaments in the land, and tell of God's grace and salvation for nearly two centuries. May the blessings of the God of the covenant abide with them forever.

A BRIEF HISTORY

OF THE

CHURCHES

CONSTITUTED BY

The Classis of Bergen,

FROM THE YEAR 1828 TO THE YEAR 1857.

New Churches of the Classis of Bergen.

THE year 1822, opened to the Reformed Dutch Church in the United States a new era, especially as to her extension. The Domestic Missionary operations received fresh impulse from the organization of "The Missionary Society of the Reformed Dutch Church." The spirit of the ministry and of the churches was awakened. The state of the feeble churches was inquired into, and their necessities ascertained. Favorable opportunities for constituting new churches were carefully regarded. The waste places of Zion were to be built up, and thus the general welfare of the whole body to be promoted. This had its influence in encouraging the endowment of our Theological Seminary, and the revival of the literary department of Queens, now Rutgers College. Energy in one department served to develop resources, and call forth vigorous action in every department of the Church's work. If new churches were to be reared, ministers must be raised up to preach in them, and labor for

the souls of the people. If men must be qualified for their work, the school of the prophets must be sustained. In like manner, every other interest of the Church rose to view, and as fast as God's providence and grace furnished the resources, they were called into action, and the Church entered more earnestly into the work assigned her by her Lord and master. The Classis of Bergen has nobly borne a part in this work, as the following histories will show.

History of the Reformed Dutch Church at Bergen Neck.

WITHIN the Classis of Bergen, the first movement for the multiplication of churches, during this period, was made in the year 1828, at Bergen Neck, a most beautiful district of country, scarcely two miles in its average width, about four or five miles in length, having Newark Bay on the West—the Kill Van Cull on the South—New York Bay on the East, and Bergen on the North. At that time this territory was occupied by about sixty families, a very few of which usually crossed the Kill Van Cull to Staten Island, to attend public worship. The other families were principally connected with the Reformed Dutch Church at Bergen.

During the summer and fall of this year, (1828), the people who were interested in securing public Sabbath services, erected a neat but small church, on land given by Mr. Cadmus. It is perfectly plain in its structure and arrangement, and could comfortably

accommodate about two hundred and fifty or three hundred people. The house is of wood, surmounted by a belfry. Among the prominent actors in this movement were Messrs. Richard Cadmus, Senr., Richard Cadmus, Junr., John Cadmus, Michael Cadmus, James C. Van Buskirk, John Van Buskirk, Jacob Cumberly, Jacob Van Horne, John Vreeland, Jasper Zabriskie, and others.

The original monied cost of the house was only about sixteen hundred dollars, in the raising of which they were aided by the people of Bergen. Their own labor was largely bestowed in the rearing of the house.

As there was no building in which public service could be held, until the church should be ready for occupancy, no application for organization was asked until the 30th of December, 1828, when, at a special session of Classis, the case was presented and urged. Willing as the Classis were to extend the Church, there were those who at first hesitated as to granting the request; but the peculiar state of several families, having no mode of conveyance to the church at Bergen, and some of them frequently walking there, a distance from five to six miles; and the fact that some of the people often spent the Sabbath in fishing, oystering, and taking pleasure in boats on the surrounding waters, went far to silence fears, and to urge the request.

Mr. Jasper Zabriskie, an elder in the Reformd Dutch Church on Staten Island, but a resident of Berger Point, who had taken a deep interest in this enterprise, was prostrated by disease, and in making his

will, generously bequeathed to this Church one thousand dollars, to be paid by his executors to the Consistory so soon as it should become duly constituted as "The Reformed Dutch Church at Bergen Neck."—The money was to be invested, and the interest paid over in perpetuity to the pastor of the Church, as part of his salary. Mr. Zabriskie having died before the church was completed, never became a member of it, but his memorial in Jerusalem is engraven on the hearts of the now surviving remnant of that little company of professed followers of Christ, who first constituted the ecclesiastical, and we trust the spiritual body of this Church of God.

The Classis having granted the petition of the petitioners to be organized into a new Church, adopted the following resolution :

"*Resolved*, That we affectionately recommend to the Consistory of the Church at Bergen, to dismiss, on their own application, all the members in full communion, residing South of the road, running from the North River, between the houses of Samuel Gautier and Thomas Cubberly, in a North-west direction, to the Hackensack River at Drawyer's Point, together with such other communicants now living North of said line, as have applied this day to the Classis, to be organized into a congregation, and that we recommend to the said Consistory, henceforth, not to consider the families living South of said line, as connected with the congregation of Bergen, except it be the special desire of such families."

On the 5th of January, 1829, the Consistory of the

Church at Bergen, "Resolved, unanimously, That Richard Cadmus, Thomas Cubberly, Jacob Cubberly and his wife Mary Cubberly, Jacob Van Horne and his wife Catharine Van Horne, be and hereby are dismissed, with a view to be organized into the Church of Bergen Neck.

"*Resolved*, That the President of this Consistory be and hereby is authorized, to dismiss such other communicants living South of the line of division between this congregation and the one about to be organized, as shall personally apply to him for said purpose.

"*Resolved*, That this Consistory will comply with the recommendation of Classis, as to the families South of the line of division, as specified above."

It is proper here to state, that until within a comparatively few years, the population of the Counties of Bergen and Hudson being very homogeneous, it was usual in setting off a new congregation from an old one, to designate the geographical limits of each. This was involved, in a measure, in the constitutional designation of the powers of Classes, viz: Section 2, Article III, Chapter 2d, of the Constitution of the Reformed Dutch Church: "They (the Classes), shall have the power of forming new congregations, and determining the boundaries of congregations when such boundaries are contested." The Classis deemed it best not to wait until a contest might arise, but by fixing the boundaries at the organization, to prevent any contest on that subject. This was done in this case with full understanding between the parties, and to comply with the usual mode of classical action at that period.

According to the foregoing arrangements, Mr. Jacob Ackerman and his wife having consented to take their dismissions from the Church at Bergen, there were now eight communicants dismissed from that Church—five males and three females. Of the five male members, whose certificates were presented to a committee of Classis, Richard Cadmus and Jacob Cumberly were on the 10th of January, 1829, duly elected Elders, and Jacob Van Horne, and Jacob Ackerman, Deacons.

Immediately after this election, the congregation assembled in the sanctuary, now for the first time opened for divine service, and for its dedication. On this peculiarly interesting day to this little flock, the introductory prayer was offered by the Rev. Peter I. Van Pelt; the Rev. Benjamin C. Taylor preached the dedication sermon, on Psalm 122: 7, 8, 9. "Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good." The Rev. James G. Ogilvie, of Montville, pronounced the benediction.

On Sabbath, the 11th of January, Mr. Ogilvie preached and ordained the Elders and Deacons, and thus they were duly constituted the Reformed Dutch Church of Bergen Neck.

This was but a small beginning. Many doubted, and some despaired of success; but the work was begun in faith, and with a deep conviction of the spiritual wants of that neighborhood. God favored it. Their first invitation to become the pastor of the

Church, was extended, on the 18th of March, 1829, to the then candidate Robert P. Lee, who declined the call. They renewed their efforts on the 1st of July, 1829, and received a favorable reply to their call upon the Rev. Ira C. Boice, then pastor of the Reformed Dutch Churches of Salem and Union, New York.

Mr. Boice was admitted a member of the Classis of Bergen, on the 8th of September, 1829, and installed pastor of this infant Church, on the 15th day of that month.

This congregation enjoyed the efficient and successful labors of Mr. Boice for a little more than fourteen years. Peace and prosperity were granted them; population increased; the attendance on the sanctuary became good; the attachment of the people to their pastor was constantly strengthening. They purchased an elegant parsonage property, and with perseverance and liberality on their own part, and assistance in some degree from Bergen and New York, had entirely paid the first cost of their church and parsonage, and in 1837 extended the church fifteen feet, at a cost of eleven hundred dollars. While occupied in these labors of love, they aided the different religious and benevolent institutions of the Church. For a few years they needed and received aid from the Missionary Society, and Board of Domestic Missions, but at the earliest practicable period ceased to apply for continuance of aid.

The number of communicants, for the first twelve years of Mr. B.'s ministry, gradually increased; and while the harvest season had not come, and the seed-

time availed for diligent labor, the good seed was sown. In 1842, a rich harvest was gathered. The pastor rejoiced—the attention of the people was aroused to the great matter of personal salvation. The neighboring Church at Bergen was experiencing a copious rain of heavenly grace—the blessed showers extended to Bergen Neck, and the Classis in April, 1842, in their report on the state of religion, say of this work of divine power, “The Classis cannot but find cause of great rejoicing, in the rich display of God’s grace in the Churches of Bergen and Bergen Neck. On this portion of the Lord’s vineyard, the rains of grace have descended;—the ordinary means of grace have been blessed. Under the stated ministry of the word, sinners have been made to cry out, ‘men and brethren, what must we do to be saved.’ The prayers of God’s people have been answered. The influences of the Holy Spirit have elevated the tone of the piety of Christians, and brought even the rebellious and stout hearted in humility before God. Not a few have been made to see that God is gracious.

“The only extra services instituted in these Churches, have been in meetings for prayer, which have been multiplied; but a more than ordinary blessing has attended pastoral visitation. The people seemed all waiting for them, (their pastors), and where perhaps indifference or formal reception was expected, they found open hearts and a delightful welcome.

“The results thus far are, that in the Church at Bergen, fifty-five persons have been admitted to the communion of the Church, on confession of faith,

during the year—forty-seven of whom were received at the late communion season. In the Church at Bergen Neck, twenty-six on confession throughout the year—fourteen of whom were admitted at the late communion.

“Nor has the good work ceased. The pastors, laboring side by side, each in his own sphere, still have sinners calling upon them to enquire ‘What they must do to inherit eternal life.’ And the united prayer of pastors and people is, ‘O, Lord take not thy Holy Spirit from us.’”

As this good work continued, the annual report for 1843, says: “A deep seriousness, and an awakened attention to spiritual and eternal things, seem to pervade the whole community, and we fondly hope we are just now receiving the drops which indicate a gracious and copious shower, soon to descend upon us, which shall prove, like the rain on the newly mown grass, reviving and fructifying every part of our vineyard.”

During this ecclesiastical year, ending in April, twelve more persons were added to the communion of the Church on confession of faith.

Mr. Boice continued his valuable labors among this people until January 22d, 1844, when, on his acceptance of a call from the Reformed Dutch Church at Claverack, in Columbia County, New York, his pastoral relation was dissolved.

It was painful to this people to suffer this severance, but the large and important field to which their pastor had been invited, pressed upon him the appeal made to him. The most kind and affectionate remem-

brance of him is cherished by the people of Bergen Neck, and will be for years to come.

While ministering to this Church, Mr. Boice welcomed to communion, on confession of faith, eighty-five persons, and nineteen on certificate—in all one hundred and four; so that, having been constituted a Church with only eight communicants, there were numbered in this fold of Christ in all one hundred and ten persons; and after deducting those who had died and been dismissed, there remained at the close of Mr. Boice's ministry ninety-seven communicants. The number of families had increased from fifty to one hundred and six.

Soon after Mr. Boice's departure, the attention of the congregation was directed to the Rev. James Romeyn, then of Leeds, Greene County, New York. He was called April 6th, 1844. The call having been approved by Classis on the 16th of that month, Mr. Romeyn was installed on the 28th of May following, on which occasion the Rev. James Scott, of Newark, preached the sermon—Rev. Benjamin C. Taylor charged the pastor, and Rev. Matthias Lusk, the congregation.

For six years Mr. Romeyn, though in feeble health, dispensed to this people the truths of God's word and the holy sacraments—always delighting them with his able discourses and generous flow of Christian sentiment. He secured a strong place in their affections.

The growth of population at Bergen Point, in the vicinity of the parsonage, as well as at Greenville, at the Northern extremity of the congregation, now be-

gan to exert a strong influence on the circumstances of the congregation. The church was central, but the people at the Point needed more service. Those at Greenville had a commodious lecture-room, and had shared for years in the pastor's Sabbath services. At length a portion of these services were given to those living at the Southern extremity, at the Point.

In his feeble state of health, the work became onerous to the pastor, and other arrangements were pressingly called for, to accommodate the respective neighborhoods. Mr. Romeyn, on the 15th of May, 1850, presented a renewed and joint request for the dissolution of the pastoral tie, which was granted by the Classis.

During this pastorate of six years, there were added to the communion of this Church, on confession of faith, nineteen persons, and on certificate ten—in all twenty-nine.

On the 15th of August, 1850, a call was made upon the Rev. Jacob C. Dutcher, then pastor of the Reformed Dutch Church at Owasco, N. Y., who was installed on the 8th day of October ensuing. The Rev. Paul D. Van Cleef preached on the occasion, on II Corinthians 2: 15, 16. "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish. To the one we are the savor of death unto death, and to the other the savor of life unto life." The charge to the pastor was delivered by Rev. Benjamin C. Taylor, and that to the congregation by Rev. Isaac S. Demund.

Mr. Dutcher continued his labors kindly and pleasantly for about two years, officiating in the

church in the morning of each Sabbath, and in the afternoon at Greenville. About this time the population had so greatly increased at Bergen Point, that the propriety of erecting a church at that place was discussed in Classis in September, 1852, and a committee appointed to confer with the Consistory of the Church at Bergen Neck, on the subject of enlarged church accommodation for that population. On the 23d of February, Mr. Albert M. Zabriskie deeded to the Church a suitable lot of land for a new church at the Point, and in April, 1853, the committee reported to Classis, that they had favored the erection of a new church, that the Consistory of the Church at Bergen Neck had urged on the work, and the new sanctuary was then nearly ready for use. This is a neat and pleasant edifice, well located. Responsibilities were assumed for its erection by the Consistory of Bergen Neck. Those of the congregation residing in the immediate vicinity contributed generously towards the building.

After commencing divine worship in this house, some difficulties arose, not wholly unexpected. By the Consistory of the Church at Bergen Neck, the difficult work of regulating the public worship of the congregation in three distinct localities, with three separate houses for worship, and only one pastor, was now to be adjusted. The morning service, all were agreed, should be rendered on each Sabbath in the old church. The afternoon service was now sought for by the people at Bergen Point, in the new church; but those residing at or near Greenville, claimed their long used right of having the afternoon service there.

In the spring of 1854, the Consistory determined to discontinue the Sabbath afternoon service at Greenville, and that that service should be rendered in the new church at the Point. This dissatisfied several families residing at the Northern extremity of the congregation. An appeal from the action of the Consistory was taken on this matter, and in part sustained. The Classis also appointed a committee, consisting of Doctors Scott and Abeel, Rev. P. D. Van Cleef, and Elders Stephen Garretson and William H. Kirk, with power, if they deemed it advisable, in case of failure otherwise to adjust the difficulty, to constitute a new Church at Bergen Point. They did so constitute a Church there, the Consistory of which promptly called Mr. Dutcher to be its first pastor. On the 25th of May, 1854, the call was approved by Classis, and the connection between Mr. D. and the Church at Bergen Neck was dissolved.

In anticipation of this new organization, the parsonage property at Bergen Point having been sold, an appropriation of five thousand dollars of the avails of the sale was made for the erection of a new parsonage house, on a new site, near by the new church at the Point. Serious difficulties now arose, which threatened vexatious and protracted strife. The consequence was, a complaint was presented to Classis, from a number of members of the Church and congregation, respecting the action had in these matters. This document was referred to a committee consisting of Rev. B. C. Taylor, and the Elders William C. Morris and Minot C. Morgan, who were to confer with the acting and Great Consistory of Bergen Neck,

and the Consistory of Bergen Point, and the trustee to whom the property had been conveyed in trust, and to aid in adjusting their differences, and promoting the harmony and peace of the two congregations.

Accordingly, on the 29th of May, 1854, the committee of Classis, and the respective acting and Great Consistories, met. The Rev. J. C. Dutcher, then pastor elect of the new Church at the Point, was also present. Guidance in the whole matter having been sought in prayer to the God of Zion, the committee desired every one present, in turn, to express his personal views and feelings. All of them were heard who were willing to give utterance to their sentiments; all admitted that something of the property should be appropriated to the new Church; but the differences were twofold—as to the amount, and the manner in which the thing had been done. The committee patiently heard the respective statements, and then desired to be left alone for deliberation. It having been found that all of those who expected to remain with the old Church, would be content if four thousand dollars were allotted to the Church at the Point, from the proceeds of the old parsonage sale, while five thousand had been spent or would be on completion of the new house, and that the old Church was not released from liability for indebtedness for the erection of the new Church—and that thus the main points were reduced to the two named; the committee having also been informed that the trustee to whom conveyance had been given, had conveyed the property to the new Church,—

“*Resolved*, unanimously, that in view of all the

difficulties which have existed in this matter, the committee of Classis deem that the true and permanent interests of both congregations will be advanced, by the Church at Bergen Neck yielding their assent to the arrangement heretofore made by the Consistory of said Church, so that the new church and parsonage at Bergen Point, already transferred to said Church, shall remain as their property; the Consistory of the Church at Bergen Point to entirely free the Consistory of Bergen Neck from all liability for any indebtedness for the erection of said new church, at an early day.”

All the parties having been recalled into the church, and all save one having come in, the chairman of the committee announced their action, and having assigned the reasons for it, called on each one then present to say whether he was content with the resolution of the committee. The reply of each one, separately given, was in the affirmative.

Prayer and thanksgiving to the great Head of the Church were offered by the chairman of the committee, for this harmonious result; after which the right hand of brotherly affection and fellowship between the persons present was given. Tears of joy dropped from their eyes. All were glad. This heretofore happy people had now overcome a great difficulty, and their kindly sympathies for each other were sweetly commingled.

The respective Consistories subsequently determined to carry out the whole arrangement. Those who had retained their offices in the old Consistory, and favored the new Church, resigned and made way for others,

who would remain with the old Church, and thus the trouble ceased.

During Mr. Dutcher's ministration as pastor of the old Church, there were admitted to communion, six on confession of faith, and six on certificate—twelve in all.

On the 19th of September, 1854, the Church at Bergen Neck, with great unanimity, called the then candidate for the ministry, Aaron L. Stillwell. The call was approved. On the 4th of October ensuing, Mr. S. was ordained to the ministry, and installed pastor of the Church, on which occasion the Rev. Isaac S. Demund preached the sermon—the Rev. Benjamin C. Taylor charged the pastor, and Rev. Alexander H. Warner the congregation.

Mr. Stillwell's kind people have, since his settlement among them, erected for his use a most beautiful parsonage house, on a lot of land admirably located, and generously given by Mr. James C. Van Buskirk. The cost of the house and other improvements was thirty-five hundred dollars, of which fourteen hundred was from individual subscriptions. His labors continue, both at the Church and at Greenville. The Lord prosper this people yet more abundantly.

The feeble band which in 1829, exercised with love to God and zeal for his honor, entered on this good work, have cause to bless his name for what their eyes have seen, and their ears have heard, and their hearts have felt, of God's great goodness. They have endured trials and hardness as good soldiers of the cross of Christ. They have had one controversy, but not a protracted one, and in the close of that difficulty have

wept for joy over restored harmony and sympathy with each other. Now that they have become two bands, they dwell beside each other pleasantly and happily, each being blessed of the Lord, and looking with favor on each other's prosperity. The pastors have been,

Ira C. Boice, from 1829 to 1844.

James Romeyn, " 1844 " 1850.

Jacob C. Dutcher," 1850 " 1854.

Aaron L. Stillwell," 1854.

History of the First Reformed Dutch Church at Jersey City.

IN the year 1807, the first attempt to constitute a Reformed Dutch Church in this city, was made. The Rev. John Cornelison, of Bergen, and Rev. Peter Stryker, of Belleville, informed the Classis of Bergen, that the inhabitants of Jersey City desired a congregation to be formed under the jurisdiction of that body; that the Associates of the Jersey Company had offered a grant of ground, on the South side of Grand Street, provided they would build thereon, within two years, a church of prescribed dimensions. A committee was appointed by the Classis to further the object, and ministerial supplies, for several Sabbaths, were granted.

In 1808, in the month of April, the committee reported the impracticability of the organization of the Church, owing to the insufficient number of male communicants to form a Consistory. A subsequent attempt was made, but with no better success.

In 1828, the Associates deeded the land above named, (which is the same now occupied by the First Reformed Dutch Church), to "The First Presbyterian Church of Jersey City," for the purpose of erecting a church thereon, to be occupied as a place of public worship, by the congregation then worshipping in the old Town Hall, under the pastoral care of Rev. Mr. Olcott.

On the 31st of January, 1830, this people, having been called to part with their pastor, Mr. Olcott, whose connection with this Church had been dissolved by the Presbytery of Newark, submitted, through the trustees and session, to the congregation, the propriety of becoming a Reformed Dutch Church, under the care of the Classis of Bergen. By an almost unanimous vote, the congregation decided to unite with said Classis. Measures were immediately taken for that purpose. A petition, signed by forty-eight heads of families, and thirty-eight communicants, was presented to the Classis on the 16th day of February, of that year, which was favorably acted upon. A Consistory was elected and ordained, and thus the Church duly constituted.

The Rev. Stephen H. Meeker, of Bushwick, on Long Island, N. Y., was immediately called. He was duly installed as pastor on the 9th of May, 1830. Mr. Meeker entered upon his labors, but was soon so strenuously urged by the people of his former charge to return to them, that on the 20th of October following, at his own request, the connection was dissolved, and he returned to Bushwick, where he continues his labors.

On the 8th of February, 1834, the Rev. James R. Talmage was called to this Church. It existed in feebleness, yet was sustained by those who, anticipating the future growth of population, were satisfied it must ultimately become an important Church. They did not despise the day of small things. Mr. Talmage, on a very limited support, continued his labors for two years. On being called to the Reformed Dutch Church at Pompton Plains, N. J., he resigned this charge. His labors were acceptable, and he was beloved for his simplicity of manner, and constancy of devotion to the people of his charge. The connection between him and this Church was dissolved on the 30th of January, 1833.

Under his ministrations this Church had added to her communion, eight persons on confession of faith, and fifteen on certificate—in all twenty-three.

On the 19th of November, 1833, the then candidate for the ministry, Mr. Matthias Lusk, was ordained by the Classis to the work of the ministry, and installed pastor of this Church.

His pastorate continued for nearly fifteen years. They were years of painful and most anxious toil. Discouragements often oppressed; but mercies were shared. Gradual accessions were received to the communion of the Church, which amounted, at the close of Mr. L.'s ministry, to nearly or quite one hundred; and there were about one hundred families identified with the congregation.

The church had been neatly refitted, and a convenient lecture-room constructed under it. No inconsiderable outlay of money was made for these

improvements. Old indebtedness was liquidated, and at the close of his labors it was free from any debt. His connection with it was dissolved October 26th, 1848.

It was not until July, 1849, that this people engaged the services of another pastor. On the 31st day of that month, a call upon the Rev. John Austin Yates, D. D., a Professor in Union College, N. Y., was approved, and he received as a member of the Classis of Bergen. He accepted the invitation, and commenced his labors with vigor, securing, very speedily, a high degree of confidence from the congregation and citizens generally. He was a man of large and elegant literary accomplishments—an able and truly eloquent preacher. Large expectations of growth and prosperity, as the result of his stated ministrations, were indulged. His call had been approved, and his installation was to have taken place on the third Sabbath, the 16th of September. To that event all were looking forward with great interest. But God's ways are not our ways. He seeth not as man seeth. Man appoints, but God disappoints. Dr. Yates had gone to Schenectady, to effect the removal of his family to Jersey City. While there, and when his goods were ready for removal, he was attacked with cholera, which very soon proved fatal. He died on Sabbath, the 26th of August. The painful tidings of his departure from earth afflicted many hearts, specially the people who had just learned to love him, and were waiting for the consummation of the bond of union between them.

On the ensuing Sabbath, the Rev. M. W. McLaren,

D. D., supplied the vacant pulpit, and a brief address, touching the affliction God had sent this people, was, by request, made by the Rev. B. C. Taylor. It was a trying season. Every heart was touched. The whole city was moved with sympathy, and we could only say, "Be still and know that the Lord is God."

Arrangements were made by the Consistory for the delivery of an appropriate funeral discourse, on the evening of the third Sabbath of September, when the Rev. William J. R. Taylor rendered the service to a crowded audience. His discourse was founded on Isaiah 40: 6, 7, 8. "The voice said cry. And he said What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it. Surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand forever."

In May, 1850, the Rev. Daniel Lord was called as successor to Dr. Yates, and installed on the third Sabbath, the 16th of June, on which occasion the Rev. Dr. Lord, of Philadelphia, an uncle of the pastor, preached the sermon. Rev. William V. V. Mabon, charged the pastor, and Rev. P. D. Van Cleef the congregation. Mr. Lord retained this pastoral relation for only one year. It was dissolved on the 5th of May, 1851.

Another year had nearly run its round, before this pulpit was again occupied by a pastor. In April, 1852, a call was made upon the Rev. Alexander W. McClure, of Malden, Mass., and on the 19th of May following, he was received into the Classis, according

to the well established rules of the Church, on dismissal from the Suffolk North Association of the Congregational body of Massachusetts, and installed pastor of this Church. The sermon was preached by Gustavus Abeel, D. D., the charge to the pastor by Rev. P. D. Van Cleef, and to the people by Rev. B. C. Taylor. For three years Mr. (now Doctor), McClure labored assiduously in this pastoral relation. During this time arrangements were made for the erection of a new house for God, on the same site on which the old church stood. The edifice to be of cut brown stone, of large dimensions, and intended to be appropriately finished. Several liberal subscriptions were received, and the encouragement to go forward was not small.

On the 22d day of September, 1853, the cornerstone of this church was laid by the pastor. Addresses were delivered by the Rev. Drs. Thomas De Witt, of New York, and B. C. Taylor, of Bergen. The assembly was large, and much interest manifested in the exercises. The work of rearing the house went on, until the walls were nearly up, when the suspension of the work became necessary. The contracts could not be fulfilled for anything near the sums stipulated, and sore embarrassments ensued. Enlarged means must be obtained, or the work could not be resumed. For two years or more these perplexities so tried the congregation, that they almost despaired of sustaining their existence as a Church. A final effort was made under a promise from the Collegiate Reformed Dutch Church, in New York, of one thousand dollars per annum, for ten successive

years, to date from the day of dedication of the church. A new subscription was put in circulation, and fifteen thousand dollars subscribed, to be applied to the completion of the house. Thus cheered onward, the work is completed, and they have entered this sanctuary, praising God for his deliverance and mercy.

It is proper to state, that on the 4th of October, 1854, on a statement being made to the Classis of Bergen, of the perplexities of this Church, they appointed a committee, consisting of Rev. Drs. Taylor and Abeel, to present and urge their case before the Collegiate Church of New York, for the needed aid. The best efforts of the committee were cheerfully put forth.

The Rev. Dr. McClure had resigned the pastoral charge, and his relation to this Church was dissolved on the 18th of April, 1855. He has since been most happily and usefully employed as a corresponding secretary of "The American and Foreign Christian Union." Under his ministry, the accessions to communion were six on confession, and sixteen on certificate—in all twenty-two.

Since the resignation of Dr. McClure, the Rev. Professor William H. Campbell, D. D., of the Theological Seminary of the Reformed Dutch Church, for several months supplied the pulpit, and gave a noble impulse to the subscription for finishing the house, his services being gratuitously bestowed, and himself subscribing largely towards the erection of the new church.

The Rev. Professor Martin, of the University of

New York, has also for some time supplied the pulpit.

This Church has constantly manifested a regard for the institutions of the Reformed Dutch Church. Her contributions have been liberal. She has been greatly distressed, but God has taught her dependence on his arm, and that her consolation aboundeth by Christ.

On the 22d of December, 1856, the Rev. David H. Riddle, D. D., of the Presbytery of Pittsburgh, was solicited to become the pastor of the Church. On the 9th of February, 1857, a call upon him was duly executed, and forwarded to him.

On the second day of April, 1857, Dr. Riddle was received by the Classis of Bergen, as a member thereof. The call was approved, and arrangements were made for his installation.

In view of the meeting in this new and elegant church, and the favorable circumstances under which Dr. Riddle enters on his pastorate, the Classis unanimously adopted the following preamble and resolution:

“Whereas the First Reformed Dutch Church of Jersey City have been permitted to open, for the sessions of this Classis, this day, their new and beautiful church, and expect to dedicate it on the ensuing Sabbath, to God the Father, Son, and Holy Ghost; and as this interesting and greatly to be desired end has been attained only by a series of marked and striking providential dealings, whereby this congregation has been brought through great and sore trials, therefore

“*Resolved*, That this Classis devoutly acknowledge the goodness and mercy of God, the adorable Head over all things to the Church, to this congregation,



FIRST REFORMED DUTCH CHURCH, GRAND STREET, JERSEY CITY.

and the pleasant prospect before them ; and that they have, with their new pastor, strong encouragement ever to rely upon God's covenant faithfulness, and to go onward in holy duty, looking unto Him for continued favor."

On Sabbath, the 5th of April, 1857, the solemn dedication service was performed. In the morning, the Rev. Matthias Lusk, a former pastor of the Church, opened the exercises by invoking the divine presence, and pronouncing the Christian salutation. The Rev. Alexander W. McClure, D. D., the late pastor of the Church, in a felicitous manner, presented to the pastor elect a beautiful copy of the Scriptures, and several Hymn Books for the use of the pulpit, in the name and behalf of the Sabbath School of the Church. He then opened the holy book and read a portion of the divine word. The Rev. John Garretson, D. D., offered an appropriate prayer. The choir sang a hymn adapted to the occasion, accompanied by the mellow notes of the organ ; after which, Dr. Riddle preached an able discourse on Psalm 84 : 1. "How amiable are thy tabernacles, O Lord of hosts."

At the close of the sermon, the Rev. Benjamin C. Taylor, D. D., requested the congregation to rise while the dedicatory prayer was offered. With devout feeling the large assembly joined in this impressive service. The beautiful form presented by the committee of the General Synod for approval, was then read by Dr. Taylor, and this holy house was thus dedicated to the Triune God—Father, Son, and Holy Ghost. The Rev. Robert B. Canfield gave out

another hymn, which was admirably sung, and the Rev. Mr. Henry pronounced the benediction.

In the afternoon, the house was again filled with attentive worshipers, who listened to a discourse delivered by Rev. Thomas Vermilyea, D. D., of New York, the Rev. Paul D. Van Cleef and Dr. Taylor sharing the devotional services.

In the evening the house, lighted with gas, presented a delightful appearance. It was crowded to its utmost capacity. The Rev. Isaac Ferris, D. D., Chancellor of the University of New York, occupied the pulpit, and preached to great acceptance.

This was truly a day of the right hand of the Most High to this congregation.

On Sabbath evening, the 19th of April, Dr. Riddle was duly installed pastor of the Church, by the committee of the Classis, on which occasion the Rev. Alexander W. McClure, D. D., the late pastor, preached on Matthew 8: 20. "The foxes have holes, and the birds of the air have nests." The form of installation was read, and followed with an address to the pastor, by Rev. Benjamin C. Taylor, D. D., after which the Rev. Paul D. Van Cleef delivered the charge to the congregation. The assembly was very large—deep solemnity prevailed, and the interest manifested was an indication of a purpose to sustain with vigor this Church in its every department.

On Monday evening, the 20th of April, 1857, pews were sold to a large amount, and the annual rental for the expenses of the church soon exceeded three thousand dollars. The Lord prosper this energetic people yet more abundantly.

The pastoral record of this Church is as follows:—
Stephen H. Meeker, installed 1830—resigned 1830.
James R. Talmage, " 1831 " 1833.
Matthias Lusk, " 1833 " 1848.
John Austin Yates, D. D., accepted 1849—died 1849.
Daniel Lord, installed 1850—resigned 1851.
Alexander W. McClure, D. D., installed 1852—re-
signed 1855.
David H. Riddle, D. D., installed 1857.

History of the First Reformed Dutch Church of Newark.

IN April, A. D. 1833, at their stated session, the Classis of Bergen appointed the Rev. Benjamin C. Taylor and Gustavus Abeel, a committee to inquire into the propriety of constituting a Reformed Dutch Church in Newark. This was based upon the fact, that some of the members in the full communion of the Reformed Dutch Church at Belleville, had become residents of Newark, and that if practicable, it was certainly desirable that a church of our faith and order should there be planted.

Shortly after this act of the Classis, though without any knowledge of such action, Messrs. Moses Dodd and Jacob Alyea visited the chairman of the committee, to ascertain what was the method to be pursued, in order to constitute a church of our denomination, and expressed an earnest desire for speedy action. The committee not long afterwards met with those gentlemen, and a few others, at the house of Mr.

Samuel Davis, in Newark. The whole matter was freely and fully discussed, and then carried to the throne of God's grace in earnest prayer. In a few days these individuals secured the use of "The Union Academy," as a convenient place in which to commence their stated worship, the neighboring ministers of the Classis frequently officiating for the small body of people, who had thus determined to enter into a church relation with each other. The First and Third Presbyterian Churches were occasionally, in the kindest manner, placed at their disposal, for Sabbath evening services, thus evincing an interest in and sympathy with this new enterprise.

The 25th of August, 1833, was a day of hallowed interest to this little band. It was the Sabbath of the Lord. The morning service was rendered by the author, in the Academy. The evening service in the Third Presbyterian Church. The assemblies were large, and the interest deep. It was the day following the meeting of the small company who resolved to rise up and build a house for God; first seeking an ecclesiastical organization in a church of their own faith and order, and around which were beginning to cluster the fondest hopes of future enjoyment and usefulness.

The document which follows was drawn up—signed by those present, and then circulated for subscription among others, who sympathised with them in the movement. On the 10th of September, A. D. 1833, it was presented to the Classis of Bergen, convened in stated sessions, in the Reformed Dutch Church at the Ponds, in Bergen, (now Passaic), County.

“The undersigned, members in the full communion of the Church at Belleville, and other churches adhering to the principles, doctrines and forms of government of the Reformed Dutch Church, and living in the town of Newark, in Essex County, are desirous of being organized into a church, to be distinguished and known by the name of “The First Reformed Dutch Church of Newark.”

“In urging our request for such an organization, we would respectfully represent to your reverend body, that the present time is peculiarly favorable for accomplishing such an enterprise. The churches in this place are overflowing. A number of families heretofore belonging to neighboring Dutch Churches, have already moved into this town, and are not connected with any particular church:—that we, with our associates, have procured the use of a commodious school-room as a place of worship: that we have, for several Sabbaths, maintained divine service, and expect soon to secure the labors of the Rev. Ransford Wells, of Canajoharie, Montgomery County, N. Y., who has promised to come among us; and we hope he will soon be appointed to this service by the Missionary Board of General Synod. We have good encouragement to erect a temple for the most High, and trust we shall soon be able to provide for the support of a minister.

“For any further information you may desire, we refer you to the committee appointed by your reverend body, at the last spring session, to ascertain the prospect of forming a Dutch Church, in this place—commending our cause to the Great Head of the

Church, and praying that our request may be granted,
we remain with Christian affection,

“Yours in the grace of the gospel.

(Signed),

“Jotham Baldwin,	Thomas S. Uffington,
Joan Baldwin,	Ann Uffington,
Stephen M. Conger,	Magdalen King,
Rachel Conger,	Leah Joralemon,
Peter Vandervoort,	Maria Detmars,
Susan Vandervoort,	Josiah Burton,
Hetty Francisco,	Sarah Burton,
Maria Van Emburgh,	John Alexander,
Moses Dodd,	Catharine Alexander,
Samuel Davis,	Charles Hall,
Magdalen Davis,	Mary Ann Hall,
	Mary De Hart,”—23.

By the Classis, this application was referred to a committee consisting of Rev. Philip Duryee, Gustavus Abeel, and the Elder J. Ryerson, who made the following report, which was accepted and adopted :

“That it appears highly important, from all the circumstances of the case, that immediate measures should be taken to comply with the above request ; and your committee would recommend the adoption of the following resolutions :

“*Resolved*, That it be recommended to the Consistory of the Church at Belleville, to dismiss, on their own application, all those members in full communion who reside in Newark, and who are desirous of being organized into a Dutch Church at that place.

“*Resolved*, That whenever three or more male members in communion shall have been so dismissed, they are hereby authorised to meet at some convenient place and time, and elect a Consistory, who, after being duly published, shall be ordained, and constitute “The Reformed Dutch Church at Newark,” it being understood that said Consistory shall, as soon as may be, become incorporated under the law respecting Dutch Churches, by the same name.

“*Resolved*, That the Rev. Philip Duryee preach at such time and place, as said male members in communion meet, and superintend said election—and that the Rev. I. S. Demund ordain the persons so elected, and constitute them the Consistory of The Reformed Dutch Church at Newark,

(Signed,) “Philip Duryee, Chairman.”

On the 26th of September, A. D. 1833, the following named persons met in the Fourth Presbyterian Church, in Newark, viz: Rev. Philip Duryee, of the English Neighborhood; Josiah Burton, Samuel Davis, Moses Dodd, Stephen M. Conger, John Alexander, Charles Hall, and Peter Vandervoort.

The meeting having been opened with prayer, there were duly elected, as Elders Stephen M. Conger, and Thomas S. Uffington. As Deacons—Peter Vandervoort, and Charles Hall. On the 6th of October, 1833, the Rev. Isaac S. Demund, of Pompton, ordained the above named persons to their respective offices. On the 29th of the same month, before Isaac Andrews, Esq., as a Justice of the Peace, they took the oaths of office required at that time by the statutes of New

Jersey, and thus they completed their organization as "*The First Reformed Dutch Church of Newark.*"

Very soon after this, the Rev. Ransford Wells commenced his labors in the Gospel, among this people, the Church being aided in his support by the Board of Missions of the General Synod.

On the 7th of December, 1833, the Consistory having ascertained that an eligible site for their church, located in Market Street, could be procured on advantageous terms, of Mr. Jacob Alyea, determined to circulate a subscription, to ascertain what encouragement they would receive to go onward in erecting a church. On the 13th of January, 1834, the Consistory resolved to arrange with Mr. Alyea for his lot, and appointed Moses Dodd to complete the negotiation therefor.

On the 8th of July, 1834, the interesting services connected with the laying of the corner-stone of this church were rendered. The Rev. Dr. Weeks, having offered prayer, the Rev. Ransford Wells gave a summary account of the origin of the Church, and then laid the corner-stone, beneath which were deposited copies of the Constitution of the Reformed Dutch Church in North America; History of the Synod of Dort, by Thomas Scott; the History of this Church; several papers relating to the denominations, and the newspapers of the town. The Rev. Jacob Brodhead, D. D., of New York, then delivered an appropriate, interesting and eloquent address, and the exercises were closed with prayer by Rev. Mr. Dodge, of the Baptist Church, of Newark, and the benediction by the Rev. Dr. Brodhead.

On the 11th of September, 1834, at a meeting of the male members of the Church, it was "Resolved, That a call be made upon the Rev. Ransford Wells, to take the pastoral charge of this Church." On the 17th of that month a call on Mr. W. was duly executed, having been moderated by Rev. Gustavus Abeel, of Belleville.

On the 6th of May, 1835, the church edifice having been completed, was opened for the solemn dedication services. In the morning the services were rendered. The sermon, by Rev. R. Wells, was founded on Haggai, 2: 9. "From this day will I bless you."

In the afternoon Mr. Wells was installed pastor of the Church. On this occasion the Rev. James Romeyn preached on 2d Corinthians, 10: 4. "For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds." The charge to the pastor was by Rev. John Garretson, of Schraalenbergh, and that to the people by Rev. Benjamin C. Taylor, of Bergen.

This was a great day in Zion for this people. Their hearts were filled with gratitude to God, who was increasing them in numbers, in strength, and usefulness.

At this date the number of communicants had increased, under the labors of Mr. Wells, to eighty-two. With fresh vigor he and his people addressed themselves to the work given them to do, in building up this infant Church.

While the people of the congregation, and other citizens of Newark, contributed liberally towards the erection of the outer temple, and the older congregations of the Classis of Bergen co-operated in the

raising of funds, the Consistory of the Collegiate Reformed Dutch Church in the City of New York, on the 27th of December, 1834, generously granted to this enterprise one thousand dollars—thus by their kind sympathy and substantial gift, aiding in this good work.

The disastrous times of 1836–37–38, when a revolution was going on in the monied affairs of the country, largely contributed to the pecuniary distress of this congregation; yet a good spirit pervaded the people, and they endeavored to strengthen themselves in the God of their salvation, awaiting a return of more favorable times for their temporal relief. Their pastor, specially occupied with his master's work, with his wonted vigor, was laboring to build them up a spiritual house. Instant in season and out of season, he held on the even tenor of his way, cheered by frequent accessions to the communion of the Church, both on confession of faith, and by certificate from other churches—the former numbering ninety-three persons, and the latter two hundred and thirty-eight; thus making, inclusive of those at its organization, a total of three hundred and thirty-one persons received into the communion of this Church, under the ministry of Mr. Wells, during a period of nearly nine years. It is a pleasant reflection, that although embarrassed as a congregation in their finances, they were ready for every good word and work, and contributed constantly to various benevolent and ecclesiastical objects.

The season of deepest spiritual interest, under the ministry of Mr. Wells, is thus noted in their annual

report to the Classis, for 1841: "Early in the spring of 1840, an unusual degree of seriousness seemed to rest upon the minds of many in the congregation, and soon after a considerable number were heard to inquire, 'What must I do to be saved?' And we have reason to believe, that most of them were guided to the Lamb of God, and made new creatures in Christ Jesus. Since then, there have been gradual accessions to the Church, of such as promise to be intelligent and stable Christians, and useful in building up the kingdom of our Lord and Savior." In April, 1841, the report shows twenty-eight persons received on confession of faith, and eighteen by certificate, during the year previous.

On the 27th of June, 1842, the General Synod of the Reformed Dutch Church, (by a committee specially appointed for the purpose), elected the Rev. Ransford Wells the Financial Secretary of the Synod. For a number of weighty reasons, Mr. Wells accepted this appointment, and on the 3d of August, 1842, having previously announced to the Consistory of his Church his obedience to the call of the Synod, they adjudged his reasons for an application for a dissolution of his connection with this Church to be so forceful, that they yielded their reluctant assent thereto. The Classis, in September, 1842, dissolved the relation between them.

The records of the Church present an interesting series of resolutions respecting the success of Mr. Wells' labors—his eminent usefulness, and their high appreciation of him as a Christian gentleman, and a faithful minister of the gospel of Jesus Christ.

Immediately on the resignation of Mr. Wells, this congregation invited the Rev. Gustavus Abeel to become their pastor. This invitation was declined. In November following, they solicited the Rev. James Romeyn to sustain that relation to them. In December he finally declined.

In January, 1843, their attention was directed to the Rev. James Scott, pastor of the Presbyterian Church at German Valley, in New Jersey, who was then called to the pastoral office in this Church. Having accepted the call, and been dismissed from the Presbytery of Newton, the call was approved by the Classis, on the 14th of March following, when Mr. Scott was duly received as a member of the Classis, and arrangements were made for his installation, which occurred on the 18th of April, 1843, on which occasion the Rev. Matthias Lusk, of Jersey City, preached the sermon—the Rev. Benjamin C. Taylor, of Bergen, delivered the charge to the pastor, and the Rev. Ransford Wells the charge to the congregation.

Mr. Scott, having for a few Sabbaths supplied the pulpit, was at home with his new charge, and with energy and success prosecuted his work. The temporal embarrassments of the congregation began, ere long, to press heavily, and with an augmenting congregation, and an improving state of financial affairs in the country, efforts were made to reduce the indebtedness of the Church. After various movements in that direction, from time to time, an appeal was made to the Consistory of the Collegiate Reformed Dutch Church in the City of New York for aid. In response to which, an appropriation was voted by

that Consistory, of three hundred dollars per annum for a term of years. However acceptable this grant, it gave only temporary relief. With a growing population, and prospect of this Church ere long breaking forth on the right hand and on the left, it became indispensably necessary that it should be set free from debt. The importance of this was fully recognized by the Classis of Bergen, at their session on the 19th of September, 1848, when the following resolutions respecting church extension in Newark, were unanimously adopted:

“Whereas the City of Newark presents, at the present time, a wide field of usefulness for our denomination, which, if not immediately occupied, may soon be irretrievably lost to us; and whereas its location, rapid growth, and influence upon other parts of this state, and on this account of paramount importance to us that our denomination should have a strong footing in it; and whereas the First Reformed Dutch Church, in view of her financial responsibilities, has done all, already, which it is consistent with her own prosperity and security to do, in the way of planting churches, having been mainly instrumental in organizing two others in the city within the last six months, therefore

“*Resolved*, That the Classis of Bergen respectfully and earnestly solicit the Consistory of the Collegiate Church in New York, to assist the First Church in Newark to liquidate her debt immediately, with a view of enabling her to dismiss families for new organizations, and to occupy, with all dispatch, the localities which Providence seems to point out in that city.

“*Resolved*, That Rev. Messrs. Scott, Romeyn, B. C. Taylor, and Garretson, and the Elders J. Van Rensselaer and J. W. Duryee, be a committee of Classis, to present this document to the Consistory of the Collegiate Church, and to furnish them with a full statement of all the facts concerning this important matter.”

On the 2d of April, 1849, a memorial from the Consistory of this Church was presented to that of the Collegiate Church, asking aid, and on the 23d of November following, a committee was appointed, asking of the Collegiate Church the sum of five thousand dollars, of which amount their annuity of three hundred dollars previously granted, paid the interest. It having been ascertained that the whole liabilities of the Church were then ten thousand and five hundred dollars, the Consistory and congregation agreed to raise among themselves five thousand and five hundred dollars, provided the Collegiate Church in New York would liquidate the remaining five thousand. Vigorous efforts had been made to effect this arrangement, and the people responding nobly to the appeal, the amount was pledged by subscriptions. Thus the appeal to the Consistory of New York became irresistible. On the third day of January, 1850, the liberal grant was made, of six hundred dollars per annum for ten years, to be uniformly applied to the gradual reduction of the debt—to take effect only when the entire indebtedness should be reduced to five thousand dollars.

It was not long before the grant became available. The subscriptions were collected, and the year of release had come to this Church, which for seventeen

years had been toiling to rear and pay for their holy house, in which so many tokens of the divine favor had been experienced, and wherein God was continuing to show favors of a holy character, in elevating the piety of his saints, and bringing sinners to the embrace of the Savior.

This house for God is a large, commodious and noble structure. It will long be a monument of the wisdom, energy, and holy confidence in God, of those who in their feebleness ventured so largely to build for God. If they, and those who have joined with and succeeded that little band of devoted servants of Christ, only review the past, and retrace, reverently, the way God led them along to a blessed result, they surely will feel that they have a large reward. How refreshing to the few who survive of that little company, that on that spot where formerly the sound of the anvil and hammer were ringing the notes of honorable industry—for more than twenty years the gospel trumpet has been issuing forth the notes of salvation. Therein may Zion, for generations to come, rejoice in that blessed voice of truth and grace, and send forth her songs of praises to her covenant God and Savior.

Under the ministration of the present pastor, her course, with the divine blessing, has been marked with favor. The increase of her numbers has been rapid and large. To the present time, April, 1856, there have been welcomed to communion, during this pastorate, on confession of faith two hundred and nine, and on certificate three hundred and four.

She has put forth a good influence through her vig-

orous and ever efficient Sabbath school—has already sent forth from her communion three young heralds of the cross of Christ, one of whom has just trodden on heathen ground as a foreign missionary, and others are in process of training for the gospel ministry. She has sent out two colonies to constitute new churches in this city, and gathered around her another from the German population. Thus while “the little one has become a thousand, and the small one a strong people,” additional fields are opening to her for future enlargement, and no doubt, with the spirit of church extension, she will soon send forth others of her sons and daughters, in new church associations, to build up and strengthen the Master’s cause in this city and its vicinity.

As recently as November, 1856, an application was made by members of this Church, and some of those of the Second Church, under the care of Rev. G. Abeel, D. D., to the Classis of Bergen to constitute them “The North Reformed Dutch Church in the City of Newark,” of which we shall give an account.

History of the Reformed Dutch Church of Clintonville, (now Irvington.)

THE locality of this Church was long known as Camptown, in Essex County. It lies about three and a half miles to the South-west of Newark.

On the 14th day of January, A. D. 1840, the Classis of Bergen, specially convened at Clintonville, had presented for their consideration, an application for the organization of a Reformed Dutch Church in that place. The petitioners were members in full communion of the Reformed Dutch Church, and of other Churches adhering to the same principles and doctrines, and persons approving the same, though not connected with any church, residents of the town of Clinton, Essex County, N J. There were sixty-seven of such petitioners. Their request was granted. The Rev. Ransford Wells was appointed to superintend the election of elders and deacons, and the Rev. John Garretson to ordain the persons so elected, and thus to constitute the Church. These appointments were

fulfilled, and the Church duly organized on 16th February, 1840, and incorporated soon after. It consisted of twenty-four families and fifteen communicants.

For a brief period, the Rev. Robert F. Breese, of the Presbytery of Madison, in Indiana, supplied this people. Their place of worship was a commodious upper room.

After Mr. Breese had left the place, the desk was supplied principally by the ministers of the Classis. The people were encouraged to adjust their affairs, so as to secure the stated administration of the word and ordinances of God's house.

On the 8th of December, 1840, a call upon Mr. John A. Staats, then a candidate for the gospel ministry, was made by this Church, and duly approved. On the 19th of January, 1841, he was examined for ordination. On the next day the ordination and installation services were rendered, the Rev. John Knox, D. D., of New York, having preached the sermon, on Ezekiel 3: 17. The charge to the pastor was delivered by Rev. Ransford Wells, and that to the people by Rev. Alexander H. Warner.

On July 28th of the same year, Mr. Staats felt it to be his duty to resign his charge, and the Classis found it necessary to dissolve the connection. This unexpected turn in the affairs of this congregation, was the occasion of disheartening them for a little season.

In April, 1842, Mr. John L. Chapman, a licentiate of the Presbytery of Elizabethtown, was invited to become their pastor. The consideration of his call was postponed until his credentials could be properly presented. This did not occur until Octo-

ber, 1842, when he was duly recognised by the Classis.

On the 16th of November, 1842, he was ordained to the gospel ministry, in the North Reformed Dutch Church at Schraalenbergh, at the same time with the candidate Cornelius Blauvelt. The Classis also appointed a committee to install Mr. Chapman pastor of the Church at Clintonville, which was in due time done.

For about seven years Mr. Chapman labored assiduously in the furtherance of the interests of this Church. He solicited and obtained funds, from time to time, for the erection of the church. It is a tasteful and comfortable sanctuary, erected under the contract of Messrs. William H. Kirk & Co., of Newark. The entire cost of its erection has been paid for by the contributions of the congregation, and the benevolent offerings of the generous members of our own and sister churches.

While the congregation has had some perplexities and anxieties, God has given them success in rearing this house for his worship. They have had accessions to communion to the members of twenty-two on confession, and twenty-three on certificate—forty-five in all, under Mr. C.'s ministrations. At the close of his pastoral labors, there were fifty families in the congregation, and fifty-five communicants.

Mr. Chapman continues to reside in this pleasant village. Here he has established a private seminary for youth of both sexes. From year to year he is sending forth from this institution well educated boys and girls, into the various walks of life, to adorn and bless society. Several of his pupils have entered

various colleges in our country, doing themselves and their instructor great credit. Others are already acting their part in the circles of business, exhibiting their gentlemanly training, and the healthful moral influences of their early instructions under this successful instructor of youth. The young ladies who have been under his tuition, are adorning the domestic circle, and attesting the benefits of his judicious, able and pious teachings.

In April, 1850, the Rev. James Mc Whorter Bruen was called to the pastoral charge of this Church, and installed on the 12th of May following.

Mr. Bruen served this people for about two years. His feeble health compelled his resignation in 1852. He was permitted to admit to communion one person on confession of faith, and ten on certificate. He has continued his residence among this people, and with Mr. Chapman, labors by word and deed to foster this feeble Church.

Many changes have occurred among this people, by death and removals, and her interests have fluctuated not a little with these changes.

In November, 1852, the Rev. Andrew B. Taylor was invited to become pastor of the Church, and immediately entered on his labors. His call was approved by Classis on the 7th of December, and his installation soon followed. The Rev. Isaac Ferris, D. D., of New York, preached the sermon; Rev. William J. R. Taylor addressed the pastor, and the Rev. J. M. Bruen the congregation.

Mr. Taylor, on entering on his labors here found the congregation much dispirited, and the church needing

repairs. The assemblies of the people again began to increase, and ere long the repairs of the church were effected, and the lecture room was neatly fitted up.

Mr. Taylor's labors continued until October, 1855, when, having accepted a call from the Reformed Dutch Church at English Neighborhood, in Bergen County, N. J., he entered on his duties there, carrying with him the kindest remembrances of the people of his late charge, and retaining their affections for him in large measure.

Under his ministrations, the accessions to communion were four on confession, and four on certificate.

Since the resignation of this charge by Mr. Taylor, the pulpit has remained vacant—the Rev. Messrs. Chapman and Bruen, with other occasional supplies, maintaining the sanctuary services.

The ladies of this congregation have done much to render this sanctuary comfortable and inviting. A generous offer of land for a parsonage house having been accepted, they have adopted, and intend pursuing measures for the building of the house. With this important appendage, this congregation anticipate, that in a very few years they will be able to sustain the stated ministrations of God's house, without aid from the Board of Missions. This people evidently have a mind to work, and will ere long, no doubt, enjoy the comforts of well appointed conveniences for the worship of God, and maintenance of the institutions of religion.

The name of this Church has recently been changed to "Irvington."

The pastoral record of this Church is as follows,
viz:—

John A. Staats, installed 1841—resigned 1841.

John L. Chapman, " 1842— " 1849.

James McWhorter Bruen, installed 1850—resigned
1852.

Andrew B. Taylor, installed 1852—resigned 1855.

History of the Reformed Dutch Church at New Durham.

THE early religious history of the village of New Durham, is identified with that of the Reformed Dutch Church at the English Neighborhood, of which the people of New Durham were a component part; enjoying for several years the Sabbath afternoon services of their pastor in the building erected at New Durham, the lower part of which was devoted to the use of the district school.

At the session of Classis, 17th of September, 1839, the Rev. Dr. Duryee, in behalf of the Consistory of English Neighborhood, applied to Classis for a recommendation to the Board of Missions, for aid in supporting the gospel at New Durham; whereupon the Classis, after due consideration,

“ *Resolved*, 1st. That as the people at New Durham are not duly organized into a distinct church, and the Board of Missions may find difficulty in appropriating money to them on that account, and as there is a

prospect of growth of population there, the Rev. Dr. Duryee and B. C. Taylor be a committee, to confer with the Consistory of English Neighborhood and the people of New Durham, on the propriety of taking measures to become duly organized as a distinct Reformed Dutch Church.

“*Resolved*, 2d. That so soon as a Consistory shall be duly organized at New Durham, this Classis will cheerfully recommend said Church to the kind aid of the Synod’s Board of Missions.”

On the 30th of the same month, the Consistory of the Church at Bergen unanimously adopted the following preamble and resolutions :

“Whereas this Consistory have been informed, that the Classis of Bergen have appointed a committee to confer with the Consistory of the Reformed Dutch Church at English Neighborhood, and the part of said congregation residing at and near New Durham, with a view to their being organized into a new and distinct church ; and whereas the families residing North of the homestead premises of Mr. George Demott, but which have been heretofore, and now are attached to the congregation of Bergen, may find it convenient to unite in being organized into said proposed new church at New Durham, therefore

“*Resolved*, That should any of said families desire to be so connected with said proposed new church at New Durham, this Consistory will raise no objection thereto ; and that so soon as said church shall have been duly organized by the reverend Classis of Bergen, this Consistory will not thereafter seek aid for the support of the gospel in the Church at Bergen

from said families, nor require of the pastor thereof to perform pastoral visitation in said families.”

A copy of the foregoing resolutions was sent to the Consistory of English Neighborhood.

On the 1st of October, 1839, the Consistory of English Neighborhood expressed their view of the inexpediency of a new organization, and on the 7th of that month decided, that “*at present*” it would not advance the interests of the Church.

On the 30th of March, 1843, the Rev. Dr. Duryee presented a communication from the inhabitants of New Durham, asking to be constituted a Reformed Dutch Church. It was referred to a committee, who recommended an addition to the former committee, and said committee to have power to inquire into the state of things at New Durham, and if they think it advisable and expedient, to organize a church there, to be under the care of the Classis, and to take such other steps as might promote the welfare of the new church about to be organized.

The committee were Rev. B. C. Taylor, A. H. Warner, and R. Wells. At their first meeting with the Consistory of English Neighborhood and people of New Durham, a preliminary measure was adopted, to fully ascertain the sense of the people and the communicants at New Durham. On the 12th of April the parties again met, and a formal expression of desire for a new church organization was given in a petition to the committee, signed by thirty-nine heads of families, and forty-five communicants, accompanied by a proper dismissal of all the forty-five communicants from the Church at the English Neighborhood.

The Consistory of English Neighborhood had agreed to convey by deed, to the new church, when organized, the lecture room and lot at New Durham; also, to exonerate those who should go into the new church, from further payment of their subscriptions to the support of the gospel at English Neighborhood.

The committee therefore proceeded to superintend the election of Elders and Deacons. Two Elders and two Deacons having been chosen, arrangements were made for their ordination on the 30th of April, on which day the Rev. B. C. Taylor preached on Nehemiah 2: 18. "And they said, let us rise up and build. So they strengthened their hands for this good work." The Elders and Deacons were duly ordained—thus constituting the Reformed Dutch Church at New Durham.

With hearty affection, their venerated former pastor, for a few months continued his public services among this people, yet so as not to interfere with any arrangements by way of securing a pastor.

On the 17th of September, 1844, this Church presented to the Classis of Bergen, for approval, a call upon the candidate William J. R. Taylor, who had been licensed to preach the gospel, by this Classis, on the 22d of the preceding July. On its approval, Mr. Taylor announced his acceptance.

On the 24th of September, 1844, the Classis convened in Hackensack, for the purpose of the ordination of the two candidates, Messrs. William V. V. Mabon and William J. R. Taylor. This was an occasion of such special interest as to claim some notice.

Mr. Mabon had been induced to accept a missionary appointment to labor at Buffalo, N. Y., at that day quite remote from any of the churches, of the nearest Classis. His aged father, the Rev. John S. Mabon, in very infirm health, was residing in Hackensack, and earnestly desirous of witnessing the ordination of his son. Every circumstance combined to make the place the very one in which these young heralds of the cross should be ordained. On Mr. Mabon's account, there was his aged father, beloved and honored in the Church of God. On Mr. Taylor's account, there was the sanctuary in which his mother first recorded her vows of consecration to God. In that house of the Lord his loved and venerated grandfather, the Rev. James V. C. Romeyn, had held forth the word of life for thirty-five years. The arrangements were such as to meet the wishes of the numerous kindred of these young servants of Christ.

The Classis requested the Rev. Professor Samuel A. Van Vranken, D. D., an uncle of Mr. Mabon, to preach the ordination sermon; the Rev. James Romeyn, an uncle of Mr. Taylor, and formerly pastor of this Church, to address the newly ordained ministers; the Rev. Mr. Mabon to offer the ordination prayer, at the laying on of the hands of the Presbytery on the head of his son, and the Rev. Dr. B. C. Taylor the prayer, at the laying on of hands on the head of his son. These arrangements were fully complied with. The large assembly being frequently moved to tears during the services, and an impression produced, which has often been the occasion of subsequent remark.

Little then did these young brethren suppose that they would consecutively occupy, as they have done, the same field of labor.

The installation of Mr. Taylor, as pastor of the Church at New Durham, was appointed for the last Sabbath in September, but the terrific storm which prevailed, compelled a postponement. On Sabbath, the 6th of October, he was installed. The sermon was delivered by the Rev. Dr. Duryee; the charge to the pastor by the father of Mr. Taylor, and that to the people by Rev. Alexander H. Warner.

Mr. Taylor labored in this charge for two years—the Church being aided by the Board of Missions in his support. His labors were not without success. Six persons were added to the communion on confession of faith, and four on certificate—in all ten.

Mr. Taylor's labors were devoted to his Sabbath services—the exploration of his field, and the devising of plans for the future enlargement of this young congregation. In all this he was aided, not only by the officers of the Church, but by several noble-minded Christian families, of wealth and influence, whose country residences in the vicinity prompted them, with a pious zeal and holy liberality, to foster this church enterprise.

It was not, however, the lot of Mr. Taylor to witness, as the pastor of this people, the completion of the plans of these generous hearts. Circumstances of a very special character, which had their origin with others than himself, operated to summon him, imperatively, to another field of holy labor and usefulness. On the 18th of August, 1846, a call upon

him from the recently organized Reformed Dutch Church at Van Vorst, (now Wayne Street, Jersey City), was presented and approved by Classis. This call he could not refuse to accept, on account of the character of the work to be done, and the entire urgency of the case, all of which will appear in the history of that Church. The connection between Mr. Taylor and the Church at New Durham was dissolved, to take effect on the 8th of September, 1846.

God did not permit this people to be long without a pastor. On the 15th day of September, only seven days after the cessation of Mr. Taylor's labors, this united people asked of the Classis to approve their call upon the Rev. William V. V. Mabon, to become their pastor. The concurrence of the Classis was most cordial, and arrangements were made for Mr. Mabon to be installed at an early day; the sermon to be delivered by the Rev. Cornelius Blauvelt, the charge to the pastor by Philip Duryee, D. D., and that to the people by Rev. Matthias Lusk.

The Church continued to need a moderate amount of aid from the Board of Missions, but the plans of a liberal soul, devising liberal things for this Church, were now about to be brought into operation. James Brown, Esq., with most commendable zeal and liberality, although himself and family were identified with the Presbyterian Church in New York, of which Rev. George Potts, D. D., is pastor, had purchased a tract of about four acres of beautifully located land, on the Western slope of the high lands which skirt the Western shore of the North River, and directly East of the village of New Durham. Here he had

determined on rearing a tasteful country church. With some aid from a few personal friends, and about one thousand dollars from the congregation, of which the Elder, Abel I. Smith, contributed seven hundred dollars, Mr. Brown, following out his own tasteful arrangements, had the happiness to see the appropriate rural church substantially built and neatly furnished. There it stands, surrounded by forest trees of native growth, beautiful for situation, and convenient of access for the growing population. When the whole was completed, Mr. Brown conveyed the premises to the Church of New Durham, free from all debt, except that which cannot be repaid, the debt of gratitude for this noble charity. It is, and will very long remain a monument of unaffected and precious Christian benevolence. The whole cost, at that time, could not have been less than six thousand dollars. It is known as "*The Grove Church.*"

The services of the dedication were rendered on the 27th day of September, 1847.

The pastor of the Church having communicated to the Classis the liberality of Mr. Brown, by an appropriate resolution they expressed their deep sense of obligation to that Christian brother, for his generous and exemplary act, and appointed the Rev. James Romeyn and William V. V. Mabon a committee, to draft a suitable expression of their views and feelings on the occasion, and to transmit it to Mr. Brown. The letter is recorded on the minutes of the Classis, and is as follows :

“NEW DURHAM, April 17th, 1848.

“*To James Brown.*

“The Classis of Bergen have deemed something beyond a mere approbatory vote to be called for, by the relation in which, by your kindness to the Church at New Durham, you have placed yourself to them and to the Church at large, and have committed to us the grateful task of a more full and more distinct expression of their sentiments.

“In the exercise of *benevolence* you have cared for others. Under the impulses of *Christian benevolence*, you have cared for them, upon the *highest subject—their spiritual welfare.*

“Your attention has been directed to a community in the *forming stage*, and you have cared for them in the noblest form—providing them with permanent accommodations for the worship of God.

“With *true wisdom* you have added the character of *attraction* to the gift, by the erection of a peculiarly chaste, beautiful, and permanent structure. You have appealed to the gratitude of the people, and furnished them with the most stringent incentives to support the gospel among them, by the force of your example, and by the influence of shame, should they suffer the fire to go out upon the altar which you have erected, and the ministry to fail because of the withholding of the ‘meat offering and the drink offering from the house of the Lord.’

“Desirous of adding to the power of your own personal example, you have enlisted the liberality of others, and in bestowing all this upon a people not belonging to your own denomination, you have given

a specimen of that exalted, all-comprehensive spirit of gospel love, which breathes in prayer, and acts in good will towards all, in every place, who love our Lord Jesus in sincerity, and who call upon him out of a pure heart.

“Already you taste how much better it is to give than to receive. The face of the moral wilderness is changing. In the face of heaven, and before the eyes of all, ‘beautiful for situation, and a joy’ like a sentinel upon his watch-tower, stands your ‘*Grove Church*,’ overlooking the region it is appointed to guard.

“We cannot refrain from giving expression to the grateful admiration you have won from us, and the deep affection which we feel for you.

“The Lord our covenant God ‘think upon you for good,’ as Nehemiah prayed for himself, and fulfil in your experience the promise, ‘them that honor me, I will honor.’

“May God remember you all your life. Through trials severe, as those you have been called to pass through, and the still severer ones that may still perhaps await you, may you always find the everlasting arms underneath you to sustain you. When the labors of life are ended, may its closing scene be relieved by a measure of the grace of Christ, such as the hour calls for; and to the sweet consciousness, and satisfying evidence, that it has been ‘Christ to live,’ may you be entitled to add the triumphant assurance, ‘to die is gain.’

“In behalf of the Classis, and for ourselves personally,

“Your friends and servants in the gospel,

“JAMES ROMEYN,
 “WM. V. V. MABON, } *Committee.*”

Mr. Brown has since reared a convenient parochial school house, hard by the church, at present devoted to the education of girls, under a well qualified instructress; the school enjoying the fostering care of Mr. Brown's family and the Consistory of the Church; the teacher's compensation coming from the same benevolent hands.

To all this Mr. Brown has added a noble parsonage house, of most tasteful structure, in entire keeping with the style of architecture of the church, and costing about five thousand dollars, thus supplying this people with every well appointed arrangement for holy worship, and for the comfortable abode of the pastor's family.

Such liberality appeals with power to the heart—cheers the pastor in his blessed work—encourages the people to exercise gospel benevolence and liberality, and points the community onward in the paths of righteousness. It will bring with it its own reward. The liberal soul shall be made fat.

During a large part of the year, this Christian gentleman and his estimable family are constantly found in this sanctuary, in devout worship, and feeding upon the bread of life.

Mr. Mabon's pastoral labors continue in all the vigor and usefulness which he loves to put forth. He is wielding an influence in that community which will long be felt. Rich and poor feel the power of the truths he presents, and attest the excellency and fulness of his pastoral work.

The congregation was organized in 1843, with thirty-nine families, and forty-five communicants. It

embraced one hundred and twenty families and eighty-four communicants, in April, 1856. The people value their privileges—co-operate with the benevolent institutions of the Church, and show that those who are planted in the house of our God shall flourish in his holy courts.

A very few years ago a change in this community began, which wears a serious aspect when viewed in the light of religious influence. A German population has come in and secured several thousands of acres of valuable land. Small villages and hamlets, whose inhabitants are emigrants from the German States, have sprung up with wonderful rapidity. A great practical question naturally arose. What must be done to secure for this people the stated ministration of the worship and ordinances of God's house? Shall it be furnished to them, or shall they be left without the blessed influences of the gospel.

This subject filled the mind and oppressed the heart of the ever laborious pastor of the Grove Church. He took good counsel, and early secured occasional preaching for this people in their mother tongue. The results of this judicious movement will appear in our history of the German Evangelical Church at North Hoboken.

Mr. Mabon continues his services, and rejoices in a rich variety of fruit, which will hereafter be found more abundant through the abounding grace of Christ.

The pastoral record is as follows :

Rev. William J. R. Taylor, installed October 6th,
1844—resigned August 18th, 1846.

Rev. William V. V. Mabon, installed 1846.

History of the First Reformed Dutch Church in the Township of Van Vorst.

EARLY in the month of January, 1846, an ex-Elder of the Church of Bergen, residing in that part of Jersey City formerly known as Harsimus, called on his pastor, to open his mind to him on the subject of a church organization in that neighborhood. After a full and free interchange of views, we spread the matter before the Lord in prayer, asking direction from on high, and craving that our path of duty might be made plain before us by the developments of God's providence. There we left the matter to abide the issue of God's working.

On the ensuing day, Cornelius Van Vorst, Esq., called on the author to propose a suitable gift of ground, and the sum of one thousand dollars towards the erection of a church thereon, if proper efforts should be made by others for that purpose. Mr. Van Vorst was ignorant of the visit and of the views of the ex-Elder expressed on the previous day. We

could not but view it as an indication that this work must go forward. Arrangements were made to ascertain the sentiments of families and communicants resident in that neighborhood. These were soon discovered, and on the 28th of January, 1846, a special session of the Classis of Bergen was held at the house of Stephen Garretson, Esq., "to take into consideration a petition for the organization of a Reformed Dutch Church in Harsimus."

A petition, dated January 21st, 1846, signed by twenty-two heads of families, and twenty-five communicants in the Reformed Dutch Churches of Bergen and Jersey City, and of other Christian Churches uniting with them, and all being inhabitants of Harsimus, in the township of Van Vorst, praying for the constituting of a distinct church at an early day, was presented. This was based upon the rapidly increasing population of the township, and set forth the generous offers of ground and money which had been made towards this object.

The request was granted, and the Classis authorized the petitioners, or any three of the male communicants so applying, to meet at some convenient time and place, and elect a Consistory. The Rev. M. Lusk, then pastor of the Reformed Dutch Church at Jersey City, was appointed to superintend the election of officers, and the Rev. B. C. Taylor, of Bergen, to preach and to ordain the Elders and Deacons so chosen. The Classis immediately appointed supplies for several Sabbaths.

On the third Sabbath, the 15th day of March, 1846, the persons elected as Elders and Deacons, were—

Barzillai W. Ryder, Earl B. Sipple, Stephen Garretson and John Garretson, as *Elders*; John Berry and Benjamin Bell, as *Deacons*.

On the 18th of March they assumed the style and title of "The First Reformed Dutch Church in the Township of Van Vorst," and became incorporated as a Reformed Dutch Church. On the 21st of April following, their Elder, duly delegated, took his seat in the Classis.

At the organization of this Church, only six communicants presented their certificates, but the Church, now having an actual existence, set out to do the work assigned her. The earliest efforts of this Church were directed to raising of funds for erecting a proper edifice, and the Consistory, having obtained the temporary use of the Congregational church, then standing on the corner of Grove Street, and Newark Avenue, determined on an effort to secure a pastor.

On the 30th day of July, 1846, they called the Rev. William J. R. Taylor, then pastor of the Church at New Durham. This appeal Mr. Taylor could not resist. The enterprise was a noble one, and if successful, would be full of blessings. Having accepted the call, and on the 18th of August been dismissed from his pastoral charge at New Durham, to take effect on the 8th of September, he immediately entered on his new field of labor. His installation took place on the 27th of September, in the First Reformed Dutch Church at Jersey City, the use of which was kindly granted for the occasion. The Rev. Alexander H. Warner delivered the sermon. The charge to the pastor was given by his father, B. C. Taylor, D. D.,

and that to the congregation by James Scott, D. D., of Newark.

While exceedingly anxious to possess a sanctuary of their own, nearly a year passed away before the conflicting proposals of different landholders, for a suitable site, could be decided upon. On the 5th day of May, 1847, the generous offer of Cornelius Van Vorst, Esq., of the three lots on Wayne Street, whereon the church stands, were accepted, accompanied by his cash donation of one thousand dollars. On the 7th of May, Cornelius Van Vorst, Barzillai W. Ryder and Stephen Garretson, were appointed the building committee. On the 24th of August, the corner-stone of this house for God was laid by the pastor. An eloquent address, from Rev. James Romeyn, was delivered, and prayers were offered by Rev. John C. Guldin, of New York, and B. C. Taylor, D. D., of Bergen.

On the 28th of May, 1848, this appropriate, neat and comfortable church, beautifully furnished by the ladies of the congregation, was opened for the public worship of God, and was solemnly dedicated to God the Father, the Son, and the Holy Ghost.

The lecture room had however been ready for, and was used by the congregation, for some months previous to the dedication. The first service in this room was rendered on the 16th of January, 1848.

While engaged in building for God, the congregation had been increasing, and in April preceding, numbered seventy families and forty-eight communicants. The unpaid indebtedness for the building was, at this date, only about half its actual cost.

With increased conveniences, and a quickened in-

terest in the affairs of the congregation, Mr. Taylor witnessed a growth of numbers, and of energy, showing that God was blessing his labors. There were constant accessions to the communion of the Church. Under these encouragements, his labors were pleasant to himself, and acceptable to his people. In 1849, the declining health of Mrs. Taylor compelled a removal of his family to another climate. In September, 1849, the Reformed Dutch Church at Schenectady invited him to the pastorate of that Church, and on the 4th of October, 1849, the pastoral relation between him and the Church at Van Vorst was dissolved.

At this time, the congregation had increased to ninety families, and over eighty communicants. Of the communicants, fifteen had been received on confession of faith, and sixty-seven on certificate.

The congregation, with most commendable energy, exerted themselves to secure another pastor. Their attention was early directed to the Rev. Paul D. Van Cleef, then pastor of the Second Reformed Dutch Church of Coxsackie, New York. In November, with great unanimity they invited him to become their pastor, and on the 10th of December, 1849, he was admitted as a member of the Classis of Bergen, and by direction of the Classis, installed pastor of this Church. The Rev. W. V. V. Mabon preached the sermon; the Rev. B. C. Taylor charged the pastor, and Rev. John Garretson the congregation.

A renewed impetus was now given to this Church. Her onward way has been prosperous—not, indeed, without great anxiety and toil; yet success has at-

tended her. The comfort and convenience of the congregation was, however, interrupted for some time on account of serious damage by fire to the church, and the destruction of their organ. This occurred on the night of the 13th of December, 1851. The Church now experienced the sympathy of St. Matthew's Episcopal Church, the Second Presbyterian, and the Lutheran Church, in their fraternal offers of the use of their respective churches, while deprived of the use of their own sanctuary. For these offers, kind expressions of thankfulness are recorded. Nevertheless, they preferred to use their own lecture room, which was soon in readiness for their occupation.

As the congregation had increased, and pews were in demand, the project was started of enlarging the house, by extending it to the full depth of the lot. Special subscriptions were obtained for the object, amounting to about two thousand dollars. The congregation urged on the repairs and enlargement of the house. This handsome effort, together with the amount of sixteen hundred and twenty-five dollars, as damages paid for by the Insurance Company, and five hundred and fifty dollars from the same source, as insurance on the organ, enabled the Consistory to prosecute their work with energy.

A new organ was promptly ordered at a cost of one thousand dollars, and the energy of the people was afresh and availably taxed. In a few months they found themselves comfortably occupying their enlarged sanctuary, and rejoicing in the blessings God has promised, wherever he records his name. The cost of the whole improvement was four thousand and five hundred dollars.

The providence of God, which, for a season, seemed to have frowned upon this people, was in the end sanctified. It excited mutual sympathy, and awakened a spirit of liberality. Believing the fire to have been kindled by incendiary hands, they soon felt that God had made the wickedness and wrath of man to praise him.

It is here worthy of note, that a little more than a month after the conflagration of this church, its early friend and liberal patron, Cornelius Van Vorst, Esq., after a brief illness, terminated his earthly career, on the 23d of January, 1852, leaving behind him a family devoted to its interests, and continuing to enjoy the blessings of the house of God, with which they are identified by very many holy ties.

During this period of exclusion from their ordinary seats in God's house, there was an increased religious interest in the congregation, the Sabbath assemblies and meetings for prayer being often crowded. At the spring communion of that year, eight persons were admitted to membership on confession of faith, a larger number than had been received on confession during any one previous year since the organization of the Church. Such were the prospects for the future, that the Consistory looked forward to an early day, when accumulated numbers and strength would enable them to colonize and aid in establishing a third church in the Northern district of Jersey City. This they avowed in their annual report, 19th April, 1852. On the very next day, twenty-three heads of families applied to the Classis to be set off from this congregation, to constitute the Third Reformed Dutch Church

of Jersey City, and arrangements were made to gratify their wishes. There were yet left a host of working men, good and true, to strengthen and encourage the young, but already mother Church, just emerging from the darkness and distress of a destroying element—a fresh evidence that “there is that scattereth and yet increaseth.” There were dismissed from this Church seventeen communicants, as the germ of the new Church. Onward they have continued to press their way and prosper; a flourishing Church—blessed of God, and blessing others with a vigorous and healthful example.

During Mr. Van Cleef’s ministry, there have been admitted to communion, on confession of faith, sixty-four persons, and on certificate, one hundred and twenty-nine—in all one hundred and ninety-three.

This congregation in 1856, numbered one hundred and thirty-five families, and one hundred and eighty communicants. The annual contributions for religious and benevolent purposes amounted, in April, 1856, to eight hundred and fifty-two dollars. Verily, the Lord hath not so blessed every people.

The pastoral office has been held by
Rev. William J. R. Taylor, installed September 27th,
1846—resigned October 4th, 1849.
Rev. Paul D. Van Cleef, installed December 10th,
1849.

History of the Second Reformed Dutch Church at Newark, Essex Co., N. J.

ON the 7th day of February, 1848, arrangements were made by the Consistory of the First Reformed Dutch Church, of Newark, for establishing a Sabbath school, to be located East of the New Jersey Rail Road Depot, at Market Street, in the Fifth Ward of the city. A lot of land was temporarily leased, and a commodious room erected, by the individual liberality of the friends of the cause. In a very few weeks the house was ready for occupancy. The school, previously opened in the house of Mr. Gilbert Vanderwerken, was removed into the building, and a memorial forwarded to the General Synod's Board of Domestic Missions, for a missionary to labor in this field of usefulness.

The Rev. George R. Williamson, then pastor of the Reformed Dutch Church at West Ghent, in Columbia County, N. Y., was invited to take charge of this enterprise, and on the first Sabbath of March com-

menced his labors, under appointment from the Board of Missions.

At the stated session of the Classis, April 18th, 1848, a petition, signed by sixteen members in full communion, was presented, and after a reference to a committee, and their favorable report thereon, the Classis determined to hold a special session on the 23d of May ensuing, in the First Church in Newark, with a view to the organization of the Second Church. They also appointed Rev. Drs. J. Scott, and B. C. Taylor, Rev. J. Garretson, and W. V. V. Mabon, and the Elder Joseph W. Duryee, a committee to receive the certificates of dismissal of those who proposed to form the said new church; to supervise the election of Elders and Deacons, and prepare the way for the constitutional action of Classis in their ordination.

On the 28th of April, the committee met in the City of Newark, and received a certificate of dismissal from the First Reformed Dutch Church, for twenty-four persons, six of whom were male communicants; also, a certificate from another church for a female member, and one person was received on confession of faith—thus making in all twenty-six members. The election, by the male communicants, resulted in the choice of Samuel R. Southard, and Nathan Crowell, as Elders; and Simpson Van Ness, and Thomas J. Cochran, as Deacons.

On the 23d of May the Classis met in the evening, when the Rev. B. C. Taylor, D. D., preached on Jeremiah, 51: 50. "And let Jerusalem come into your mind." Other members of the Classis shared in

the exercises, and it was a season of solemnity. The interest of the occasion was heightened by the formal reception of a German Church into our body. The Rev. Mr. Williamson labored efficiently; and although he toiled hard, his success was cheering. In April, 1849, there were in the communion of this Church forty communicants.

This people, with most commendable energy, pressed onward to secure a comfortable church, in which they and the generation following could worship the God of salvation. Liberal subscriptions were obtained, and on the 25th of September, 1848, the corner-stone of their church was laid with appropriate services.

The Rev. Dr. James Scott laid the corner-stone. The Rev. Dr. Thomas De Witt, of New York, and Dr. B. C. Taylor, delivered addresses. Nine ministers of the Reformed Dutch, and six of the Presbyterian Church, were present. A large concourse of people witnessed the solemnities, and encouraged this new congregation to go forward in their noble work.

The Lord so blessed their efforts, that this people, in less than a year from the laying of their corner-stone, entered the house with great gladness. It was dedicated to the triune God—Father, Son, and Holy Ghost, on the 8th day of May, 1849, on which occasion the Rev. J. Scott, D. D., offered the opening prayer, Rev. George Williamson the dedicatory prayer and an address, and Rev. Samuel Van Vranken, D. D., preached the sermon. The house was free from debt, and has been from time to time the spiritual birth-place of many precious souls.

A call upon Mr. Williamson, to become the pastor of the Church, was presented to him September 13th, 1849, but the efforts and anxieties necessary in attaining the great object of rearing this Church, and bringing it at once into this honorable position, was too much for his physical system, and he was obliged by a bronchial difficulty to relax his efforts for several months. He consequently declined the call, and his labors at Newark ceased.

On the 10th of December, 1849, he was dismissed from the Classis of Bergen, to that of Schenectady, to become pastor of the Reformed Dutch Church at Amity, Saratoga County, New York. He served this affectionate people with fidelity and success until September, 1852. On the fourth of that month, he had with his family embarked at New York on the favorite steamboat Reindeer, when, by the bursting of a flue, they were among the smitten ones. His child died in a few hours. Twenty-four hours after receiving his injuries, his spirit ascended to God who gave it, on Sabbath morning, the 5th of September, 1852, at the age of twenty-nine years and four months.

A neat volume, entitled "Cypress Wreath, to the memory of Rev. George R. Williamson, his wife and child"—narrates the incidents of his useful life, and the affecting scenes of the painful but joyful death of this happy family. It was published by Robert Carter & Brothers, in 1853.

The minds of the people of the Second Church at Newark were, after the removal of Mr. Williamson, directed to the Rev. Gustavus Abeel, D. D., of Geneva, New York. He signified his willingness to

accede to their proposals, and accepted their call; reserving, however, to himself time and opportunity to visit Europe before entering upon his pastoral duties among them. To this reservation they assented, and secured temporarily the services of the Rev. Rutgers Van Brunt. Mr. Van Brunt ably supplied their pulpit until the spring of 1850. In May, 1850, their call on Dr. Abeel was approved by the Classis, and he was installed in June following.

Under the ministration of Dr. Abeel, this Church has gathered strength, and is now efficiently co-operating with the other churches, in furthering the best interests of the denomination of Christians to which she belongs. He has been permitted to see already of the fruit of his labors, in constant accessions to the communion, and in steady efforts for the various benevolent operations of the Church of Christ. At the last April report, (1856), there had been received since his pastorate commenced, sixty-three persons on confession of faith, and eighty-six on certificate—in all one hundred and forty-nine. The congregation numbered one hundred and five families, and one hundred and sixty-two communicants. The contributions to religious and benevolent purposes amounted, for the year, to three hundred and seventy-six dollars.

The seal of the divine approbation has rested on this Church from its organization, and she is, with a good degree of activity, fulfilling her mission in the world. The Lord prosper her a thousand fold.

History of the Third Reformed Dutch Church of Newark, N. J.

THE Christian community in the United States, have been for years past accustomed to look with interest and deep solicitude upon the wonderful influx of population from the old world. Of that swelling tide the German element is peculiarly interesting. While a large proportion are of the Roman Catholic faith, very many are imbued with the principles of infidelity. These, on arriving in this country, manifestly understand but little of the true spirit and genius of our constitutional, our civil and our religious rights and privileges. There are also those of an evangelical and Protestant faith, who specially claim, and surely ought to receive the fostering care of evangelical Christians. Some, and even many of them, have long been accustomed to the Heidelbergh Catechism, as a symbol of their faith. These can the more readily become identified with the Reformed Dutch Church

in this land, as that catechism is recognized as an exponent of her faith.

Aware of this, a certain German Protestant Church in Newark, N. J., through the Rev. James Scott, D. D., presented to the reverend Classis of Bergen, on the 18th of April, 1848, a petition, setting forth "That they were a Christian Church, bearing the name of the German Evangelical, in the City of Newark. That they were German Protestants, attached to the principles of the Reformed Church, consisting of at least fifty families, mostly emigrants from Europe. That they have not heretofore had the advantages of connection with a church judicatory, sufficiently near to them in location or sympathies, to ensure to them the benefits of a fostering and paternal supervision, which all Christian congregations inherently need. That they had recently purchased a suitable building in which to worship God, and that having a community in sentiment, feeling, and doctrinal views, with the Reformed Dutch Church, they therefore prayed to be taken under the care of the Classis, according to the forms and usages of the Church, and to be received as an integral portion of the Classis."

The whole subject was referred to a special committee, consisting of Rev. James Scott, D. D., B. C. Taylor, J. Romeyn, and the Elder, J. W. Duryee. This committee recommended a special conference with the elders and trustees of this Church. The Rev. Drs. Scott and Taylor, and Messrs. Garretson and Mabon, and Elder J. W. Duryee, were the committee to report to the Classis, at its adjourned session to be held on 23d of May following.

On the 28th of April this committee met with five elders and five trustees, and had a protracted interview with them, in which they were interrogated as to their doctrinal views—their willingness to submit to the government of the Reformed Dutch Church, and the present state and prospects of their congregation. The committee became satisfied of the propriety of their reception, and recommended to the Classis to take such steps as might be deemed necessary to receive the said Church as a constituent part of the Classis.

Subsequently, another committee was appointed, to consider *the mode* in which this Church should be received. This committee were Rev. Drs. B. C. Taylor, J. Scott, and the Elder, William Stephens. They recommended, “That as this Church was not connected with any ecclesiastical body, the following course be pursued :

“1st. That as many as practicable of the members of said Church shall be present this evening, during the exercises which have been appointed, and publicly have propounded to them, such appropriate questions as the President may deem proper, respecting their reception of the doctrines, and submission to the government of the Reformed Dutch Church.

“2d. That on making such acknowledgements, they shall be recognized as a Christian Church, under the care of this Classis.

“3d. That Classis appoint a committee to meet with the male members of said Church this evening, immediately after service, and superintend the election of elders and deacons.

“4th. That the persons elected be published three successive Sabbaths from the pulpit of their church, and on the second Sabbath in June, Rev. Dr. J. Scott ordain them to their respective offices.

“5th. That it be recommended to the elders and deacons elected, immediately after their ordination to become incorporated as a Reformed Dutch Church, according to the law of the State.

“6th. That they obtain from the present trustees a transfer of their church property.”

In accordance with the foregoing arrangements, a public profession of faith, and submission to the government of the Reformed Dutch Church, was made by several of the members of the German Evangelical Church in Newark, in presence of the Classis, in the evening of the session thereof, on the first day of June, 1848. Mr. Francis Michael Serenbetz was one of that number.

On the 23d of May, a verbal statement respecting the Rev. F. M. Serenbetz and his ministerial credentials, was made to the Classis. A list of his testimonials was presented, as having been examined by the Rev. John C. Guldin, of New York, and they were referred to a committee of the Classis. The committee reported, “That his credentials presented him to us as a Roman Priest, ordained at Fribourg, in the year 1834, by a papal arch-bishop—of unimpeachable morals, and high standing as a scholar. One of these testimonials, dated in A. D. 1846, from the aforesaid papal dignitary, was given him upon his leaving Germany for this country, and commended him to any Roman Catholic bishop to whom he might apply for the discharge of his priestly functions.”

There was also a letter from Rev. J. C. Guldin, attesting the employment of Mr. S. by the American Protestant Society, and that he was editor of *The Free German Catholic*, a religious semi-monthly paper, published in New York.

The committee recommended Mr. Serenbetz to the Classis for examination, in view of becoming one of its members. The committee also submitted to the Classis the question of the validity of the ordination of Mr. S., and recommended that measures be taken for his examination in the presence of a Deputatus Synodi, on the first day of June next. At that date Classis resumed the consideration of the case, and determined to proceed according to the recommendation of the committee. A preliminary question was submitted, and the following resolution offered:

“*Resolved*, That the Classis recognize the validity of the ordination of Mr. Serenbetz, by the papal archbishop of Macrensis.” This question was decided in the negative by nine votes, there being only one in the affirmative.

The Classis then proceeded to the examination of Mr. S. on the subject of personal piety, and proving satisfactory, it was sustained, with a view to his admission to holy baptism. The Classis directed his baptism to take place immediately. The Rev. A. H. Warner offered prayer, and read the form of baptism; the Rev. John Garretson administered the ordinance to Mr. S., and Rev. E. H. May, one of the Deputati from the Classis of New York, closed the exercises with prayer.

The examination for licensure, as a candidate for the holy ministry, was then attended to, in presence

of Rev. Mr. May and Mr. Oakey, the Deputati Synodi. Having been examined on the various subjects required by the Constitution of the Reformed Dutch Church, the examination was sustained, and Mr. Serenbetz was licensed as a candidate for the gospel ministry, having first subscribed the usual formula.

On the 27th of June the Classis again convened. A call from the Third Reformed Dutch Church, at Newark, upon Francis Michael Serenbetz, was presented and approved. At this meeting the committee reported the ordination, on the 11th of June, of the elders and deacons elected, and the Classis, on the announcement by Mr. S. of his acceptance of the call, proceeded to his examination for ordination, in presence of Rev. Peter D. Oakey, Deputatus Synodi. The examination was thorough on all the subjects required by the Constitution of the Church, and was very satisfactory.

The Classis agreed to meet again on the 17th of July, in the Third Reformed Dutch Church, in Newark, to ordain and install Mr. S. At the appointed time, these services were rendered. On this occasion, by request of Classis, the Rev. John C. Guldin, of New York, preached in the German language. Rev. J. Scott, D. D., charged the pastor, and Rev. B. C. Taylor, D. D., the congregation. The Classis then recommended the Church to the Board of Domestic Missions for aid.

From this time the affairs of this Church have been conducted under the ecclesiastical supervision of the Classis.

The foregoing detail of procedure is inserted, be-

cause of the peculiarities of the whole case, both as to the Church, and their pastor. It manifests the anxiety of the Classis to minister to the exigencies of this people, and to do so by protecting the Church as far as possible, by proper safeguards, against errors of doctrine and practice, and causing the people to feel the value of a truly spiritual religion.

Mr. Serenbetz continued his labors in this charge until the 10th of December, 1849, when on the joint application of Mr. S. and the Consistory, the pastoral relation subsisting between them was dissolved.

On the same day, the classical committee on credentials reported to the Classis that the Rev. Frederick Augustus Lehlback, of the Grand Duchy of Baden, had appeared before them, in the first week in November, and presented his credentials, with a view of being permitted to occupy the pulpit of the Third Reformed Dutch Church, in Newark, until a meeting of the Classis should occur. These documents were full and satisfactory, both with regard to his good standing and usefulness in "The United Evangelical German Church of Baden."

It also appeared to the committee, that Mr. Lehlback, being identified with the late revolution in the Grand Duchy of Baden, was constrained to leave precipitately, on the entrance of the Prussian army; and that on account of the union of the Church and State, in that Duchy, it was and is impossible for him to obtain a regular classical dismissal. Before this could be secured, an act of amnesty must be passed in regard to him by the government.

The committee examined Mr. L. respecting his

views of doctrine, church government—the sacraments, and experimental piety, and were fully satisfied. They authorised Mr. Lehlback to occupy the pulpit of the Third Reformed Dutch Church, in the City of Newark, until a meeting of the Classis of Bergen should be held.

The credentials of Mr. L., so satisfactory to the aforesaid committee, were referred to the committee on credentials. This new committee reported that the documents referred to them, showed Mr. L. to be a liberally educated man, a minister of the national Church of Baden; that he was ordained in 1828, and officiated as pastor of a church near Heidelbergh, in the Grand Dutchy of Baden, several years. The standards he subscribed were the Heidelbergh and old Lutheran Catechisms. The committee recommended his examination as to his theological views and Christian hope.

On the morning of the 11th of December, 1849, Mr. L. was examined, (through the Rev. John C. Guldin as an interpreter,) on the subjects of the interpretation of the Scriptures, didactic and polemic theology, the sacraments, and personal piety. The examination was sustained, and the Classis accredited him as an authorized minister of the gospel, and took him under their care for one year, as a probationer, with a view to his future reception by the Classis, and gave him permission to preach within their bounds.

Mr. Lehlback was also recommended to the Board of Domestic Missions, to be appointed a missionary to the Third Reformed Dutch Church at Newark. On this recommendation, Mr. L. became for one year the

stated supply of this congregation. He diligently pursued his holy calling, serving this people acceptably, the congregation having increased in numbers during that time.

On the 10th of December, 1850, this Church presented a call to Mr. L., to become their stated pastor. He was again examined with a view to his reception as a member and minister of the Reformed Dutch Church. He produced additional testimonials of his Christian and ministerial character and standing, and setting him forth as an advocate of the doctrines of grace, professed by the Reformed Church. This examination having been sustained, he was now, on subscribing the formula for ministers of the Reformed Dutch Church, received as a member of the Classis of Bergen. Arrangements were made for his installation as pastor of this Church. This was effected on Sabbath evening, the 29th of December, 1850. The sermon was preached by Rev. James Scott, D. D.—The charge to the pastor was given by Rev. Gustavus Abeel, D. D., and that to the people by Rev. Isaac S. Demund.

During Mr. Lehlback's ministry, the church edifice has been refitted and enlarged. The congregation now support their pastor without further aid from the Board of Missions, and numbered over one hundred families, and two hundred and seventy-three communicants, in April, 1856.

The recital of the particulars appertaining to the reception of the two successive pastors of this Church has been minute, for the purpose of exhibiting the watchfulness of the Classis over this people, and their

adherence to the constitutional regulations of the Church, as well as to present the cheerful acquiescence of the congregation in every requirement of the Church of their adoption—thus showing the mutual affection and confidence subsisting between the Church represented by the Classis, and this individual Church and congregation.

This having been the first instance of a German population seeking for the spiritual watch and care of the Classis, the necessity for caution is self-evident. An injudicious movement, and a consequent failure, would have operated seriously against subsequent efforts in other places, for the spiritual good of that exceedingly interesting people, so constantly adding to the communities among whom our churches are located. The results, however, have encouraged others to seek like privileges with our German brethren in Newark, and already North Hoboken, Hoboken, and Jersey City, have each an organized Church in connection with this Classis. But of these we shall testify hereafter.

The pastors of this Church have been—

Rev. Francis Michael Serenbetz, installed July 17th,
1848—resigned December 10th, 1849.

Rev. Frederick Augustus Lehlback, installed Decem-
ber 29th, 1850.

History of the First Reformed Dutch Church of Hoboken, N. J.

DURING the ministry of the Rev. Gustavus Abeel, D. D., at the English Neighborhood, he often extended his visits to the inhabitants along the route of the main turnpike road to Hoboken, and diligently explored the whole of the region now known as Hoboken City. His public services were earnestly desired by several of the prominent families in that place. There was then no house for God there. Some of the families, when attending on the public worship of God, did so in the churches in the City of New York; others in the Reformed Dutch Churches of Bergen and English Neighborhood. Although, at this time, Hoboken contained but a small population, it was a place of resort on the Sabbath, by multitudes from the City of New York. Hotels, pleasure gardens, drinking saloons, and places of amusement were open throughout the Lord's day. The Elysian Fields were visited by throngs. Thus Sabbath breaking and

deeds of revolting immorality were constantly occurring there.

In 1826, measures were taken for Sabbath evening services to be maintained, and the ball room of a large hotel was obtained, in which Mr. Abeel could hold forth the word of life. The exercises could not, however, commence until a late hour. At that time the ferry boats ceased plying at eight o'clock in the evening. With the ringing of the last ferry bell, as it was called, the shops, the pleasure houses, and the eating and drinking saloons were closed. Then, and not until then, could an assembly be gathered for the worship of God. Mr. Abeel commenced his preaching services there under all these disadvantageous circumstances. The Missionary Society of the Reformed Dutch Church appointed him a missionary to Hoboken, in 1826. He thus took this important labor upon him, in addition to his duties as pastor of the English Neighborhood Church. His toil and anxiety were not without reward. Several persons, resident there, hopefully passed from death unto life under his ministrations, and became communicants of his Church at the Neighborhood. Great, and at that time insuperable difficulties, prevented the erection of a church edifice, yet Mr. Abeel continued his valuable labors during his pastorate in the vicinity. In 1828, Mr. Abeel having removed to Belleville, and been succeeded by the Rev. Philip Duryee, arrangements were made by Mr. Duryee and the Rev. B. C. Taylor, for continuing the Sabbath evening services at Hoboken, twice in each month, by respectively alternating these services. The only place which could

be procured for these renewed services, was the old school house, then the only one in the place. These servants of Christ, did not reach their homes on these occasions, until very late at night, as it was next to impossible to secure an assembly earlier than half-past eight o'clock, P. M. Their labors were cheerfully bestowed, and the school house was filled with hearers. Hopes began in 1830 to be entertained of securing a church and congregation. At this time, some generous offers from families of the Episcopal denomination, having been made for the erection of a church, and as only one church enterprise could then be successfully prosecuted, the Protestant Episcopal Church became the first duly constituted in Hoboken. The Rev. Dr. Duryee, however, continued his pastoral oversight of those families in Hoboken, who were identified with the Reformed Dutch Church at English Neighborhood, until the organization of the Church at New Durham, when the care of those families devolved on the pastor of the New Durham Church. Some families at Hoboken were under the pastoral care of the pastor of the Church at Bergen, and continued steadily to worship there until 1850.

In 1848, the Rev. Cornelius C. Vermeule, D. D., having become a resident of Hoboken, caused a room in a large vacant hotel to be fitted up for public service, and renewed the effort to rear a Reformed Dutch Church. Being however in feeble health, he could render service but seldom.

In September of that year, classical supplies were appointed by the Classis of Bergen. The assemblies were growing until the winter season, when the dis-

comforts of the place rendered a discontinuance necessary.

In April, 1849, the Classis appointed the Rev. B. C. Taylor and W. V. V. Mabon, a committee to visit Hoboken and West Hoboken, with a view to securing the favorable reception of a missionary to the two places. In January, 1850, the Rev. Thomas B. Gregory was commissioned by the Board of Domestic Missions to labor there; but finding that arrangements had been made at West Hoboken for a Presbyterian Church, his labors were exclusively bestowed in Hoboken. In a little while the upper room of the town hall, on the corner of Washington and First Streets, was obtained as a place of Sabbath services, and Mr. Gregory was so far prospered in his work, that on the 17th of September following, an application was presented to the Classis, for the constituting of a Reformed Dutch Church. The Classis appointed the Rev. B. C. Taylor, D. D., T. B. Gregory and P. D. Van Cleef, to organize said Church. On Sabbath afternoon of the 27th of October, in that upper room, the committee, after divine service, received the dismissions of eight members, five from Reformed Dutch, two from an Associate Reformed Church, and one from a Presbyterian Church; also four persons on confession of faith. They superintended the election of two Elders and a Deacon. The Elders elected were John Vreeland, and J. Dunn Littell; and the Deacon chosen was George Bell.

That venerable man and devoted Christian, John Vreeland, had long been engaged in the service of Christ, and through many scenes of weal and woe, had shared the toils, the sorrows, and the joys of the

Church at English Neighborhood. His connection with that Church would not have been severed, had he not felt deeply interested in this new enterprise.

The days of his energy were past. His physical system was enfeebled, but much was anticipated from his meek and quiet spirit, his ripe experience, his well established Christian character, and his ever prudent counsel.

It was indeed an impressive scene, on the afternoon of Sabbath, the 10th of November, 1850, when the committee again assembled to complete the organization of this Church, by ordaining the first Elders and Deacons. There, beside his young brethren, stood this veteran soldier of the cross, whose snow white locks and tremulous limbs, while betokening his rapid approach to his eternal home, commanded from all present profound respect, as he answered the solemn questions propounded in the use of our admirable form of ordination. His faith, his prayers, his love for Zion, in this his comparatively new place of residence, were ardent.

This scene having ended, another followed. We were in the guest chamber of the Son of God. There, for the first time, the table of our Lord was spread, and the full assembly in the room, with devout reverence, looked on, while the little company of twelve disciples sat down together at that table, and commemorated the dying love of their crucified Savior.

But a few weeks elapsed before the noble hearted Elder John Vreeland was removed from earth, and his glorified soul entered the company of the white-robed elders, in the upper sanctuary of glory.

This little flock felt the heavy loss. Their faith was tried, and they could only "be still and know that the Lord is God." In April, 1851, this newly constituted Church made its first report to the Classis, which showed twenty families and twelve communicants identified with it, and a Sabbath school of eighteen scholars. One year from that time they numbered twenty-two families and fourteen communicants, and twenty-seven scholars in the Sabbath school.

During this year, this feeble band sought more comfortable accommodations. Notwithstanding their exceedingly small numbers, they determined to rise up and build. Ground was granted them on the Southwest corner of Garden and Fifth Streets. They commenced their work. The corner-stone was laid about the first day of October, 1852, Their first effort was directed to the rearing of the foundation walls, and a lecture room. In April, 1853, they reported their lecture room completed, and the walls of the main building, connected therewith, as raised about three feet above the surface of the ground. This was a neat and far more comfortable place for worship than the town hall, and far more easy of access. The number of communicants had now increased to twenty-two, and the families numbered thirty-two. Mr. Gregory labored almost single-handed in the raising of the funds to pay for the building, the expense incurred up to this time being fifteen hundred and eight dollars, principally obtained from Hoboken, and the Churches in its vicinity.

In 1854, after experiencing discouragements which were trials of their faith and patience, they say

in their annual report to the Board of Missions:—

‘Faint, yet pursuing,’ is our continued motto, notwithstanding the difficulties which have arisen to discourage our efforts, by the organization of a New-school Presbyterian and a *second* Episcopal Church. To these may be added the delay in the completion of our commenced house of worship, arising from the supposed unsatisfactory legal title of the church building lot, offered by the Hoboken Land Company. Although these opposing influences appear discouraging, we have the pleasure of saying that the number of church members has increased from twelve at our organization to thirty, of whom one has died, and one has been dismissed, leaving twenty-eight members on our church records in full communion. During the winter the weather and condition of our streets have been unfavorable to the regular attendance of the congregation, but the general attachment of the people to our denomination appears undiminished.

“In relation to our pecuniary affairs, it will be remembered that, at the meeting of the Classis at Bergen last fall, a committee of conference and advice was appointed, to meet with the Consistory as early as convenient, to advise respecting the most eligible location for a house of worship, for which a *warrantee deed* may be obtained. A committee of inquiry was subsequently appointed by the Consistory, and when ready to report, the committee appointed by the Classis was notified, and at the appointed time a joint meeting was held in the village, locations and terms examined and compared, and two building lots on the East side of Washington Street, between Fifth and

Sixth Streets, were recommended as the most eligible location; title indisputable; containing fifty-nine feet front by one hundred feet in depth, for three thousand dollars, of which twenty-five per cent., that is seven hundred and fifty dollars, to be paid on taking possession, and the remainder on bond and mortgage for five years, on an interest of six per cent.

“Since this proposal and arrangement, the committee of inquiry have endeavored to raise the necessary amount, seven hundred and fifty dollars, in shares or donations of twenty-five dollars each, eleven of which have been subscribed.

“In the mean time, it was unanimously resolved that divine worship should be continued in our lecture room, until the above object can be accomplished.”

The foregoing arrangement could not be effected. After many anxieties and toils, the Missionary ceased his labors. The next report, in 1855, most truly describes the changes experienced, and we prefer to let the document do its legitimate work by its insertion. It is proper however first to state, that after hearing several ministers preach for them, their choice of a pastor was made on the 21st of February, 1855. The Rev. Charles Parker was unanimously called on the 23d of March, 1855; their call was approved by the Classis, and on Sabbath, the 1st day of April, he was duly installed.

Soon after Mr. Parker's installation, the Church, through the Consistory, reported as follows:

“This Church has been vacant for nine months. Our pastor has just been settled among us, and the

number of families has since increased from fifteen to thirty. We have one Sabbath school, thirty scholars, one Bible class, and four catechetical classes; a weekly prayer meeting well attended. Family visits by the pastor are frequent. Observance of the Sabbath good in the congregation, but not in the place. Collections made for benevolent objects *quarterly*. Prospect of becoming self-sustaining is good.

“We have been in a very low condition for a part of the last year, and things were almost at a stand-still until last fall, when a few of our number began to stir themselves in earnest, and make personal sacrifices to secure acceptable and profitable ministrations for the edification of the Church, which, with earnest prayer and supplication, seemed to be attended with the divine blessing.

“Our prayer meeting, then started for the first time with few attendants, soon began to increase in numbers, interest, and earnestness of supplication. Our house of worship soon filled up to overflowing, and our place became too straight for us, and now we are bending our energies to build a church as a thing of necessity, to accommodate our increasing congregation.

“And what seems best and most desirable amid all the divine goodness, there seems to be a spirit of inquiry among some for the way to Zion.

“We are now making subscriptions for erecting a church edifice and getting along well.

“With enlarged accommodations for a congregation, our numbers are likely to double the coming year, and every Christian enterprise meet with a

liberal response, considering our situation. And we hope and earnestly pray, that the numbers added to us of such as shall be saved, will cause us to report at the close of this year, 'The Lord hath done great things for us, whereof we are glad.'"

Mr. Parker immediately and earnestly addressed himself to the work of rearing a new and appropriate church. Suitable ground was secured from the Hoboken Land and Improvement Company, located on the West side of Hudson Street, between Fifth and Sixth Streets, for about five thousand dollars. The church is of brick, fifty feet by forty, and cost between eight and nine thousand dollars, and so constructed as to be easily extended forty feet in depth when necessary.

This has been a successful effort, and the congregation are enjoying their neat and comfortable church, which was solemnly dedicated to God on the 27th of August, 1855. They now number nearly or quite fifty families and forty-two communicants, and have a Sabbath school of fifty scholars. The lecture room on Garden Street has been sold to the Methodist Society, and by them re-sold to "*The Hoboken Society of the New Jerusalem.*"

In accomplishing the great and good work of erecting their new church, the congregation have taxed themselves largely, and the tact, energy, and perseverance of their pastor, have shown his peculiar adaptedness to such a labor of love. His valuable ministrations, we doubt not, will now avail towards building up this people as a spiritual house, holy unto the Lord. With the rapid and constant growth of

this young city, a cheering prospect of usefulness and success in the Master's service is presented.

The Collegiate Reformed Dutch Church, in New York, have generously aided this congregation, by an annuity for a few years of three hundred dollars.

History of the Third Reformed Dutch Church of Jersey City.

IN April, 1852, a meeting of persons friendly to the organization of a Third Reformed Dutch Church, (in the Forth Ward), of Jersey City, was held at the house of Stephen Garretsen, Esq., when Messrs. Stephen Garretson, Thomas Taber, John Smyth, Henry M. Traphagen, and Lewis D. Hardenbergh were present, and after a free interchange of views in regard to the new Church, adjourned.

A second meeting was held on the 19th of the same month, at the house of Mr. John Smyth, when there were present Stephen Garretson, Thomas Taber, Henry M. Traphagen, John Smyth, Philip Fræligh, Junr., William Gaul, Samuel Knapp, and Lewis D. Hardenbergh. This meeting was constituted for business, by the appointment of Stephen Garretson, chairman, and Lewis D. Hardenbergh, secretary. After special prayer for the divine presence and blessing, a petition

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was signed by all the persons present, addressed to the Classis of Bergen, asking for the organization of "The Third Reformed Dutch Church of Jersey City." Messrs. Garretson and Hardenbergh were appointed to procure additional signatures to the petition, and present it to the Classis.

The committee, on the 20th of April, 1852, appeared before the Classis, in stated session, in the Church at Bergen Neck, and presented the petition, signed by twenty-seven heads of families. The request was unanimously granted, and the Rev. Drs. Taylor and Abeel, with Rev. Paul D. Van Cleef, were appointed as a committee to organize the Church.

On the evening of the 7th day of May, 1852, the committee, after reading of the scriptures and prayer, received on certificate fifteen communicants, eight males and seven females, all from the Reformed Dutch Church at Van Vorst, (now Wayne Street). Immediately afterwards, (the Rev. Dr. Taylor presiding), the first Elders and Deacons were elected. The persons chosen were: Stephen Garretson, Thomas Taber, John H. Smyth, Lewis D. Hardenbergh, as Elders; Peter Hart, John Ludlum, Robert Moore, as Deacons. Their names having been published for three successive Sabbaths, they were duly ordained to their respective offices on Sabbath afternoon, the 23d of May, 1852, the Rev. Dr. B. C. Taylor and Paul D. Van Cleef officiating on the occasion. The Rev. William W. Halloway was present and preached the sermon. The services were rendered in the commodious hall of the building owned by Mr. John H. Smyth, in Grove Street.

On the next day the Consistory convened, when a certificate of incorporation, according to the usages of the Reformed Dutch Church, and the statutes of the State of New Jersey, was made out, signed and ordered to be filed in the office of the Clerk of the County of Hudson.

On the 1st day of June a committee was appointed to wait on the Rev. William W. Halloway, with the proffer of a call to become the pastor of this Church, who signified a willingness to accept the same. On the 21st day of that month, a communication from him was received, assigning reasons for his final conclusion not to become their pastor. At the same time the Consistory unanimously agreed to call the Rev. William J. R. Taylor, and on the 24th of the month executed their call, which was moderated by Rev. Paul D. Van Cleef. On the 20th of July Mr. Taylor's acceptance was communicated. His health having been impaired by severe illness, and sore domestic bereavement, he delayed entering on his active duties for a few weeks. His term of service however commenced on the 25th of July. His call having received the approbation of Classis on the 23d, his installation took place in the church in Wayne Street, of which he had been the first pastor, and of which the members of this new Church had been constituent parts. The Rev. Alexander McClure, D. D., preached the sermon; the Rev. William V. V. Mabon charged the pastor, and Rev. Jacob C. Dutcher the people.

As early as practicable, the effective organization of the several departments of this church enterprise was completed, and within the first year of her exist-

ence she had most of the auxiliaries of a long established congregation. The Sabbath assemblies increased. The hall in which their worship was conducted became too strait for them. The Sabbath school became one of the largest and most interesting in the city. They numbered thirty-eight families.

On the 5th of October a deed was presented to the Consistory, from Miss Anna V. H. Traphagen, for three valuable lots of ground on the West side of Grove Street, between Pavonia Avenue and North Second Street, valued at four thousand dollars, on which to erect a church. The grace of benevolence among the people of this infant congregation, during the first year of their existance as a congregation, is truly pleasant to contemplate—their contributions for benevolent institutions amounting to one hundred and six dollars and fifty cents. The amount contributed for the pastor's salary, and regular and incidental expenses, added to those before referred to, amounted to over eleven hundred dollars.

This was a mission Church. The very first year of its existence was but a continuance of the practical working of great missionary principles, beautifully illustrated in the case of the Church of Van Vorst, of which this is an off-shoot. Only six and a half years had elapsed since the Van Vorst or Wayne Street Church commenced its career, under the ministry of Mr. Taylor. It had then twelve families and eight communicants. In three years it was self-supporting. One year ago it sent forth this branch; formed entirely from its own communion. Its church edifice had been greatly enlarged and beautified, and

it had become one of the most liberal contributors to the funds of the Board of Domestic Missions, which had sustained its feeble infancy.

Now, in the providence of God, some of those who originated the parent Church, and he who first ministered to them, were again laboring together, pleasantly and profitably, to establish another Church of Christ.

During the second year of their existence, the congregation had so increased, that its further growth was impeded for want of sufficient accommodation for worship. In their annual report the Consistory say: "this difficulty has been overcome by the erection of a neat and commodious tabernacle for the use of the congregation, until the permanent edifice shall be built. On the 16th of April we occupied this building for the first time, with joy and gladness in many hearts. Although two weeks only have elapsed since then, we think that we can confidently report to the Board, that this Church is no longer to be regarded as an experiment. Sixteen families have identified themselves with us, who are entirely new-comers, or have hitherto been only casual attendants. Already our pews have rented to the amount of eight hundred and forty-four dollars per annum, with a prospect of considerable enlargement to this sum when the annual change of our population shall have taken place.

"The tabernacle contains seventy slips, and will easily accommodate four hundred and fifty persons. We owe the possession of this timely and pleasant edifice to the wise and Christian liberality of a single gentleman, Judge Stephen Garretson, an Elder in this Church,

and several times an honored member of your Domestic Board. The simple condition on which we hold it, is the payment of interest at six per cent. upon the whole amount expended by him for the purchase of the ground and the cost of the building, (about five thousand dollars). It is located on the South-east corner of Erie and South Third Streets.

“In addition to the amounts given for religious and benevolent objects, (one hundred and fifty-four dollars), which is a proportionate increase of one half over the contributions of the previous year, it may not be improper to state as evidence of the spirit of the little flock in sustaining its own interests, that since its organization, scarcely two years ago, there has been given for various congregational purposes, exclusive of the payment of salaries, rent, etc., six hundred dollars. And this has been raised almost entirely among ourselves, without fairs or festivals, or calls upon the public. The ladies of the congregation are worthy of all praise for their efforts in this behalf.

“As proof of our earnest attempts to become self-supporting, the Consistory have voluntarily reduced their application for missionary aid in the sum of one hundred dollars. The same was done last year; and with our present prospects of increase, it is possible that we shall not require the full amount of the appropriation now requested. *It is a sacred principle* with us to take care of ourselves as soon as possible.”

Mr. Taylor's labors among this people were continued until the 14th of November, 1854. Having been called to the pastoral charge of the Third Reformed Dutch Church, in the city of Philadelphia, he

was induced, from the circumstances of that congregation, peculiar and imperative in their character, to resign his charge in Jersey City, and remove to Philadelphia. His pastoral relation to this Church was dissolved on the 14th of November, at which time the congregation numbered over fifty families and sixty communicants. One hundred and thirty scholars had been gathered into the Sabbath school.

On the day following, the Consistory invited the Rev. J. Paschal Strong, of East New York, to visit the Church, and preach for them on Sabbath, the 26th of November. He did so, to the great satisfaction of the congregation, and on the 29th they promptly called him to be their pastor. The call was moderated by the Rev. P. D. Van Cleef. On the 2d day of January, 1855, it was approved by the Classis, and on the 21st of January he was installed. On this occasion the Rev. Gustavus Abeel, D. D., preached the sermon and charged the pastor, and Rev. P. D. Van Cleef the people.

Mr. Strong's labors continued until November 25th, 1856, when, having accepted a call from the Reformed Dutch Church at Acquackanonck, N. J., the connection was dissolved.

At the stated session of the Classis on the 21st day of April, 1857, the Rev. Calvin Selden, of the Royalton Association in Vermont, after the usual examination, was admitted as a member of the Classis. This Church then presented a call upon Mr. S., which having been approved and accepted, a committee to install him pastor of the Church was appointed.

On Sabbath afternoon the 10th day of May, 1857,

he was installed. The sermon was delivered by the Rev. P. D. Van Cleef on 2d Corinthians 2: 15. "For we are unto God a sweet savor of Christ in them that are saved and in them that perish." The form of ordination was read by the Rev. B. C. Taylor, D. D. The Rev. James Demarest, Junr., charged the pastor, and Rev. Dr. Taylor the people.

The congregation, by report in April, 1856, numbered sixty-three families and sixty-six communicants. They raised for benevolent and religious contributions, during the year, (other than for their own church purposes), one hundred and seventy-eight dollars.

History of the German Evangelical Church of North Bergen,

(LOCATED AT NORTH HOBOKEN, HUDSON COUNTY, N. J.)

IN the present township of North Bergen, which lies North of the present city of Hudson, and extends to the Northern limit of the county of Hudson, there has been a remarkable influx of German population. They have purchased extensive farms in every part of the township, divided them into building lots, and have opened wide avenues; the various land companies, and associations, giving names to their respective plots; hence, we have the villages or settlements of North Hoboken, West New York, Gøttenbergh, Washington Village, Union Hill, New Durham, Fairfield, Weavertown, and West Hoboken, all fast becoming thickly settled places, the last four of which existed some years before the German population became numerous.

To the constant increase of this peculiar population,
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the Rev. William V. V. Mabon, the ever vigilant pastor of the Reformed Dutch Church at New Durham, foresaw, that there would be no check, and wisely sought to do something, to meet the spiritual wants of this people. He procured the partial labors of a German minister, and opened for service in German. the school room near to his Grove church. But this did not fully meet their wants : more extensive services were needed.

In the summer of 1853, the Rev. Leopold Mohn, a German clergyman, was employed by the Hudson County Bible Society to explore and re-supply, with the word of God, the destitute in the township of North Bergen. This labor, in which he was eminently judicious and successful, brought him in contact with the people of these new villages, and prepared the way for his occupying this most interesting field of missionary labor. God had evidently opened a door of eminent usefulness to him ; and he entered it with cheerfulness. He thus narrates his early labors in this field :

“ Our very beginning was crowned with happy results, and our attendance both in the morning and afternoon numbered toward one hundred. But as a great number of German infidels had settled here, with the prospect of keeping taverns and establishing for infidelity and immorality an undisturbed retreat, our movements, which were so signally blessed, were not left without opposition, for the seed of the serpent will always rise in enmity against the cause of Jesus. They did not only employ every artifice to draw the people away from the Gospel ; they did even hold

meetings here and in New York, to adopt measures for counteracting us.

“ Amidst all persecutions our cause has had to undergo, it has prospered nevertheless, yea, the opposition we have had to meet has given us strength. A deep interest in the preaching of the gospel was felt among a large portion of Germans, and on the 20th of September, 1853, the Classis of Bergen, at their stated meeting at Hackensack, received from them an application to be organized into a church, in connection with the General Synod of the Reformed Dutch Church of North America. This application was granted, and a committee on organization appointed, which met on the 4th of October, 1853, in the Grove Church of New Durham, and received thirty-four members, namely: four on certificate from the Dutch Church of New Durham, and thirty on the confession of their faith, to be constituted into a German Church of North Hoboken. A Consistory of two was elected and ordained by the same committee, on the 23d of October in the Grove Church, before a large assembly of German and American Christians; since that the Lord has not ceased to bless us. Our services have been well attended, and our prayer meetings have often numbered between forty and fifty worshipers. On our first communion, on the 29th of January, 1854, which was exceedingly solemn, nine more joined Christ's banner by the confession of their faith, and the statements of some of these applicants about their spiritual state were touching, and gave us ground for hope that the Lord had established his everlasting covenant with them.

“By the exertions of our own people, among whom some who were able have given largely, and others poorer have contributed with true self-denial their sacrifices of love, as also by the rich gifts of our American brethren, we have now erected a fine and commodious house of worship, which was dedicated to the service of God yesterday, the 28th of March. It will seat about four hundred or five hundred people, and cost, with lots, two thousand dollars, of which sum seventeen hundred dollars have been paid. As our people are mostly poor, we can not bear debts, and will try, therefore, to have the property all paid for.”

One year later his Consistory, in their report to the Board of Domestic Missions, say :

“Our growth has not been very large in receiving new members into our communion during the last year, yet a more thorough increase in inward union and spiritual knowledge has taken place. During the last classical year we have admitted by certificate five, by confession of faith five, so that the whole increase has been ten.

“Notwithstanding the many obstacles that beset our way to prosperity and strength, the Lord has been pleased to help us onward through all difficulties and wants. Our people, though small in number, have contributed during the past year about one hundred and fifty dollars, to cover the expenses of public worship, and to improve their property, besides alms distributed to our poor.”

In 1856, the progress of this most interesting Church is thus set forth by the Consistory :

“The past year has not gone by without trials and

embarrassments to us as a Church, yet the Lord's blessing and gracious help has been ever present. We have been enabled to call the Rev. L. Mohn as our pastor, and thus a beginning has been made toward self-support. Though this beginning is but small, yet it encourages us, being confident that as our congregation increases, the good will of the people and the liberality of God's children among us will not decrease. Our contributions are more than double the amount they were last year, and though we can not say that we have done much, yet we will continue to exert the little strength we have. The increase to our number has been eight by profession.

“Our Sabbath school and parochial school are in a fine condition, and we hope and believe that our efforts for the benefit of a rising generation, which shall fill up our places, will not be in vain.”

These simple narrations of this work among these Germans, present some instructive lessons of faith and Christian love, demanding our kind regard and Christian sympathy. We here see a far-reaching effort to evangelize a population of foreign birth, education, habits, and customs, and to bring them into contact with those American churches which are most closely allied to them in doctrinal faith and church order. It is impossible not to honor and love the wisdom and Christian liberality manifested on this behalf. The benevolent contributions of the principal families of the Rev. Mr. Mabon's congregation—their hearty cooperation and good will, betoken their just estimate of this noble movement. That large hearted benefactor, James Brown, Esq., in the most delicate manner,

furnished the funds to meet the payments, as they fell due, for erecting the parsonage. When applied to to meet the church officers, for adjusting what they supposed were his claims against the Church for these advances, his kind request was preferred through their pastor, that they would accept the whole as a gift from him. The amount was twelve hundred dollars. It demanded not only the acknowledgements of this feeble congregation, but the tribute of regard adopted by the Classis of Bergen, at their stated session in April, 1855. It is a grateful privilege to record it in this connection:

“Resolved, unanimously, That this Classis have heard with great satisfaction, of the recent act of generosity of James Brown, Esq., towards the German Church of North Hoboken, under our care, in the erection for them of a parsonage house, and that we hereby acknowledge, with sentiments of warm Christian regard, this renewed expression of fraternal sympathy, in the efforts of one of a sister denomination.”

With this increased facility for maintaining the gospel among them, this people were prepared to call their missionary, the Rev. Leopold Mohn, to be their pastor. Their call was approved by the Classis, on the 19th of July, 1855, and he was duly installed on Sabbath, the 5th day of August following. The congregation, in April, 1856, numbered sixty families, and sixty-two communicants.

In continuing his eminently useful labors, Mr. Mohn has been enabled to explore more fully the condition of the Protestant German families in the vicinity. The city of Hoboken and Jersey City have attracted

his attention, and called forth his energies. His sphere of influence has been greatly enlarged hereby, and at the stated session of the Classis, on the 21st day of April, 1857, the pastoral relation between Mr. Mohn and this people was dissolved, to enable him to prosecute his labors in Hoboken City, he having been called to the pastorate of the German Church recently constituted there.

God has opened to the Classis of Bergen spheres of usefulness of a special character, within the very territory so long occupied by the original settlers and their descendants. Thus he has given them a work to do, strongly resembling that thrown long ago by providence upon the ancient Classis of Amsterdam, in furnishing to the early German emigrants to Pennsylvania, New Jersey and New York, a faithful, learned, laborious and evangelical ministry.

History of the Reformed Dutch Church in the City of Hudson, N. Y.

THIS recently incorporated city was originally the central part of the ancient township of Bergen. After the division of that township, by which the township of North Bergen was erected, it became the extreme South part thereof. It was long known as "Bergen Five Corners," and for a quarter of a century past has been constantly increasing in population.

In this immediate neighborhood, the pastor of the Church at Bergen constantly visited the families, as part of his pastoral charge. Under the ministry of the Rev. John Cornelison, prior to 1828, every family in what is now the city of Hudson, was for years identified with the Reformed Dutch Church at Bergen. Until the year 1826, no other denomination of Christians had set up their standard in this district. In that year, a movement was made to rear a small Methodist church, which was located on the ground now occupied by the building owned by Mr. Nicholas Vree-

land, and which is in the occupancy of the city authorities. No school house had yet been erected within the district, and the pastor's preaching services were rendered in private houses. As the successor of the venerated John Cornelison, the present pastor of the Church at Bergen continued these services. In 1831, on the completion of a district school house, (which stood nearly opposite the present premises of Mr. Kutzemyer, on the avenue leading from the Corners to the Reservoir, but has recently been removed), the author established and regularly maintained a service every Wednesday evening, until it was deemed more comfortable to remove to the Female Seminary instituted by Miss Caroline Graves, whose school room was freely offered for the purpose. After the erection of the present Female Seminary, by Jared W. Graves, Esq., which contained a convenient chapel in the second story, these Wednesday services were conducted there for years. Many, in years gone by, have there received the blessings of grace and salvation, and become professed followers of Christ.

This laid the foundation for the subsequent formation of a distinct church. As population increased, and different denominations of Christians were settling there, other efforts were put forth. The Protestant Episcopal Church was started by the Rev. Mr. Patterson, of Jersey City, and constituted in 1852. Their house of worship was consecrated by Bishop Doane, May 19th, 1853.

In watching over the churches under the care of the Classis of Bergen, that body have been forward to occupy every favorable position, and urge on the

rearing, in such places, of new churches. In March, 1851, the Consistory of the Church at Bergen had laid before them a resolution of the Classis, appointing a committee to confer with the Consistory, with reference to the propriety and expediency of organizing a church at the Five Corners.

The Rev. Drs. John Garretson, and Gustavus Abeel, were the committee, and met with the Consistory on the 4th of April, 1851. They were heard in behalf of the Classis. Subsequently, the Consistory—

“Resolved, unanimously, That in their judgment the organization of a new Reformed Dutch Church, at North Bergen, (or Five Corners), is at the present time inexpedient; but that we feel the importance of cherishing a watchful interest in regard to the immediate neighborhood of North Bergen, and will look with favor on future appropriate efforts for the spiritual welfare of that community.”

In December, 1852, the Rev. John Gosman, D. D., by request of the Executive Committee of the Board of Domestic Missions, conferred with the Consistory, with reference to his occupancy of that field as a missionary, and after consultation and discussion it was

“Resolved, That this Consistory view with favor the subject of occupying North Bergen as missionary ground.”

Through the instrumentality of Miss Graves, and her pupils, an interesting Sabbath school had been gathered, with a good library, and competent teachers, identified almost entirely with the Church at Bergen, the school being often visited and addressed by the pastor of that Church.

In May, 1853, the ministers of the Classis of Bergen, residing in the vicinity, commenced a stated Sabbath afternoon service in the chapel of Miss Graves' seminary, and continued their labors until a missionary was appointed. Early in September, 1853, the Rev. Aaron Lloyd was commissioned by the Board of Domestic Missions to labor in this field.

In the spring of 1854, Mr. Lloyd reported to the Board as follows :

“ My first service in this place was held in the chapel of the Female Seminary, on the first Sabbath of September last, soon after which I entered upon the field as the missionary of your Board. Two services have been ever since maintained at the usual hours of worship upon the Sabbath. These have been uniformly well attended, the number of hearers ranging from fifty to one hundred and fifty, and averaging about seventy-five. Our morning service was at first somewhat of an experiment. But although the beginning was small, yet the attendance has generally exceeded the anticipations of the friends of the enterprise, and this service is now as important as the afternoon service, which had been maintained for a time previous to my entrance upon the field.

“ As our numbers increased, and the enterprise began to wear a promising aspect, a petition for a church organization was prepared and circulated. In response to this, a committee of the Classis of Bergen, previously appointed for the purpose, met the congregation in the chapel on the evening of December 14th, 1853, and organized the Church by receiving the certificates of forty-four members from other churches, thirty-

three of whom came from the Reformed Dutch Church of Bergen, admitting two persons on confession of their faith, and superintending the election of a Consistory of four Elders and four Deacons. Our first communion was held on the first Sabbath of April, when we received two members in addition, one by certificate and one by confession, making our whole number forty-eight."

During the first year of his labors here, there were proffered to the Church, by Jared Graves, Esq., four valuable lots of land on Prospect Avenue and Summit Street, as a site for the church, two of such lots as a donation, and the remaining two for one thousand dollars. Mr. John J. Newkirk also conveyed, gratuitously, an adjoining lot for a parsonage site. On these premises they had hoped to have seen, ere this, their sanctuary reared, but subsequent arrangements prevented; circumstances occurred which, during the next year, caused a removal from the chapel to the district school house.

In 1855, the Consistory report that they "have one Sabbath school, with over eighty scholars. During the greater part of the year, the attendance upon the word and ordinances has been good, and although we have been obliged to remove our services to another building, yet the number of hearers has rather increased than diminished. We see the importance of our having a church edifice which shall be under our control and serve as a rallying point for our people. We had expected to have been in a position to build by this time, but the pressure in the money market during the last fall and winter has precluded all effort

to attain this object. As soon as Providence seems favorable, we intend making vigorous efforts in this direction."

Mr. Lloyd continued in this field until August, 1855, when, having been invited to the pastoral charge of the Reformed Dutch Church of White House, in New Jersey, he deemed it his duty to accept the call, and entered on his labors there.

On the removal of Mr. Lloyd, the Rev. Frederick L. King was invited to supply the desk, and did so until the ensuing November, when he was appointed a missionary of the Board of Domestic Missions.

On the 16th of October, 1855, Mr. King, (a licentiate of the Presbytery of Elizabethtown), was received into connection with the Classis of Bergen, and after examination, which was creditably sustained, he was ordained to the work of the ministry. The Rev. J. Scott, D. D., preached on the occasion, and Rev. B. C. Taylor, D. D., charged the missionary.

The best description of the onward course of this Church, is in their own terms, used in their report for 1856:

"The Consistory in making their annual report would remark, that though they have barely held their own during the past year, still they feel no discouragement, but are more than ever resolved to labor on for the cause of God in this place. In August they lost the services of the missionary who had from the first conducted the enterprise. The pulpit was then supplied by the present missionary till the middle of November, when he took up his permanent residence amongst us. The audiences were at first

small, but they steadily increased, and the way was soon opened for our return to the convenient room occupied by the Church when organized.

“Last fall, through the liberality of Mr. Daniel Van Reypen, the Church was presented with two lots of land as a site for the proposed house of worship. A building committee, and a committee to solicit subscriptions, were appointed, who are now engaged in their labors with a fair prospect of success.”

As far as at present ascertained, the subscriptions in progress for erecting a church, amount to about fifteen hundred dollars. Of this sum over five hundred dollars were subscribed by members of the congregation of Bergen, of which also the donor of the land, which is worth one thousand dollars, has long been a member, and repeatedly an acting elder.

History of the Reformed Dutch Church of Bergen Point, Hudson County, N. J.

IN narrating the history of the Reformed Dutch Church at Bergen Neck, we have presented the early efforts for securing gospel privileges to the inhabitants of Bergen Point. The circumstances leading to the separation of this part of the congregation from that Church, we need not repeat.

On the 18th of April, 1854, a petition signed by thirty-one persons, was presented to the Classis, asking to be constituted a distinct church, under their care. The Classis adopted the following resolutions:

Resolved, 1st, That the Classis are deeply impressed with the importance of an amicable arrangement of the difficulties existing at Bergen Neck, and that a committee be appointed to confer with the Consistory of said Church, with the view of adjusting their difficulties, either by the organization of a new church at the Point, or by some different arrange-

ments for their Sabbath services, more likely to satisfy the whole congregation.

“*Resolved*, 2d, That should the way be opened, in the judgement of the committee for a new church organization at Bergen Point, said committee are hereby authorized, on application to them, to organize such church.

“*Resolved*, 3d, That the Rev. Drs. Scott and Abeel, and Rev. Mr. Van Cleef, Ministers; and Messrs. Garretson and Kirk, Elders, be the committee.”

This committee met in the new church at the Point, on the 26th of April, 1854, and recommended for the relief of Greenville, and for the advancement of the best interests of all parts of the congregation, that a new church be organized at the Point.

On the 16th of May, 1854, all the preliminary arrangements having been made, the committee met and constituted the Church, when Messrs. James Currie and John M. Enyard, as Elders; and Henry Van Horne, as Deacon; were ordained to their respective offices. Twenty-two members were recognized as communicants, and fifty families composed the congregation.

On the 24th day of May, 1854, the Elders and Deacon filed, and had recorded in the County Clerk's office, their act of incorporation, as “The Reformed Protestant Dutch Church at Bergen Point, N. J.”

On the same day the Consistory, at the request of the new congregation, called the Rev. Jacob C. Dutcher, to be the first pastor of the Church. The call was moderated by the Rev. Paul D. Van Cleef.

On the 30th of May, the meeting of another com-

mittee of Classis, with the Consistories of Bergen Neck and Bergen Point, succeeded in adjusting the difficulties which had led to this severance. Each Church has since gone on unembarrassed, and both have been favored with internal peace and comfort.

On the 25th of May the call on Mr. Dutcher was approved, and arrangements were made for his installation on Sabbath the 11th day of June, when he was installed.

The arrangements made on the 30th of May having been satisfactorily carried out, this new congregation, in quiet and proper possession of their church and parsonage, and having a pastor to whom they are attached, are advancing pleasantly in their Christian work. They have already had accessions to their communion, and by report, in April, 1856, numbered forty-three communicants. Their first year's contributions for religious and benevolent objects, amounted to two hundred and one dollars.

The church was erected at a cost of about six thousand five hundred dollars. Four thousand dollars worth of pews have been sold. All the unsold pews have been rented, except two, and an enlargement of the house is a matter of conversation, and will soon become indispensable. The cost of the parsonage and the ground was about five thousand three hundred dollars.

The Lord strengthen and establish this Church forever.

History of the Reformed Dutch Church of Franklin, Essex County, N. Y.

FOR many years the geographical boundaries of the congregation of the Reformed Dutch Church at Second River, (now Belleville), included the district now known as Franklin. It is distant, in a Westerly direction, about two miles from Belleville. The land is fertile, and the water-power valuable.

Here the pastors of Belleville have, in times gone by, bestowed much labor, and experienced many annoyances. The Rev. Gustavus Abeel, D. D., from 1828 to 1834, experienced here not a few discouragements. After sad rejections of his messages of salvation, and shameful attempts to interrupt the meetings for prayer, a rude and boisterous effort was made to force a bull into the school house, during the religious exercises. Other fearful evidences of hardness of heart induced him, when he delivered his last sermon to this people, to preach on the words, Jude 13 : 5, "to whom is reserved the blackness of darkness for ever."

By the enterprise, energy and management of Messrs. William, Sebastian, Robert and John Duncan, and John Cunningham, Esqrs., in 1836-37, an impulse was given to this place, by the introduction of woolen manufacturing. The water-power was turned to good account—the indolent found active employment, and population gradually increased. The Sabbath school, in its blessed influence, was silently at work, the teachers coming from Belleville; and afforded such encouragements, in its aspects, as to warrant its continuance all the year, instead of the spring and summer only. Out of the Sabbath services came the stated weekly prayer meeting. The laborers in the school were thus sowing the good seed in hope. It was a good omen, though the day of gladness seemed remote. This was under the ministry of Rev. Abraham H. Myers.

The Rev. John Garretson, during his twelve years pastorate, made the catechising of the children and youth, in this Sabbath school, very prominent, personally examining the scholars every month, and lecturing to the school on the subjects in the catechism, thus laying a foundation broad and deep, on which a future superstructure would arise to bless and comfort the community. In 1849, a preaching service became needful here, for at least one part of each Sabbath. The members of the Reformed Dutch Church at Belleville, residing at Franklin, made application to the Consistory of that Church, and obtained their consent to the procuring of that service, with the understanding that the applicants were to bear the expense of it, and continue their connection

with the Church at Belleville, they to worship there in the forenoon of the Sabbath, and to receive the usual pastoral attention of the pastor of that Church.

The Rev. John A. Liddell, pastor of the Reformed Dutch Church at Stone House Plains, distant from Franklin between two and three miles, and then under the care of the Classis of Passaic, so arranged with his congregation, as to preach at Franklin every Sabbath afternoon, and continued to do so until his death, which occurred in 1851. In this service he was succeeded by the Rev. John Wiseman for about two years. In 1853, on the cessation of his labors, the congregation at Belleville were engaged in rearing their new church. This afforded an opportunity for the Rev. Isaac S. Demund, then pastor, to preach every Sabbath morning, for about one year, at Franklin.

It is pleasing to add, that although looking forward to an early day, when they should become a distinct church, the people of Franklin heartily co-operated in this work at Belleville, by personal exertions and prayers. Their contributions to this church erection amounted to nineteen hundred and ninety-five dollars.

On the completion of the new sanctuary at Belleville, the pastor necessarily resumed his pulpit, and discontinued his labor on the Sabbath at Franklin. The Rev. Peter S. Talmage, having become the pastor at Stone House Plains, was employed to render a Sabbath afternoon service, as his predecessors had done at Franklin.

At the session of the Classis of Bergen in April, 1855, an application was made by twenty-eight com-

municants, all of whom, except five, were identified with the Church at Belleville, to be organised into a Reformed Dutch Church. The request was granted, the Rev. Isaac S. Demund and James Scott, D. D., with the Elders Tunis Waldron and William H. Kirk, were appointed a committee to superintend the election and ordination of elders and deacons, and constitute the Church. On the 6th of May the committee met. The Rev. I. S. Demund preached on the occasion, on Solomon's Song, 6 : 10—"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

On the 27th of May, the Rev. Dr. Scott ordained as Elders and Deacons elect—Sebastian Duncan, John Barns, Elders; Robert Duncan, Henry A. Ventress, Deacons.

The want of a suitable house for worship was felt. The people desired something they could call their own, and around which to rally. The project of a permanent fund, not to exceed six thousand dollars, was planned, the interest of which was to be applied to the support of the pastor of the Church. The scheme was zealously entered upon—the money to be raised by semi-monthly subscriptions, of one penny and upwards, and at the date of the last report, amounted to fifteen hundred and sixty-six dollars.

The question of location of their proposed church remains unsettled. So soon as this somewhat vexed question shall have been put at rest, no doubt this congregation will take rank with our energetic working churches, and share in the blessings of her adorable Head and Lord Christ Jesus.

In April, 1856, this congregation numbered fifty-four families and forty communicants. A Sabbath school of one hundred and thirty-one scholars is sustained. The contributions for benevolent and religious purposes, reported in April, 1856, were two hundred and seventeen dollars and twenty-three cents—a good evidence of vitality and energy. “The Lord increase them with men like a flock.”

History of the Second R. D. Dutch Church at Hackensack, Bergen Co.

THE growth of population in the beautiful village of Hackensack, and the inability of the old mother Church to supply families with eligible pews, originated the desire for a church in the Northern part of the village, which ripened into action in October, 1855.

On the 16th of that month, an application was presented to the Classis from a number of persons, nearly all of whom had been connected with the First Church, praying for an organization into a new church. The applicants were heard, and no objection having been presented, the request was granted. The Rev. Alexander H. Warner and Andrew B. Taylor, with the Elder, Peter R. Terhune, were designated as a committee to constitute the Church.

This committee met in the Reformed Dutch Church in that village, on the 31st of October, 1855. After appropriate religious exercises, twelve communicants presented their certificates of membership and dis-

mission, and were duly recognised by the committee, who proceeded to superintend the election of officers, when the following persons were elected: Jacob J. Banta and Aaron C. Bogert, as *Elders*; Cyrus Knapp and David A. Bogert, as *Deacons*.

On Sabbath, the 11th day of November following, the persons so elected were ordained to their respective offices, and the Church declared to be duly constituted as "The Second Reformed Protestant Dutch Church at Hackensack."

A school room in the northern part of the village was procured, in which to conduct the Sabbath services of this Church. They obtained supplies from the neighboring and other clergy, with increasing assemblies.

Early efforts were made to raise by subscription a sum sufficient to warrant them to build a church. Two thousand dollars were subscribed. Different sites were offered on which to rear their sanctuary. The final decision was to accept the ground offered by the heirs of the late Abraham H. Berry, fronting on State Street, being one hundred and twenty-three feet front and rear, and one hundred and ninety-two feet deep, and valued at eight hundred dollars.

On the 22d of May, 1856, a call was executed by the Consistory, upon the then candidate for the ministry, James Demarest, Junr., and approved by the Classis on the 27th of that month. Mr. Demarest announced his acceptance of the call, and was examined for ordination. The Classis having been fully satisfied, appointed the 8th day of July for his ordination and installation. * On that occasion the services

were rendered in the old church, by invitation of its Consistory. The Rev. James Demarest, the father of the pastor elect, by request, preached the sermon. The Rev. James Scott, D. D., charged the people, and the Rev. Paul D. Van Cleef the pastor.

In April, 1856, the Consistory reported to Classis, as connected with the congregation, thirty-two families and fourteen communicants.

On the 30th of July, 1856, this people witnessed the interesting ceremonies of laying the corner-stone of their church, by the Rev. John Knox, D. D., of New York, and have pressed onward the work of its erection. They hope in a few weeks to enter this holy house, with songs and praises making melody unto the Lord. The dimensions of the church, which is a neat frame edifice, are forty by sixty feet, with a front extension of thirteen by twenty-eight feet, and a recess for the pulpit of four feet in depth. The steeple is one hundred and twelve feet in height from the ground. The house will probably cost five thousand five hundred dollars.

The German Evangelical Church of the City of Hoboken, N. J.

IN April, 1856, a statement was made to the Classis of Bergen, in stated session, in the city of Hoboken, of the wants of a large number of German families, resident in that city—many of them desirous of enjoying the ministrations of the gospel, statedly: and that the Rev. Leopold Mohn was willing to labor among them a part of his time, if means to sustain the necessary expenses could be furnished. The Classis immediately arranged for contributions to be made in their Churches, for at least temporarily sustaining this well directed effort. The arrangements have been well sustained, and Mr. Mohn's labors have proved highly beneficial.

The committee appointed to superintend this effort, reported to the Classis, on the 29th of July, 1856, "that with commendable zeal and intelligence Mr. M. had prosecuted this work in Hoboken, and in the village of West Hoboken and Carlstadt. in addition

to his pastoral labor at North Hoboken, that the number of Germans resident in the first three of these places, is not far from *three thousand*, that preaching had been maintained every Sabbath, by Mr. Mohn, in Hoboken, and a nucleus formed, around which, ere long, many devout persons may be gathered into a church of our blessed Lord. They therefore recommended to the favorable regard of the Classis, the petition of twenty persons, who were of the number of those who for some time had enjoyed the ministrations of Mr. Mohn, and ten of whom were heads of families." The petition was necessarily deferred to a special session of the Classis, to be held on the 5th of August. On that day the Classis re-assembled—acted definitely on the whole subject, and appointed the Rev. Messrs. W. V. V. Mabon, L. Mohn and C. Parker, with the Elders William Icke and J. Dunn Little, a committee to organize said Church. On the 16th of September, they reported the organization duly effected, and an elder delegated from that Church took his seat in the Classis.

This people have secured for their Sabbath services the use of the Presbyterian Church. Rich blessings, it is hoped, are in store for them, according to the assurance—"Those that be planted in the house of the Lord, shall flourish in the courts of our God."

At the stated session of Classis, April 21st, 1857, this Church presented a call on Mr. Mohn, to become their pastor, which was approved, and arrangements were made for his installation at an early day.

This servant of Christ has also access, at times, to the new German settlement of Carlstadt, located on

the Southern extremity of Bergen County, on the route of the Patterson plank road. It is in the township of Lodi, and on the Southern extremity of the pastoral charge of the Rev. Alexander H. Warner, of Hackensack. Of this place the missionary writes: "no where, in all my life, among the German population of America, have I witnessed such a desire to hear the gospel, and secure the establishment of a church."

These developments have all deeply impressed the minds of the ministers and lay delegates of the Classis with the greatness, and difficulty, and desirableness of a faithful cultivation of this field of labor. The conviction is entertained, that this Classis cannot do a nobler work for the Master, than to enlarge their field of usefulness among the Germans in the very midst of us. God has sent them among us, and they must not be neglected at our very doors. "The Lord strengthen us for this good work."

History of the German Evangelical Mission Church of Jersey City, N. J.

IN his watchfulness over the religious interests of the Germans, the Rev. Mr. Mohn has been anxious to secure not only fields of labor, but men to occupy them. In the month of April, 1856, the Rev. Charles Døpensmidt, an evangelical minister, and a member of the German Evangelical Synod of Ohio, who had for some time labored in the West as a Missionary of the American and Foreign Christian Union with great acceptance, was induced to visit Jersey City, in company with Mr. Mohn, and see what encouragement the Protestant Germans there would give to establish among them an evangelical ministry. A few years previously, a Lutheran Church had been attempted, but soon ceased to exist. The exploration of the field, satisfied these brethren that a pleasant and profitable work could be undertaken on this behalf, with good prospect of success. A number of Germans soon came forward, with offers to assume the

expense of renting, lighting, and warming a suitable room for Sabbath worship. Mr. Mohn assumed the responsibility of raising funds for the temporary support of Mr. Dœpenschmidt.

Very soon the commodious room in Franklin Hall, on the corner of Montgomery and Warren Streets, was secured for a sanctuary for these Germans. An appeal to the pastor of the Reformed Dutch Church of Van Vorst, for aid, prompted the recommendation to his people, and a sum sufficient, or nearly so, for three months support of Mr. D., was immediately raised by them and a few other persons. Mr. Dœpenschmidt commenced his labors on Sabbath the 27th of April, 1856, morning and evening, attended by thirty hearers. His labors were so far successful, that on the 8th of July, a petition was presented to Classis, signed by over sixty Germans, of whom forty-two were communicants, asking to be constituted a Church under the care of the Classis of Bergen,

Action on this application was postponed until the 5th of August ensuing, when the request was granted, and the Rev. A. W. McClure, D. D., P. D. Van Cleef, and L. Mohn, with the Elders H. DeHart and S. Garretson, were appointed a committee to organize the Church.

On the 17th of August the committee met with the applicants, and received them into communion with the Reformed Dutch Church, and superintended the election of Elders and Deacons, two of each being chosen. On the 7th day of September following, they again met with this little band of Christians, and ordained the Elders and Deacons previously chosen.

On the 16th and 17th of September, the delegate from this new Church occupied his seat as their representative in the Classis. At the same time Mr. Døpensmidt was, after examination as to his doctrinal views, and his desire to be identified with the Reformed Dutch Church, duly admitted a minister of said Church, and a member of the Classis. He is prosecuting the work assigned him among this interesting people with anxiety and diligence, in the hope of steady increase and success.

It is confidently believed, that in fostering these infant German Churches, the Classis of Bergen is doing a work of no small moment. Foundations of future usefulness to this population are being reared, on which will rise the superstructure of Churches blessed of God, with his presence, spirit, power, and love.

History of the North Reformed Dutch Church of Newark, N. J.

THE North Reformed Dutch Church, of Newark, N. J., has been constituted under circumstances peculiarly promising. As it has just entered on its church life, we can do little else than present the official records taken from the minutes of the Classis of Bergen.

We premise, however, that for six years past, the North Ward, in the City of Newark, has been viewed as a field in which a Reformed Dutch Church might properly be commenced. Unless, at its organization, it be under the influence of active and persevering men, with weight of character and influence, success would be doubtful. It would require large expenditure, great perseverance, and the rich blessing of the adorable Head over all things to the Church. The cordial sympathy and the kind co-operation of the First and Second Churches, in the city, would be necessary. The former, especially, must spare some

of her enterprising and devoted members, whose tried services had so largely availed in fostering her temporal and spiritual interests. This would require a struggle of feeling on the part of pastor and people. To effect this happily, time was needed. Nor could an appropriate site be secured in a day. Some favorable opportunity must be waited for. A suitable place, in which to commence public worship, must be obtained, and friends, on whom reliance could be placed, must be enlisted in the cause. The co-operation of the pastors of the other churches, not only in organizing a church, but in securing a number of the very best men to take hold of the work, was demanded. After the lapse of years, these objects have been attained. By far the larger part of the families and communicants, who have identified themselves with this new Church, are from the First Reformed Dutch Church.

On presenting to the Classis the petition for organization, the Rev. James Scott, D. D., pastor of the First Church, said it was known to the Classis that he had taken the initiatory steps in this enterprise as far back as 1849; and that he rejoiced that it had now assumed so palpable and so imposing a form. There could be no doubt of its success, from the energy, character, and liberality of those who were casting their lot in with it. Already a few gentlemen in his congregation had purchased a piece of property at thirty-eight thousand dollars, and had set off a plot of eighty feet on Broad Street, for a new church edifice, and divided the remainder among themselves. He had no doubt the plot consecrated to God was worth

thirteen thousand dollars. He went on to say that there was much sacrifice of feeling, both on the part of those who went out of the First Church, and on the part of those remaining, but to none a greater sacrifice than to himself. While he rejoiced at the movement, he had also sorrow. But the glory of God would be promoted by it; and personal feelings were nothing when that grand end was in view.

Regular Sabbath services had been maintained in Oraton Hall for some six months, at the expense of the First Dutch Church; and there was but one feeling and one wish in relation to the enterprise.

The following official document will set forth the action of Classis, and of the friends of this good work:

At the session of Classis held on the 25th day of November, A. D., 1856, the following communication, signed by thirty persons, was received:

“NEWARK, N. J., November 22d, 1856.

“At a meeting of a number of persons interested in the formation of a new Reformed Dutch Church in the Northern part of the city of Newark, to be called ‘The North Dutch Church of Newark,’ held at the residence of J. P. Bradley, in Newark, November 22d, 1856, it was, Resolved, That the Classis of Bergen be requested to take measures for the organization of such new Church, at as early a day as circumstances will admit; and that the Rev. Dr. Scott be requested to present this application to Classis.”

The application having been read, it was Resolved, That their request be granted; and that the following committee be appointed to effect the said object, viz:

Rev. Drs. Scott and Abeel, and Rev. T. D. Talmage, with the Elders B. C. Miller and Sebastian Duncan.

At the session of Classis held in the First Reformed Dutch Church of Newark, on Monday, the 26th day of January, A. D., 1857, the following proceedings were had.

The committee appointed to organize a Church in the North Ward of the city of Newark, presented their report, which was accepted and adopted, and is as follows, viz :

At a meeting of the committee appointed by the Classis of Bergen, to organize a Reformed Protestant Dutch Church in the Northern part of the city of Newark, to be called "The North Reformed Dutch Church of Newark," on the 16th of December, 1856, in the presence of persons desiring such organization, the Rev. Dr. Scott took the chair, and Rev. T. D. Talmage was appointed as secretary.

Certificates of membership were presented and received from the First Reformed Dutch Church at Newark, for twenty-nine persons; from the Second Reformed Dutch Church of Newark, for four; and from the First Reformed Dutch Church of New Brunswick, one. On motion, these persons were constituted the membership of the North Reformed Dutch Church of Newark.

It was Resolved, that there be four elders and four deacons elected. Nominations were made, and the male members of the Church commenced balloting for church officers. Tunis A. Waldron, Joseph P. Bradley, Frederick T. Frelinghuysen, and Peter Demarest were elected Elders. John A. Miller, Isaac

Gaston, Peter Vanderhoof, and John C. Woodruff, were elected Deacons.

It was Resolved, that after the usual publication, the foregoing persons be ordained to their respective offices, on the evening of the first Sabbath in January next.

The committee sanctioned the proceedings of the meeting, the Rev. T. D. Talmage closed the exercises with prayer, and the meeting adjourned.

The committee attended on the evening of the first Sabbath in January, 1857, at Oraton Hall, and ordained the officers elect, thus constituting the Church. Rev. Dr. Abeel preached the sermon, and the chairman presided and read the form for ordination.

At this session of Classis, the Church presented for approval a call upon the Rev. Abraham Polhemus, D. D., of Hopewell, Dutchess County, New York. It was approved and forwarded to him for his consideration.

At the stated session of Classis, held at Newark, on 21st and 22d of April, 1857, Dr. Polhemus announced his acceptance of the call, and was received a member of Classis, and a committee was appointed to install him in his pastoral charge.

On Sabbath evening, May the 3d, 1857, the installation services were rendered in the First Reformed Dutch Church, which was crowded to overflowing. The sermon was preached by the Rev. David H. Riddle, D. D., of Jersey City, on the words in Gal. 2:20, "The life which I now live in the flesh, I live by the faith of the Son of God." The form of installation was read by Rev. Dr. Abeel, who also delivered the

charge to the pastor. The charge to the people was delivered by the Rev. Dr. Scott.

This new Church is about commencing the erection of a large and beautiful stone edifice on Broad Street, opposite the Washington Park.

From the small company originally constituting the First Church, nearly all of whom were from the Reformed Dutch Church at Belleville, what blessed influences have gone forth? In a quarter of a century, we see the produce of the little seed dropped so largely multiplied, that we can not but praise God for the day of small things. In this rapidly growing city, very many of whose inhabitants are noted for their intelligence, activity, perseverance, industry and success, we find the Reformed Dutch Church has secured, by her purity of doctrine, her happy form of government, and the piety, zeal, and success of her ministers and members, a large share of public confidence. She has nurtured many within her sanctuaries, who have passed to the sanctuary on high, "the house not made with hands, eternal and in the heavens." Others are on the way, rejoicing in the old paths of righteousness—the path the Christian fathers trod—the path to glory and to God.

Concluding Remarks.

HAVING traced the History of the Classes of Hackensack and Bergen, and of the Churches now under the jurisdiction of the latter, the Civil History of the ancient township of Bergen, included, the author feels that his aim throughout the work has been to gather up, embody, and preserve such mementos of the past as are worthy of preservation. He has endeavored to do justice, as far as possible, to the ecclesiastical bodies and Churches so intimately identified with the operations of the Reformed Dutch Church in the United States—a denomination of Christians which has not always been viewed with the high favor bestowed on other branches of the Church of Christ—but which, by her internal difficulties, arising from causes presented in this history, has struggled even for existence. Having overcome those difficulties, she is now in the constant development of her true character, proving to the Christian community, by her

energy and decided activity, the wisdom and firmness of her ancestry, in their plans of future usefulness in the cause of Christ, designed to bring forth rich fruit unto holiness, to the praise and glory of sovereign grace. Her indomitable perseverance—her confidence in God—her Christian liberality towards different denominations—her uniformly conservative character, have ever marked her pathway. God has not forgotten her. He has blessed and is blessing her, while he is ever opening to her new and inviting fields of usefulness.

The historical events recorded in this volume, clearly prove that the Churches, and their ministers, have largely contributed, under the divine favor, to the present efficient organization of her ecclesiastical instrumentalities. They show that the ground originally covered by the congregations of the Classis of Bergen, has been carefully watched over for nearly two centuries, and kept supplied with a preached gospel, and all the stated means of grace.

Her ministers, though for a century and more not generally known to the masses of their fellow laborers in Christ's cause, and appreciated only by their own Churches, were men of learning, of piety, and of usefulness. Their memory is precious, and their offspring have no cause to be ashamed of their parentage. They may bless God for the honor he has put upon them. Their descendants may well cherish their memory, and praise God that they are children of the covenant. It is a remarkable fact, that very many of the sons, grand-sons, and great-grand-sons of the ministers of the Churches now under the care of the Classis of

Bergen, are or have been, ministers of the everlasting gospel. They have lived to serve in and bless the Church of their fathers, and several of them have been eminent in their profession, as may be seen by the Table of Ministerial Lineage, at the end of this volume.

Thus their children's children see of the fruit of their labor and godliness, and rejoice in God. Happy in these endearing relations, all stimulating them to imitate and follow them, who are so allied to them, as far as they followed Christ, we see them, with others, in every section of the Church, greeting with Christian courtesy every faithful and deserving ambassador for Christ who comes among them, in sincerity and love, to labor for the salvation of men.

In co-operation with Christians of every name, we find them active in every good word and work. Nor do they suffer their strong denominational attachments to interfere with their love for all who love the Lord Jesus Christ. Their liberality aboundeth by Christ.

The onward course of these Churches, under the enlightening and sanctifying power of the truth and Spirit of Christ, will, we trust, be marked with increased energy, breaking forth on the right hand and on the left, and their seed inheriting the Gentiles.

Committing them all to the guardian care of him whom God hath given to be Head over all things to the Church, and who has guided, comforted and prospered them, our prayer is that they may all become eminent for HOLINESS.

TABLE OF THE CLERICAL LINEAGE
OF
THE MINISTERS OF THE CLASSES OF HAACKENSACK AND BERGEN.

<i>Fathers.</i>	<i>Sons and Sons-in-law.</i>	<i>Grand-sons.</i>	<i>Great Grand-sons.</i>
*Henry Schoonmaker.....	Jacob Schoonmaker, D. D.....	Richard L. Schoonmaker	
*Dirck Romeyn, D. D., S. T. P.....	John B. Romeyn, D. D.		
*John Henry Goetschius.....	Stephen Goetschius.....	Stephen Z. Goetschius	
*William Jackson.....	John F. Jackson		
*Warmoldus Kuypers.....	*Gerardus A. Kuypers, D. D.		
	†William P. Kuypers		
	†Zachariah H. Kuypers		
John Leydt.....	*Peter Leydt		
	*Matthew Leydt		
Solomon Fræligh, D. D., S. T. P.....	Peter D. Fræligh		
	§Ralph Westervelt		
	Theodore F. Romeyn		
Thomas Romeyn.....	†James V. C. Romeyn.....	†James Romeyn.....	†Theodore B. Romeyn †William J. R. Taylor †James Romeyn Berry Francis N. Zabriskie
	Thomas Romeyn		
*Peter Labagh, D. D.....	Isaac P. Labagh		
†Peter Stryker.....	†Herman B. Stryker.....	Peter Stryker	
†Staats Van Santvoord.....	Cornelius Van Santvoord, D. D.		
John N. Abeel, D. D.....	†Gustavus Abeel, D. D.		
†James Romeyn.....	†Theodore B. Romeyn		
†Benjamin C. Taylor, D. D.....	†William J. R. Taylor		
†Ransford Wells.....	§J. Ferguson Harris		
Andrew Yates, D. D.....	Cornelius L. Wells		
Nicholas Van Vranken.....	†J. Austin Yates, D. D.		
†John Demarest.....	Sam'l A. Van Vranken, D. D., S. T. P.	†William V. V. Mabon	
	John S. Mabon.....	†James Demarest, Jun.	
Thomas M. Strong, D. D.....	James Demarest.....		
	Thomas C. Strong		
	†J. Paschal Strong		
John Cornell.....	†Frederick F. Cornell		
	James A. H. Cornell		

* Members of the Classis of Hackensack. † Members of the Classis of Bergen. ‡ Members of both the Classes. § Sons-in-law.

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