

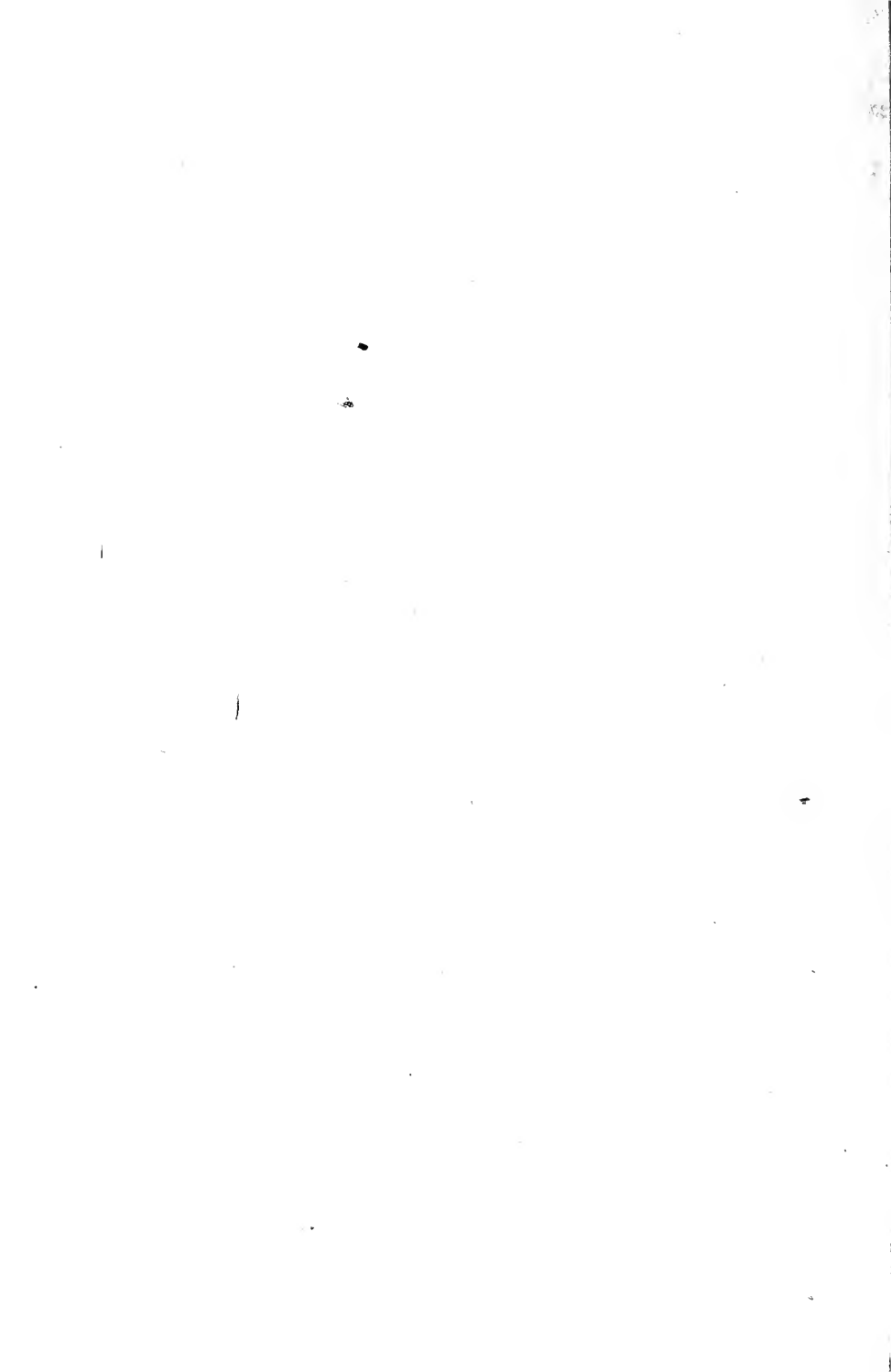
Matthew H Henderson

The Days of Old

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THE DAYS OF OLD;

A

CENTENNIAL DISCOURSE,

DELIVERED IN TRINITY CHURCH, NEWARK, N. J.,
FEBRUARY 22, 1846.

BY
MATTHEW H. HENDERSON, M. A.,
RECTOR.

PUBLISHED BY REQUEST.

NEW-YORK:
PRINTED BY LEAVITT, TROW, AND COMPANY,
194 BROADWAY.
1846.



Newark, April 13th, 1846.

REV. MATTHEW H. HENDERSON :

DEAR SIR:—At a meeting of the Vestry of Trinity Church, held on Easter Even, April 11th, 1846, the following preamble and resolution were unanimously adopted :

“ Whereas, on occasion of the late Centennial Anniversary of the granting of the Charter of this Church, a discourse was delivered by the Rector, which furnished a history of the parish from that period to the present time, and, in addition, contained many valuable and highly interesting facts relating to the early establishment of the Church in this section of New Jersey, and as the said discourse is eminently worthy of preservation :

“ Therefore, Resolved, That the Rector be requested to furnish a copy of his discourse delivered February 22d, 1846, for publication.”

In accordance therewith, we would beg leave to urge you to comply with the request the resolution contains, and remain,

Very respectfully,

Your obedient servants,

ARCHER GIFFORD, *Warden*,

JABEZ W. HAYES,

SAMUEL MEEKER,

GEORGE C. RUCKEL,

ABRAHAM CROSS,

WILLIAM WRIGHT,

THOMAS P. NORRIS,

SILAS MERCHANT,

JABEZ P. PENNINGTON,

WILLIAM T. MERCER,

JOSEPH E. TRIPPE,

} *Vestrymen.*

EXTRACT from the minutes of the annual meeting of the congregation of Trinity Church, held Easter Monday, 1846.

“ The following preamble and resolutions were unanimously adopted :

“ It having been represented to the congregation that the late Vestry have requested the Rector of this Church to furnish them a copy of his Centennial Sermon for publication ; it was, therefore,

“ Resolved, That the congregation of this Church tender their respectful thanks to the Rev. M. H. Henderson, for the interesting sketch of the history of this Church presented in his Centennial Sermon ; and do hereby express their desire that he will comply with the request of the Vestry to furnish a copy of the same for publication, in order that the valuable fruits of his industry and research may be durably preserved.

“ Resolved, That the Clerk furnish a copy of the above resolution to the Rector, and that it be prefixed to the Sermon when published.”

THOMAS D. CLEARMAN, *Clerk.*

ADVERTISEMENT.

HAVING been led, in the following discourse, incidentally to notice some points respecting the political position and influence of the Protestant Episcopal Church, in regard to which he conceives there is much ignorance or misapprehension ; the author would state, that his remarks have no particular nor invidious reference. His aim and desire was to "speak the truth in love"—giving no just cause of offence—while endeavoring to relieve the Church to which he is attached from imputations too frequently, and he may add very unnecessarily, cast upon her.

ERRATA.

Page 27, Note 3, for "is" read *are*.

DISCOURSE.

REMEMBER THE DAYS OF OLD ; CONSIDER THE YEARS OF MANY GENERATIONS ; ASK THY FATHER, AND HE WILL SHEW THEE ; THY ELDERS, AND THEY WILL TELL THEE. *Deuteronomy 32 : 7.*

MOSES, the man of God and leader of Israel, was now a hundred and twenty years old. He had reached the farthest limits of human life. Moreover, God had told him that he should not go over Jordan, and the people stood upon its banks. Wherefore he calls them together to receive his parting counsel and benediction. Having reviewed their history, recounting the various wonderful mercies by which it was distinguished, he encourages them to trust in the Lord with a willing and faithful heart.

His work was finished—his task was done—and the faithful servant¹ in God's house was now to enter into rest. But one more communication was to be made, ere he ceased entirely from his earthly labours. "The Lord appeared in the tabernacle in the pillar of a cloud," to tell him of the apostasy of the children of Israel after his death, with the sore punishment which should befall them by reason thereof;—even "many evils and troubles."² As a memento therefore, of his mercy and his

¹ Heb. iii. 5.

² Deut. xxxi. 17.

truth to all generations, the Lord gave him “a song,” which he should teach the children of Israel, and which should be to them as “household words.” “Now therefore write ye this song for you, and teach it the children of Israel; put it in their mouths, that *this song* may be a witness for me against the children of Israel.” And “Moses wrote this song the same day, and taught it the children of Israel.” From that song, the words of the text are taken. They were designed, in common with the whole of this sacred composition, to cherish in His people a *memory of the past*, which should be through all succeeding ages, for a confirmation of their faith, and a rebuke of their apostasy.

But while God gave this song to his own people Israel, and the Jewish believer was especially intended to be instructed by it; we also may be edified by its noble and inspiring strains, and drink wisdom therefrom, as from its fountain-head. Memory, too, is ours—and ours a rich experience of the past, even of God’s great love and his exceeding faithfulness. To that past, I now direct your thoughts, “the days” which are to us “of old,”—“the years of many generations.”

One hundred years ago¹ was the charter given by England’s king, under which the corporation of this church still enjoys its trust and exercises its powers. What an eventful period hath it been, that hundred years! What “chances” and what “changes” hath it

¹ The charter was granted February 4th, 1745-6—Lewis Morris being then Governor of the Province—and is recorded in Liber C, No. 2 of Commissions and Charters, folio 105, &c., remaining in the Secretary’s office for the State of New Jersey, at Trenton. In conse-

quence of some desirable alterations, this charter was suspended, and another granted, February 10th, 1746-7—which, having continued unrevoked to the present time, is given at length in Appendix A.

not seen ! What revolutions of states and empires ! What energy of Christian effort to evangelize the world ! Upon such themes as these, however, I dare not enter. The events of that period, so far as it relates to ourselves, those “days of old,” to us, it is my purpose briefly to review.

The earliest records relating to the history of the parish, now accessible, are those which are found in the Reports of the Society for the Propagation of the Gospel.¹ Of that noble and useful institution, “the oldest missionary society in the Protestant world,”²—since our country was so largely indebted to its kind offices for the ministrations of the Gospel,—it may be well to give a short account. The act of incorporation was procured by Dr. Bray³ and several others, who felt a deep interest in the religious welfare of the colonies, through the agency of Archbishop Tennison and Bishop Compton, from William III. It bears date, June 16, 1701. Upon inquiry made into the state of the colonies, at this time, “they received from thence a more melancholy account than their fears could suggest : several relations setting forth, that the very Indian darkness was not more gloomy and horrid, than that in which some of the English inhabitants of the colonies lived.”⁴ Much need then was there of the kind offices of the society, and well and faithfully did they carry on their work and labour of love. In a short time missions were established in South Carolina, North Carolina, Pennsylvania, New-Jersey, New-York, and different parts of New-England.

¹ Several volumes of those reports are contained in the Library of the General Theological Seminary, N. Y.

² Dr. Rudd.

³ Dr. Bray had been sent over by Bishop Compton, of London, as his Commissary in Maryland.

⁴ Humphrey's Hist. Acc't.

The Rev. Mr. Brook was sent to Elizabethtown, in 1704. This was then the largest town in East Jersey, and contained about three hundred families. Mr. B. performed service at seven different places,¹ embracing a compass of 50 miles, but it is uncertain whether he ever officiated at Newark. He was a man of great energy, and singular diligence. He died in 1707, and was succeeded by Mr. Vaughan, of whom we shall have occasion to speak hereafter.

Measures also were taken to enlighten the Iroquois Indians, or Five Nations, "bordering upon the colony of New-York," and to instruct the slaves in the principles of the Gospel. Some idea of the religious destitution of these provinces may be formed from the fact, that, with the exception of Boston, Newport, New-York, and Philadelphia, there were no Episcopal congregations "held to be of ability to support clergymen of themselves."²

In the selection of missionaries by the society, particular inquiry was made as to their age, their condition of life; their temper and prudence; their learning, and pious and sober conversation; their zeal for the Christian religion, and diligence in their holy calling; their affection to the government, and conformity to the doctrine and discipline of the Church of England. They were required further to read prayers, and preach before some of the members of the society.³ Ample instructions were given after their admission, to insure the utmost possible efficiency in their ministrations. They were charged always to keep in view the design of their under-

¹ Rahway, Elizabethtown, Perth Amboy, Cheesequakes, Piscataway, Rocky Hill, and at "Page's."

² Bishop White's Memoirs.

³ Humphrey's Account, pp. 68, 69. Rules and Regulations of the Society.

taking, “to promote the glory of God and the salvation of men, by propagating the Gospel of our Lord and Saviour Jesus Christ;” together with “the qualifications requisite for those who would effectually promote” this design: a sound knowledge and hearty belief of the Christian religion; an apostolical zeal, tempered with prudence, humility, meekness, and patience; a fervent charity towards the souls of men; and finally, that temperance, fortitude, and constancy, which become good soldiers of Jesus Christ. In order to obtain and preserve these qualifications, they were enjoined “frequently in their retirements to offer up fervent prayers to Almighty God, for his direction and assistance; converse much with the Holy Scriptures; seriously reflect upon their ordination vows, and consider the account which they were to render at the last day.” It was no slight evidence of the far-reaching wisdom of the society, as well as its single eye to the glory of God, that among the instructions given to their missionaries was the following: that they “take special care to give no offence to the civil government, by intermeddling in affairs not relating to their own calling and functions.” Besides these instructions, which had more particular reference to themselves, there were others that pointed out the general mode of their intercourse with the people of their respective cures. They were to be conscientious and faithful in the discharge of every part of their duty, to be instant in public prayers and preaching; to insist chiefly upon “the great fundamental principles of Christianity, and the duties of a sober, righteous, and godly life;” diligently to catechise the children and others; circulate religious tracts and books, and encourage the

establishment of schools, especially by the widows of missionaries, who might be found duly qualified.¹

That able and faithful men were found among the missionaries of such a society, we cannot be surprised; nor that their ministrations should have been abundantly successful. The names and labours of Keith,² and Talbot,³ and Brook, and Vaughan, and Skinner,⁴ and Brown,

¹ General Rules of the Society.

² The Rev. George Keith was originally a Quaker, and came first to the Province with the appointment of Surveyor General to the Proprietaries in 1685. He appears to have been a man somewhat imperious in his natural disposition, and the cause of much disquiet among his religious connections, "by pushing their peculiar doctrines to an extreme," but sincere and earnest. He maintained that no consistent Quaker could act either as lawgiver or magistrate. (Hawkins.) He was a fellow-student in the University at Aberdeen, with Bishop Burnet. He arrived at Boston, as Missionary, in 1702, and after travelling through different parts of the country, returned to England in 1704. Mr. Keith appears to have been a zealous advocate of the distinguishing peculiarities of the church. The writer has seen two sermons of his, formerly belonging to the library of that excellent and devoted man, Mr. Holmes, and now to that of his successor in the Rectorship of St. Mark's, Orange. They were preached in Trinity Church, N. Y. in Nov. 1703. The one is entitled "The notes of the true Church." The other, "The great necessity and use of the Holy Sacraments. Messrs. Keith and Talbot came over in the same vessel, were friends and fellow-labourers. The latter officiated at Burlington

³ Dr. Hawks, in his "Contributions to the Ecclesiastical History of the United States," says of Mr. Talbot, "The Society never had, at least in our view, a more honest, fearless, and laborious Missionary." Mr. Talbot returned to England in 1720, and during his stay there, was, probably with Dr. Welton, consecrated as Bishop by the "non-juring Bishops." "There seems no reason to doubt it," says Mr. Hawkins: and he adds, "It appears that he occasionally assumed the Episcopal dress, and that he administered the ordinance of confirmation." An order was issued by the Privy Council for Welton's return to England, and Mr. Talbot died in 1727. No traces were left, as far as is known of their Episcopal functions, in the way of ordination.

⁴ William Skinner was the first Rector of St. Peter's Church, Perth Amboy. His real name was MacGregor; and he was among those of that clan, proscribed after the rebellion of 1715. He had received a superior education, and was endowed with a strong mind. Having received Holy Orders, he was appointed missionary to Amboy in 1721, and died Rector, in 1757. Mr. S. was twice married—first to the widow of Rev. Mr. Brook, the daughter of Christopher Billop, of Staten Island, and afterwards to Elizabeth, daughter of Stephanus Van Cortland, of New-York. He left seven-

and Chandler, in New-Jersey, will be their memorial to all generations, as having faithfully executed their great and solemn trust.¹

The first services in Newark, according to the rites of the Church of England, were held by the Rev. Mr. Vaughan, the society's missionary at Elizabethtown, about the year 1729. In the report for the year 1731, occurs the following passage: "The Rev. Mr. Vaughan, missionary at Elizabethtown, N. J., writes, that his congregation increases not only at Elizabethtown, but also at Newark, Whippany, and in the mountains, where he sometimes goes and preaches to a numerous congregation, and administers the sacraments among them. In these several places, he hath baptized in the compass of the last two years 556 children, besides 64 adults; and finds a general disposition in the people to be instructed and settled in the Christian faith."²

ral sons and one daughter, who became the wife of James Parker, and was the mother of the present elders of that family. Mr. S. is said to have been an exceedingly kind-hearted, generous and hospitable man—as well as a zealous and efficient missionary. The writer is indebted for most of these particulars, as well as some concerning Mr. Keith, to some historical notices of Perth Amboy in manuscript, by W. A. Whitehead, author of "East Jersey under the Proprietary Governments."

¹ A portion of the sermon, as delivered, is transferred to Appendix B.

² The above is a literal extract from "an abstract" now before me "of the proceedings of the Incorporated Society for the Propagation of the Gospel from the 19th February, 1730-1, to the 18th February, 1731-2," on which day was

held the anniversary meeting, (p. 51.)— "London, printed by S. Downing, in Bartholomew-Close, near West Smithfield, 1732."

For the following particulars the writer is indebted to his friend John S. Condit, M. D.

The family of Sandfords, partly resident in Newark, and partly, but principally, in New Barbadoes, were, with their connections, the Davis family, and some other branches, Episcopalians from the outset. The first member of that family was Major Wm. Sandford, a member of the Governor's Council in the days of Lawrie and Rudyard. He died in 1692, probably in Newark, and nearly 40 years before the organization of the Church.

His son, Major Wm. Sandford the 2d, a man of some figure during the

It is a fair inference from this record thus providentially preserved, that there was something of a congregation in this city as early as 1729, and perhaps at an earlier period. The statement therefore made by the excellent Dr. Macwhorter,¹ formerly and for many years pastor of the first Presbyterian congregation in this city, a man whose memory is yet gratefully cherished among us by all that knew him, as “of a most catholic mind, and a more catholic heart,”² in his *Century Sermon*, preached January 1st, 1801, seems not entirely accurate. According to that, “the Episcopal church” in this place “originated” from the secession of “one or two leading characters” from the Presbyterian church, who “declared themselves dissatisfied with the Presbyterian form of government, and that they believed the Episcopal mode was nearer the gospel rule, in the years 1732, ’33, and ’34.” Dr. Macwhorter says, in a note,³ that

administration of Lord Cornbury, died on the Neck in 1732, and his brother Perigrine some years anterior.

The Kingslands of Barbadoes Neck, always a highly respectable family, have also been Episcopalians from the earliest settlement of the country, at least from a period so remote that no man’s memory runneth to the contrary. Their residences have been sufficiently near Newark to enable them to attend religious service there, and after the church was formed they belonged to the parish.

Out of this family there died, in 1698, Isaac Kingsland, a member of the Governor’s Council during nearly the whole period of the Proprietary Government. Not far from the same time also died Gustavus Kingsland, and in 1710, Col. Edmund Kingsland, a son of Isaac. These men, thus enumerated, all lived

and died (having with the one exception considerable families), prior to Doctor Macwhorter’s date of 1732.

This list of probable Episcopalians might be increased by giving the names of the less noted members of their families, brothers and sisters of the parties mentioned, who also probably had families.

¹ Dr. Macwhorter was called to be the Pastor of that congregation in 1759. He died in 1807, having presided over it nearly half a century. The cornerstone of the present building was laid by him, 1787.

² See Bishop Doane’s *Historical Address*, and his letter respecting the excellent and lamented Professor Dodd, of Princeton.

³ The note is as follows:—

“The member of the church alluded to,

“the member of the church alluded to, was Col. Josiah Ogden, whose grandchildren are still alive, and are among the most respectable inhabitants of the town.” To this we may add, that his blood still flows in living veins.¹ The particular incident which gave occasion for the disturbance was, as he relates, “a trivial charge” brought against Mr. Ogden, “which coming at length before the Presbytery, was repeatedly tried by that body with a solemnity far beyond its importance. They almost always decided in favour of the accused, with slight reflections on the church.” It is very probable that the circumstances to which Dr. Macwhorter alludes, tended considerably towards the establishment and increase of

was Col. Josiah Ogden, whose grandchildren are still alive, and are among the most respectable inhabitants of this town. The fact was, that Col. Ogden's wheat had been cut down, and was likely all to be lost by long continued rains. A certain Sabbath presenting him with very fine weather, he was induced to draw the grain into his barn on that day; supposing that it was a case of necessity, and that he was justified in so doing. The Church thought differently, and tried and censured him. The matter was brought before the Presbytery, and Col. Ogden was acquitted. But the breach was too wide to be healed thus. Col. Ogden and some other persons withdrew, and were the first materials of which the Episcopal Church in this town was formed. After this separation, the Rev. Jonathan Dickinson, of Elizabethtown, was called in by the Presbyterians to preach a sermon against the points advocated by the Episcopal Church. This sermon was preached June 2d, 1736, and called forth an answer from the Rev. John Beach, Epis-

copal minister of Newtown, in Connecticut. Mr. Beach had been the Congregational minister at Newtown; but in 1732, withdrawing from his connection, he received Episcopal ordination, and continued the minister of that part of his congregation which still adhered to him. A long dispute ensued between these two Reverend gentlemen, which is still before the public.”

¹ Col. Josiah Ogden left, as we understand, one son and one daughter. His son, David Ogden, was appointed Judge of the Supreme Court before the Revolution. David had several sons—Josiah, Isaac, Abraham, Samuel, Nicholas and Peter. Samuel Ogden was for many years warden of the church. He died Dec. 1st, 1810—aged nearly 64 years. David B. Ogden, Esq., of New York, to whom the writer is indebted for much information in regard to the parish, is a son of Samuel Ogden.

Col. Josiah Ogden's daughter married first her cousin, David Ogden, and after his death, Isaac Longworth.

the congregation: but that it had existence at a prior period seems manifest, from the Report of the Rev. Mr. Vaughan. In 1733, (18th December,) Mr. Vaughan writes, "that the congregations under his care in the several parts of the country are very large and numerous, in which great numbers of poor people are not able to purchase Common Prayer books." Doubtless the New-ark congregation was included among the number.

In accordance with Mr. Vaughan's request at this time, a supply of prayer books and tracts was sent him for distribution; which he writes, in 1734, "were thankfully received," leaving many unsupplied who were anxious to procure, but "unable to purchase" them.

Since my residence among you, my brethren, I buried an old and honoured member of this congregation, who was born a few years before Mr. Vaughan's death,¹ and may possibly have seen him. She had been a communicant in the congregation for 72 years, and was upwards of 90 years old—the connecting link between the past and present—the living and the dead.²

It is gratifying to find the following testimonial in regard to our first missionary, sent to the society by his congregation in Elizabethtown, in 1717. "We esteem ourselves happy under his (Mr. V.'s) pastoral care, and have a thorough persuasion of mind, that the church of Christ is now planted among us in its purity. Mr. Vaughan hath, to the great comfort and edification of our families in these dark and distant regions of the world, prosecuted the duties of his holy calling with the utmost application and diligence; adorned his character with an

¹ Mr. V.'s death is reported in 1747. Caleb Sayres, for many years a warden

² Miss Rebecca Johnson, who died in 1834. She was a sister of the wife of
of the church, and a man highly esteemed
in the community.

exemplary life and conversation ; and so behaved himself with all due prudence and fidelity ; showing uncorruptness, gravity, sincerity, and sound speech, that they who are of the contrary part, have no evil thing to say of him.”¹

The Rev. John Beach, the missionary at Newtown, Conn., writes, Sept. 8th, 1736, that he had “lately, upon a repeated invitation of the people in Newark, N. J., visited them, where he performed divine service two Sundays,² and had about three or four hundred hearers, that were very desirous of having a minister settled among them, and were then about sending a memorial to the society.” From this time, 1736, up to 1743, no particular mention is made of the state or progress of the Newark congregation in the reports of the society.

¹ Humphrey's Account, p. 194.

² To these services Dr. Macwhorter doubtless refers in the note to his sermon already quoted. The Rev. A. Beach Carter vouches for the correctness of the following statement, taken from the Banner of the Cross:—“It is a remarkable fact, that when Dr. John Beach returned from England in 1732, with Episcopal orders, his former congregation, either from an unwillingness to lose his services, or from conviction, conformed also to the Church of England ; and thus their former pastor became their devoted missionary by appointment of the ‘Society.’ Tradition has preserved an anecdote of this brave old man's coolness and composure, in hot and troublous times. The circumstances occurred at his Newtown parish, for he never had but the one. Having been requested to discontinue the prayer for the king's majesty, he at once refused, and plead for excuse the

binding nature of his oath of allegiance, and the obligations he had entered into with the ‘Society.’ This, however, did not avail, and the request was again made and again met with a like refusal. Finding that requests were unheeded, they advanced to threats ; but the old man was not to be deterred by these either, from doing what he conceived to be his duty ; so that they proceeded to enforce their threats. Dr. Beach was aware of their design, but nothing daunted, boldly entered the desk on the appointed day, without the least agitation. Nothing unusual occurred until the commencement of the proscribed prayer, when the church door was thrown open, and a detachment of armed soldiers entered ; the words—‘Our most gracious Sovereign, Lord King George,’ had scarcely passed his lips, when each soldier discharged his musket, directly aimed at the venerable tory. A deep, death-like silence of two

Doubtless here, as elsewhere, amid many discouragements the heart of the missionary was cheered with occasional tokens of God's blessing. Very recently, however, an original letter, dated December 26th, 1744, preserved among the papers of the Rutherford family,¹ has been put in my hands, which in some measure fills up the gap. From this it appears that the society's missionary at Staten Island, the Rev. Jonathan Arnold,² the writer of the letter, supplied the congregation with occasional services about this time, being directed "to officiate every fourth Sunday at Newark." This inconvenient arrangement, however, was probably of short duration, and Mr. Vaughan³ doubtless officiated here from time to time, until the appointment of a regular missionary exclusively for Newark.

Mr. Arnold makes sad complaint of the indifference of his congregations both at Staten Island and Newark, in regard to an adequate provision for the wants of his family. "They have been so far from rewarding my expensive journeyings, arduous labour, and weary steps through cold and heat, thick and thin,"—"that they have left

or three minutes followed, and, when the smoke was cleared away, there stood the Doctor! unscathed and unharmed. In a voice clear, distinct, and firm, he merely said, 'My brethren, put your trust in the Lord, and fear not what man can do unto you.' His escape was, indeed, miraculous, for his surplice was cut in many places, and the balls entered the wood-work of the pulpit on both sides of him! It may be hardly necessary to add that he concluded the service without fresh molestation, and prayed for King George with a more hearty good will than ever."

¹ The writer cannot but express here his deep sense of the many acts of kindness received from this estimable family. Mr. Rutherford, now deceased, was for many years a warden of the parish.

² Mr. Arnold had been, prior to this, travelling missionary in New England.

³ Mr. Vaughan died in 1747. "He and the minister of the Presbyterian congregation, then the only clergyman in this town, (E. T.) both lay corpses on the same day."—Historical Sketch of St. John's, Elizabethtown, by John C. Rudd, D. D., Rector. Nov. 21, 1824.

me to maintain myself and large family, labouring with my hands." The stipend of £30 from the society, was certainly an inadequate support, and yet he had "not received one penny from Staten Island or Newark, during the year," "they being willing," he says, "to purchase heaven without money and without price!"

In the Report for the year 1743-44, mention is made of the erection of a church by the inhabitants of Newark, a fact which indicates the prosperity of the mission. The building was of "hewn stone, 63 feet long, 45 broad, and 27 high; with a steeple 95 feet high and 20 feet square." It stood upon the same ground where we are now assembled. In it our fathers worshipped for more than 60 years.

The location was selected, and the ground given by a mutual arrangement between the congregation and the town. According to a brief old record,¹ committees were appointed on behalf of each party, who met at the time, and "staked out the plot." It appears to have contained half an acre, as the title to such quantity is confirmed shortly after in the charter.

About this time application was made by "the inhabitants of the town of Newark," for the appointment of a Mr. Checkly, "son of the Rev. Mr. Checkly, the society's missionary at Providence, New-England." Mr. C. therefore having received holy orders, was accordingly appointed missionary to Newark. But the designs of the society, and the hopes of the congregation in regard to this estimable young man, were frustrated by his early death. In the short period of his sojourn in England,

¹ The only one relating to the period before the Revolution, which was pre- served when the present Rector took charge of the Parish.

whither he went to obtain orders, he took the small-pox and died.

Some idea of the great disadvantages under which the church laboured during our colonial existence, may be formed from the fact, that beside the great expense of the voyage, (£100,) an expense which candidates for holy orders could ill afford to bear, nearly one-fifth of all that went to England for ordination died, either from small-pox or the dangers of the deep.¹

The following year, (1744-45,) the Rev. Isaac Brown, of "Broke-Haven," was, at the request of the congregation, and his own desire, appointed their missionary; they giving a pledge to exert themselves to the utmost of their ability to give him suitable encouragement, and purchase a house and glebe for his use."² The salary paid to Mr. Brown by the society, was £50.

In a letter of November 1st, 1750, Mr. Brown writes, that "it was then a time of great rejoicing in his parish, on account of their having finished a fine new church, and obtained a good glebe and parsonage for their missionary, chiefly through the bounty of COLONEL PETER SCHUYLER, a name very deservedly in high esteem

¹ Dr. Chandler strongly puts the case, in his appeal to the public in behalf of the Church of England, p. 39. "If any other denomination of Christians in His Majesty's American dominions was not allowed to have a clergyman, without paying a fine of one hundred pounds sterling, on his admission, and exposing him at the same time to some dangerous process, which had proved fatal to a fifth part of his predecessors, would they not esteem it an intolerable grievance and a cruel persecution?" The design of procuring the Episcopacy before the war

had been violently opposed. The number who had gone to England for ordination from the northern colonies, up to 1767, was 52. Of these 42 only returned safely.

² Mr. Brown graduated at Yale College in 1729, and went, after being ordained, to Brook Haven, Long Island, in 1733. He was accounted "a man of talents and education." He removed to New Jersey in 1747. See Histories of Long Island by N. S. Prime, p. 225, and by B. F. Thompson.

among them.”¹ A portion of this glebe is still in possession of the Vestry. Colonel Schuyler was a man of a large heart and strong hand; not only blessing the church with his benefactions, but also rendering essential service to the State, as leader of her forces in the French and Canadian war. In that war he commanded the New-Jersey contingent of the provincial troops, and was present at the capture of Montreal by Lord Jeffrey Amherst.²

In 1752, Mr. Brown speaks of “a good congregation at Second River, which he constantly attended,” and of having been “invited lately into the wilderness by a poor ignorant people, to a place where a minister of the gospel had never yet been.”

The mission at Second River, he describes, January 1756, in the following terms: “About three miles distant, to the northward of Newark, there is a compact village, containing about 300 inhabitants, chiefly Dutch, who speak English but tolerably well, there being no

¹ The Rev. Mr. Vaughan, 29th May, 1739, writes that *his* church had received a benefaction of nine acres of good land, with a fine orchard thereon, for a glebe for the minister there forever, “by the piety and favour of a very worthy widow, *Mrs. Anne Arskins*, of Elizabethtown.” Dr. Rudd, in his interesting Historical Sketch, mentions the benefaction, but not the name of the donor. The endowment of churches with landed property is certainly one of the most judicious and effective measures of Christian benevolence. [See an interesting and instructive article by Dr. McVicar, in *New York Review*, April, 1841. “The Church in England and America Compared.”]

In 1749, when the churches at Eliza-

bethtown and New Brunswick were “joined into one mission,” under the care of the Rev. Mr. Wood, some efforts were made to secure a house and glebe for the missionary in this latter place. “The people of N. B. having erected a church, raised £300 towards the purchase of a house and glebe, and obliged themselves to pay £40 per annum towards the support of a missionary.” This church was built in 1743. See Appendix C for a brief account of the New Brunswick parish.

² An interesting memoir of Col. Schuyler, by Charles King, Esq., of Elizabethtown, is in the archives of the New Jersey Historical Society—and see Appendix D.

schoolmaster among them,¹ till he (Mr. B.) had persuaded them, about nine months before, to agree with Mr. Samuel Brown, educated at Yale College, to keep a school among them, and to read prayers and sermons when his duty at Newark detained him there." The society contributed £10 per annum, towards Mr. S. Brown's support. This situation at Second River, which you recognize from the description as *Belleville*, was shortly afterwards filled by a Mr. Avery, also a graduate of Yale, at Mr. Brown's recommendation. We are happy to believe that our Dutch neighbours have made great advances since that time.

In April, 1763, Mr. Brown reported 62 communicants, and in 1764, (Oct. 6th,) he mentions, that he had visited Morristown, about twenty miles from Newark, and preached to a considerable congregation of professors of the Church of England. On his journey thither, he baptized eighteen infants and four adults. About this time Mr. Brown suffered much from ill-health, and received material assistance in his labours from the kindness of Dr. Chandler.

During the period that intervened between 1764 and '74, nothing worthy of especial note occurred in the history of the parish, or of the church in the whole province. Mr. Brown continued faithfully at his post, and laboured diligently in the service of his Master, for the salvation of souls. He had now, (1774,) been a missionary for forty years; and "notwithstanding his age and infirmities,"—I use his own language,—"he had with little intermission performed his duty at Newark and Second River."

At this time, (1774,) the congregation at Second

¹ Mr. B. probably refers to an *English* schoolmaster.

River determined to convert a building already erected, into a place of public worship, which would contain two or three hundred people. "This when finished," says the faithful old missionary, "will be a good exchange for the old open store-house which the congregation have been obliged to make use of for 20 years past, and from which," he adds, he had "suffered much in his health."

It is interesting to read the report given at this time of the general state of the missions of the society. "The state of the church," writes the excellent Dr. Chandler from Elizabethtown, (1775,) "is of late become a very respectable one, through the charitable interposition of the society. The missionaries are all unblamable in their conduct, and some of them eminently useful. Instead of the small buildings out of repair, in which the congregations used to assemble twenty years ago, they have now several, that make a handsome appearance both for size and decent ornament, particularly at Burlington, Shrewsbury, New-Brunswick, and Newark, and all the rest are in good repair; while the congregations in general appear to be as much improved as the churches they assemble in."

Fostered by the generous care of the church at home, missionary stations were multiplied, and "believers were the more added to the Lord." The whole region felt the salutary influence of the missionaries' labours. Elizabethtown, and Newark, and Belleville, and Morristown, and New-Brunswick, and Amboy, and Woodbridge, with "the mountains,"—all had the Gospel preached to them by faithful men, and were enabled to worship God "in the beauty of holiness," according to the rites of their fathers' church, and their fathers' fathers. "Then had the churches rest, and were edified; and walking in the

fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.”¹

But a storm was gathering, and a change soon took place in this peaceful scene. Even that excellent and devoted man, “that noble champion of the truth, the apostolic Chandler,”² who had just given so cheering an account of the missions, “found it prudent to withdraw from the surrounding troubles, and seek refuge in England.”³

The colonies roused by civil grievances in 1775,⁴ rose in arms against the parent government, and then followed the long and wasting war of the Revolution. Dependent as our church then was upon the church of England for her ministry—for no bishop had as yet been consecrated for the colonies, the missionaries being under the nominal jurisdiction of the bishop of London—this state of things was calculated most deeply and seriously to affect her interests. In many places her clergy, naturally viewed with a distrustful eye in consequence of their connection with the church of England, were obliged to leave their stations, suffering at times the utmost indignity and cruelty.

One of the missionaries⁵ writes, Nov. 25th, 1776,

¹ Acts ix. 31.

² Bishop Doane's Sermon—“The bush that burned with fire”—at the consecration of St. John's, Elizabethtown.

³ Dr. Chandler was afterwards selected by common consent to fill the Episcopal See, into which the remaining English Colonies had been formed after the Revolution. “But that admirable man,” says Mr. Hawkins, (Early Colonial Missions,) “was already suffering from a fatal malady, which compelled

him to decline an elevation which he so well merited. He, however, took the opportunity of recommending for the office of chief Pastor, one who had done and suffered much for the church; and Dr. Charles Inglis, who had been obliged to fly to England for his life in 1783, was consecrated Bishop of Nova Scotia, Aug. 12, 1787.”

⁴ The battle of Lexington was fought April 19th, 1775.

⁵ Thomas Barton—see Hawkins, pp. 139-40.

“I have been obliged to shut up my churches, to avoid the fury of the populace, who would not suffer the liturgy to be used, unless the collects and prayers for the king and royal family were omitted, which neither my conscience nor the declaration I made and subscribed when I was ordained, would allow me to comply with : and although I used every prudent step to give no offence, even to those who usurped authority and rule,” [allowance will of course be made for such expressions,] “and exercised the severest tyranny over us, yet my life and property have been threatened, upon mere suspicion of being unfriendly to what is called *the American cause*.” While all the clergy who were unwilling to espouse the side of the colonies, “were marked out for infamy and insult, the *missionaries in particular* suffered greatly.” “Some of them,” he adds, “have been dragged from their horses, assaulted with stones and dirt, ducked in water, obliged to flee for their lives ; driven from their habitations and families, and laid under arrests and imprisonments.” These, my brethren, are the bitter though legitimate fruits of *civil war*. All suffered by their mutual hostility. Brother was arrayed against brother, and the father against his son. God grant that such scenes may never be enacted again.

I refer to these facts, only to show the peculiar difficulties with which our church had to struggle from its connection with the Church of England. In consequence of this, many congregations were scattered to the winds ; and it was not until years after the war, that regular organization and discipline were restored.

Bound, as were the clergy, by a declaration solemn as an oath, that they would use, in all their public services, “the prayer book of the Church of England,” in

which were prayers appointed for the king and royal family, "many able and worthy ministers," says Bishop White, in his *Memoirs of the Church*,¹ "from conscientious scruples ceased to officiate," when such prayers could no longer be used. "Owing to these circumstances," he adds, "the doors of the far greater number of the Episcopal churches were closed for several years." Whatever we may think of the conduct of these clergy in other respects, we cannot but honour their purity of motive and honesty of principle, thus maintained and manifested by the sacrifice of all that men hold dear.

Yet there were others, and among them the illustrious individual to whom I have just referred, who saw the necessity of the case, and threw the whole weight of their influence upon the side of the colonies. Prominent among these were the clergy of Philadelphia. Let not the Protestant Episcopalian forget that Bishop White, "the father of his church," was one of the first chaplains of Congress,² and invoked, as such, the divine blessing upon their earliest deliberations:³ nor let him forget that Washington himself, "the father of his country," that great and good man, worshipped at her altars,⁴ attend-

¹ White's *Memoirs*, p. 20.

² Mr. Duché, also an Episcopal clergyman, was the *first* chaplain of Congress. This was, however, in Sept., 1774, before the Declaration of Independence. He was appointed on the nomination of Samuel Adams. John Adams wrote on the occasion, in a letter to his wife, "Mr. Duché is one of the most ingenious men, and best characters, and greatest orators in the Episcopal order on this continent, yet a zealous friend of liberty and his country." The remarkable fitness of the service of the

day was noted by all. It contained the 35th Psalm. See letter of John Adams, 18th Sept., 1774. Also *N. Y. Review*, Jan., 1842.

³ Bishop White was appointed Chaplain in Sept., 1777, at the gloomiest period of the war, just before intelligence was received of the surrender of Gen. Burgoyne. He did not hesitate a moment to accept.

Bishop Provoost, also, was a warm friend of the Colonies.

⁴ Washington was a communicant of the church.

ing regularly upon her solemn services. No ;—let him not forget that while her clergy were thus hampered and distracted from the very nature of their position, her laity in the middle and southern States lent a most efficient aid in their country's hour of need. Among the stout hearts and true, that stood up manfully for their country's rights, who more prominent than Alexander Hamilton, and John Jay, and Richard Henry Lee,¹ and Benjamin Franklin,² and Patrick Henry,³ and Anthony Wayne,

¹ Richard Henry Lee, while President of Congress, wrote a letter, dated New York, Oct. 24th, 1785, to John Adams, Minister then to Great Britain, earnestly requesting his agency in securing the Episcopate. White's Memoirs, p. 325.

² The following remarkable language, Dr. F. uses in a letter to his daughter Sarah. Under what other circumstances, would he be more likely to express the genuine feelings of his heart, than to his own daughter, from whom he was about to be separated by distance and the perils of the deep? He writes from Reedy Island, in the Delaware, Nov. 8th, 1764, on his way to England:

“Go constantly to church, whoever preaches. The act of devotion in the common prayer book is your principal business there; and if properly attended to, will do more towards amending the heart, than sermons generally can do. For they were composed by men of much greater piety and wisdom, than our common composers of sermons can pretend to be; and therefore I wish you would never miss the prayer days. Yet I do not mean that you should despise sermons, even if the preachers you dislike; for the discourse is often much better than the man, as sweet and clear waters come through very dirty earth. I am the more particular on this head, as you seemed to express, a little before

I came away, some inclination to leave our church, which I would not have you do.”

That Dr. Franklin was not only a true Philosopher, but something of a Churchman too, no one can question after reading the above. It is not pretended that he was what is called “a religious man;” or that he could not, at times, speak in a vein of pleasantry, which seemed inconsistent with any decided religious attachments. (Letter July 18th, 1784, from Passy to Messrs. Weems and Gant) But that he had deeper religious feelings and more decided religious preferences, than the world knew of, may not be doubted. His well known motion in Congress, 26th May, 1781, to arrest a stormy debate, for the purpose of prayer, shows his sentiments in regard to the power of religion over others. His expression on his dying bed, to Dr. Shippen, of Philadelphia, “It is safer to believe,” indicates its power over himself.—N. Y. Review, Life and Writings of John Jay, Oct. 1841. Dr. McVickar.

³ The seizure and sale of churches and glebes by the Legislature of Virginia, must remain a sad blot upon the history of that State. Patrick Henry resisted this act for many years, and it was not until after his decease that it was obtained. “He had to resist,” says

and Generals Moultrie, Sumpter, and Morgan? Who, after Washington, contributed more to secure the independence of these colonies? And yet these men were by profession or preference connected with the Church of England. All the patriots from South Carolina and Virginia,¹ what were they but Episcopalians? Nay, *all* from the south, with but few exceptions,² and with them a multitude in the north.³

Bishop White, (Memoirs, p. 86, to which the reader is referred,) "through many years, the united efforts of men hostile to revealed religion, and men who cherished rancorous hatred to the Church of England in particular."

¹ Virginia was favoured at an early period with the ministrations of the Church of England. Rev. Robert Hunt landed in Virginia, with a party of settlers, in 1607. He was "an English clergyman, whose Christian meekness, cheerfulness and perseverance, under the severest trials, were a signal blessing to the colony."—Hawkins, p. 3. It is an interesting fact in connection with the republicanism of our Church, that Virginia, an Episcopal colony, should have commenced her career with "universal suffrage and equality." See Burke's Virginia, J. p. 302. Coit's Puritanism, pp. 77, 463.

² "I am well satisfied that a large proportion of the prominent men of the Revolution were Churchmen. Of the Southern men who figured at that period, probably not one was otherwise than an Episcopalian, except Charles Carroll. Those from South Carolina and Virginia were so to a man. Such as Rutledge, Laurens, Moultrie, Gadsden, Sumpter, the Pinckneys, Madison, Monroe, Marshall, Richard Henry Lee, Gen. Harry Lee, Washington, Wythe, General Morgan, Pendleton, President

Nelson, the Pages, the Harrisons, the Randolphs, Peyton, and all the rest. * * * * At that period there were scarcely any dissenters at the South, from Maryland down. At the time of the Revolution, the congregation of Dr. Davies, a Presbyterian minister in Hanover, Virginia, was, I believe the only considerable one of that denomination in the State."—Letter from Rev. Dr. Ducachet, of Philadelphia.

The writer of the above letter, than whom no man is more familiar with his country's history, speaks in some cases from personal knowledge—of Rutledge, for instance, Monroe and Marshall, the Pinckneys also, and of Moultrie and Gadsden; the last two he has seen, in his early youth, standing at the doors of the church, in their military costume, with boxes in their hands, as the custom was, for collections. Marshall was one of Bishop Moore's parishioners. His devout and humble demeanour attracted universal admiration. He contributed liberally towards the establishment of the Virginia Seminary. Judge Story, in his Eulogy on Chief Justice Marshall, says, "Among Christian sects, he personally attached himself to the Episcopal Church. It was the religion of his early education, and became afterwards that of his choice."

³ There were, Chancellor Robert R. Livingston, Gouverneur Morris, Lewis

Such a fact as this but ill comports with the assertion sometimes recklessly made, that our church is anti-republican. She hath borne, my brethren, her full share both in the anxious deliberations of the council-board, and the hard toil of the battle-field.⁴ At this very moment, a large number of our highest officers, both upon land and sea,¹ who hold their lives at their country's bidding, adhere to her faith, and discipline, and worship, as the religion of their choice. The Episcopal church anti-republican! that contributed as much if not more than all others—the above names being the witness—to the independence of these United States!² The Episcopal church anti-republican! so ready with her best life-blood to uphold the honour and the interests of our common country! The Episcopal church anti-republican! that daily seeks God's richest blessing upon the highest officer of the Republic, with "all that are in authority," and her chosen legislature "in Congress assembled!"³ This

Morris, William Duer, James Duane, Francis Lewis, Robert Troup, in New York, Gen. Lord Stirling of New Jersey, with Robert Morris, of Philadelphia, whose services, vital as they were to the cause of the colonies, will never be forgotten, and besides, a host of others in both cities.

In regard to Robert Morris, an intelligent lady, who enjoyed with him an intimate personal acquaintance, states that he married Bishop White's sister, and attended Christ Church, Philadelphia. It is well known that, by his great wealth, he sustained the cause of the colonies in the hour of their greatest peril. This lady often heard him speak of his having been "a blue-coat boy," in his early youth. The members of a charity school in Westminster, were so called.

¹ A letter from an officer of the Navy, now before the writer, contains the following passage: "I have been in the Navy upwards of twenty-eight years, and have formed the opinion that the majority of the officers are Episcopalians, or prefer that mode of worship."

² It will be observed that reference is made not to numbers, but to names, and the exalted character and eminent services of individuals.

³ See Book of Common Prayer. The conservative and anti-revolutionary tendency and influence of the Episcopal church, as a general rule, is manifest, as from other things—so especially from this—her constant daily prayer to God for "the powers that be."

⁴ Bishop White states the remarkable fact that the General Convention of 1785, comprising a fair delegation from seven

church anti-republican, whose whole form of government is most strikingly analogous to that of the State? Where else are the checks and balances of ecclesiastical legislation so wisely ordered, and so well arranged? Where else is the religious denomination among us, where the laity *as such*, have a negative upon the acts of the clergy, so that no legislative enactment can have place without their concurrence?¹ Surely, my brethren,

States, "consisted, *as to the lay part*, principally of gentlemen who *had been active in the late Revolution*,"—while the application for the Episcopacy then made, was to "the very power we had been at war with."—Mem. p. 99.

Ought not the original document to be published, with the names of all the members of that convention signed thereto, which the Bishop writes he had in his possession? It is possible also that a majority of the signers of the Declaration of Independence were Episcopalians. An intelligent correspondent writes, that 18 were certainly, and was inclined to believe that 15 more were so. The whole number was 51.

¹ The author is not aware that *so* republican a feature is found in any of the denominations around us. The Episcopal Methodist denomination admits no representation at all of the laity,—(Deaner's Catalogue, p. 4.)—while among others, he believes a majority of the clergy may carry any favorite measure. The Bishops too are *elective* officers. They hold indeed their office for life, or rather for "good behaviour." But that such a tenure is consistent with republican institutions, is manifest from the fact, that the Judges of the Supreme Court, as well as others, hold their offices by the same tenure. At any rate, if

it be not republican, it is apostolic.

"In the American Episcopal Church, the body which exercises her legislative power, is constituted analogous to the paramount civil body of the United States—the Congress. This consists of two houses, of senators and representatives of the several States, the concurrence of both being necessary to laws. And the supreme authority of the American Episcopal Church is vested in like manner, in a General Convention of two houses, with co-ordinate powers—the House of Bishops of the several dioceses—and the House of Clerical and Lay Deputies from each diocese, chosen by the clergy and representatives of the congregations in diocesan conventions; the consent of both houses being necessary to the acts of the Convention; and the clergy and laity having a negative upon each other. The *government* of the Episcopal Church in America is, perhaps, even *more republican* than that of the Presbyterian denomination. The legislative bodies of the latter are not divided as that of the General Convention of the Episcopal Church is, into two houses, similar to the civil legislatures, nor in their ecclesiastical assemblies, have the laity, voting as a distinct body, a complete negative upon the acts of the clergy, as they have in all the legisla-

nought but ignorance or misapprehension could bring the charge.

Did time permit, it would be easy to show how fallacious was all reasoning *a priori*, on such a subject. Where might we expect to find republicanism in forms more pure and perfect, than among the men who professed to have fled from civil and religious oppression, and to have given up every worldly tie for conscience' sake? And yet among whom of all the multitudinous denominations that cover our wide-spread land, were found more striking instances of intolerance and persecution¹ than among the Puritans of New-England, excellent and noble men as they were. At the same time it is a recorded fact, that a large number of their descendants, Congregationalists by profession, espoused the cause of the mother country in the war of the Revolution, and expatriated themselves.²

tive bodies of the Protestant Episcopal Church."

"There is also a close analogy between the civil government and the government of the Episcopal Church, in the *single and responsible Executives*; the president and governors in the one; and in the other the Bishops of the several dioceses, originally elective officers, and amenable by impeachment of the Diocesan Conventions to the General Council of Bishops."—Bishop Hobart, "United States of America compared with England," p. 29.

Bishop White expresses the same conviction.—Memoirs, p. 74.

¹ See Puritanism, by Thomas W. Coit, D. D. It is well known that a distinguishing feature of the Newark settlement,—as well as of the Puritan settlements of New England—was that

no man might be elected to any civil or military office, nor have any vote at such election, unless he was a member of a Congregational church. See East Jersey, under the Proprietaries, p. 44.

² The time has arrived when allowances can be or should be made, for preferences and prejudices, the growth of education and associations. The object of the author was not to draw comparisons, but to show that the opprobrium, if any yet attaches to those who quietly retired from America and were in consequence designated as royalists and refugees, should not rest exclusively upon Episcopalians, and also that there was no natural or necessary connection between any set of religious tenets, and the principles of republican liberty. A reference to the acts of pro-

It was an object of anxious solicitude with the church at the close of the war, to secure the succession of the Episcopacy, and thus perpetuate that ministry which

scription or confiscation of the various states will show the fact conclusively. Over three hundred individuals, many of them heads of families, were banished by one act of the State of Massachusetts,—more than sixty of them being Graduates of Harvard University,—among whom were undoubtedly many, never conceived to have favoured Episcopacy. In New Jersey, among those whose property was declared forfeited,—in the county of Essex alone, there were more than one hundred,—the names of many can be found who had no connection with the Episcopal church.

The reader interested in the subject is referred to Eliot's Biography, Lincoln's History of Worcester, and other local annals, and particularly to "Judge Curwen's Journal and Letters." Judge C.,—himself a descendant of an early emigrant to New England and the son of a dissenting clergyman,—was not connected in any way with the Church of England; and his Journal abounds in references to his countrymen with whom he associated in England as a refugee. A large number of these, says Mr. Ward, "were Congregationalists."—He mentions the names of seventeen of the more prominent.

In July, 1775, Curwen, then in London, says, "there is an army of New Englanders here;" and in June, 1776, he mentions "six vessels" arriving at one time "laden with refugees," via Halifax.

So Samuel Quincy, writing Jan. 1st, 1777, says, "I see many faces I have been used to; America seems to be

transplanted to London." This family (the Quineys) was one of the most ancient and distinguished in Massachusetts. Eliot's Biog. Diet.

But perhaps the most direct testimony may be found in the History of the Early Missions of the Church of England, by Rev. Ernest Hawkins, to which reference has been already made, wherein are copious extracts of letters written by men who lived at the time and upon the spot. Mr. Breynton, writing from Halifax, in a letter dated January 2d, 1776, says expressly in regard to "the wealthier among the loyalist families of New England, who sought refuge in Halifax," that "many of them were dissenters." Hawkins, p. 371. While in a letter the year after, he reports the landing of another body of refugees, "about seventeen hundred loyalists from Boston."

"It appears," adds Mr. Hawkins, "that by the end of 1783, not fewer than *thirty thousand* from New York, and other parts of the States, had arrived in Nova Scotia." "Many of them," he adds "were members of the Church of England;" of course, then, many of them were not.

The following extract from a letter of G. A. Ward, Esq., the intelligent editor of "Curwen's Journal and Letters," will be read with interest, as the opinion of a man, than whom probably no one has given the subject more attention:

"It is an unquestionable fact, that very many Congregationalists, descendants of the Puritans, expatriated themselves at

she believed was established by the apostles,¹ and designed to be permanent and universal. And what she sought for herself, she freely accorded to others. "When in the course of Divine Providence," such is her moderate and well considered language, "these American States became independent with respect to civil government, their ecclesiastical independence was necessarily included; and the different religious denominations of Christians in these States were left at full and equal liberty to model and organize their respective churches and forms of worship and discipline, in such manner as they might judge most convenient for their future prosperity, consistently with the constitution and laws of their country."²

This object was ultimately obtained by the consecration of Bishops White and Provoost, the one of Pennsylvania, the other of New-York, at the chapel of the Archbishopal Palace at Lambeth, on the 4th of February, 1787. The Archbishop of York, the Bishop of Bath and Wells, and the Bishop of Peterborough, joined with the Archbishop of Canterbury in the imposition of hands.³ Bishop Seabury had been consecrated two or three years before, by the "non-juring bishops of Scotland."⁴ Dr. James Madison was shortly after consecrat-

the commencement of the Revolution : some espoused the cause of our mother country, and entered into her service ; others were refugees from a dislike to rebellion, and in the firm belief that their course exhibited a love of law and order, and would eventuate for the best interest of their native land. A large number of Curwen's friends were Congregationalists ; and I have no doubt that of the Massachusetts loyalists, ten were of this persuasion to one of the Episcopal Church."

¹ "It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time, there have been three orders of Ministers in Christ's church : Bishops, Priests, and Deacons." Book of Common Prayer, Preface to form for ordaining Deacons.

² Preface to the Book of Common Prayer.

³ Bishop White's Memoirs, p. 136.

⁴ Bishops Kilgour, Petrie and Skinner, Nov. 14, 1784. The non-juring Bishops,

ed in England as Bishop of Virginia. The succession of the Episcopacy thus introduced, was secured by the consecration of others for the various States. We have now twenty-nine¹ of that order in our American church.²

It is an interesting fact, and somewhat important too, as showing the sentiments of one of our most distinguished statesmen, in regard to the anti-republican tendency of Episcopacy, that the successful result of the application was owing in a great measure to the agency of JOHN ADAMS, our minister at the time at the court of St. James. A Congregationalist himself, from the very heart of Puritanism, yet can he write in words like these:³ "There is no part of my life on which I look back, and reflect with more satisfaction, than the part I took, bold and hazardous as it was to me and mine, in the introduction of Episcopacy into America."

The succession of the ministry we hold to be essential to the integrity of the church. If there be no succession, then any man may be a minister, and any set of men may make him so. If there be no succession, there can be no ministry.

In this agree with us some of the most eminent divines of other denominations. That eminent man, Rev. Dr. Mason, who stood at the head of the Associate Reformed Church in this country, contended earnestly for "a

although severed from the State in the Revolution of 1688, yet carefully preserved the succession.

¹ Including two missionary Bishops.

² "Known unto God are all his ways, and he seeth not as man seeth. The American Revolution was a link in the chain of his providences, by which his mighty plan is bound together. Certainly we have reason to rejoice that we are cut loose from the benumbing influ-

ence of State protection." The writer heartily coincides with these sentiments, expressed by the Rev. Dr. S. Farnar Jarvis, of Conn. He cannot but regard it, further, as a providential circumstance, situated as the church then was, that the Episcopate was not obtained till after the war. Bishop White manifestly held this opinion. Mem., pp. 70,71,72,73.

³ Dr. Wilson's Memoir of Bishop White, letter 29th Oct., 1814.

perpetual and regularly successive ministry.”¹ “It has been, and still is,” he says, “a received belief among almost all who profess Christianity, that the Redeemer has instituted a regular ministry, to be perpetuated in an order of men, specially set apart and commissioned by his authority—and that no man may lawfully enter upon its functions *without an official warrant from them who are themselves already in office.*” What is this but ordination by those already ordained? What is this but “apostolic succession?”

Hear also what saith Dr. McLeod, a clergyman of the Presbyterian church. “The gift of office which Timothy and Titus received from Paul, with the laying on of the hands of the Presbytery, they imparted to the Presbyteries whom they ordained. These, in a similar way, transmitted it to other “faithful men,” and these again to their successors. The chain of succession may indeed be buried and hid in many of its links, but none can demonstrate that it ever has been broken or destroyed. He who has preserved the church,^{***} has preserved the ministry.”² We wish no clearer nor stronger terms in which to express our doctrine of the apostolic succession.

Nor is such succession vitiated, either by doctrinal error or even comparative apostasy. Witness the church of God in “days of old.” The people of Israel—did they cease to be God’s church because of their frequent gross idolatry? or the priesthood,—was it discontinued in

¹ Treatise on the Church of God.

² See Dr. Wainwright’s Essays on the Scripture argument for Episcopacy. The principle of succession, too, is involved in the sentiments of our good friends, the Baptists, just as much as in

the creed of the strongest Churchman. For with them Baptism is not immersion simply, but immersion by one who has been himself immersed. What is this but succession?

Aaron's line, because of the personal viciousness and errors of many of his descendants? Even Caiaphas "prophe-sied,"¹ showing that the official act may be valid, while the personal character is most infamous. So we hold, that amid all the corruptions of His church, and the frequent moral depravity of her ministry, "the apostolic succession" holds good—the channel of blessing and the preservative of order for all time.

The mode of that succession is another matter, into which we cannot now enter.²

The first general Convention that met with a bishop at its head, assembled 28th July, 1789. Measures were immediately taken for the proper organization and government of the church, and from that time to this, she has grown and strengthened, until a large proportion of the most intelligent and influential citizens of these United States are enrolled among her members.

We return to the history of our own parish. Mr. Brown was, "by the goodness of God, enabled to go through his duty in both parts of his parish," in these troublous times, "with some degree of cheerfulness." In a letter, however, of January 7th, 1777, he wrote that his church had "been used by the rebels as a hospital for their sick, the greater part of the summer preceding;" that "they broke up and destroyed the seats,³ and erected a large stack of chimneys in the middle of it;"

¹ John xi. 51.

² See Appendix E for a brief argument of Chillingworth, the great champion of Protestantism, on this subject. Locke recommends the constant study of his works, as one of the best modes of attaining "both perspicuity and the way of right reasoning." Archbishop

Tillotson calls him, "incomparable, the glory of his age and nation."

³ This fact is also referred to in the records of the Vestry, wherein is preserved a correspondence between a committee thereof and the commanding officer, Col. Schrene, of the continental troops.

and that he had been obliged to fly with precipitation to New-York, with his infirm wife, leaving behind all his furniture and effects.

It is somewhat remarkable that, while the former rector of the parish was thus driven away from the scene of his labours by hostile troops, among those very troops—"the rebels," of whom he thus complains,—was the maternal grandfather of your present rector.¹ I remember to have often heard him speak of the church at Newark—he died but a few years since—and tell how he slept one night within its walls, and how distinctly impressed upon his memory were some little incidents which happened at the time. How wonderful is the providence of God! Through what "chances" and what "changes" do we not continually pass!

The last account the society received of Mr. Brown, was in 1784. He had reached Annapolis, in Nova Scotia, after a month's tempestuous voyage, accompanied by his aged partner, then under the influence of "a delirium," as he writes, occasioned by the trials and troubles through which they had passed, "from which there was little hopes of her recovery." The greater part of the little property that his friends had saved in Newark, was lost upon the passage.

¹ Amos Slaymaker, of Salisbury, Lancaster county, Pennsylvania. He was a grandson of Matthias Slaymaker, from Hesse Cassel, who came to this country as agent for a London company in the selection of land. At the breaking out of the war, he was about 21 years old, and held the office of ensign, in a company commanded by his uncle, John Slaymaker, belonging to "the Pennsylvania line." A requisition hav-

ing been made on the Pennsylvania line for men, to form what was called "the flying camp," a few of his company volunteered, with himself. In the organization of this part of the army, he was appointed Captain. He was afterwards at the battle of Germantown. In 1813, he was elected a member of Congress. He died June 27th, 1837, in his 83d year.

There then we leave him—the aged missionary—after his life of toil, and suffering, and self-denial. Separated from the flock to which he had so long ministered, shut out, when he most needed them, from those little ministries of love that would have soothed his declining years, we know not who closed his eyes in death, or who stood beside his grave. One thing we know, that HE was with him, whose flocks he had tended, “the Great Shepherd of the sheep.”¹ Aye; HE was with him in his hour of loneliness and need. HE “made his bed in his sickness.”² HIS rod and HIS staff,³ they comforted him in the dark valley; and HE gave him—the aged missionary of HIS cross—a joyous welcome to “the green pastures”⁴ and “still waters” of his own eternal fold. “Blessed are the dead that die in the Lord, for they rest from their labours.”⁵

Mr. Brown appears to have been a man of a quiet and peaceable spirit, who amid the troubles of that stirring and eventful period pursued noiselessly the even tenor of his way. The last words of his pen were these: “He is happy, however,” referring to the difficulties of his situation, “in the consciousness of never having done any thing to occasion the cruel treatment he met with. He never preached a single sermon which had the least tendency to inflame the minds of the people. His only crime was that he was a clergyman of the Church of England, and of course attached to the government and the constitution of Church and State.” He survived in Annapolis, though in much affliction and poverty, till the year 1787.⁶

¹ Heb. xiii. 20.

² Ps. xli. 3.

³ Psalm xxiii. 4.

⁴ Ps. xxiii. 2.

⁵ Rev. xiv. 13.

⁶ It is understood that Mr. Brown

The earliest record of the proceedings of the Vestry of the two congregations, is dated Easter-Monday, April 20th, 1778. The officers then chosen, according to the provisions of the Charter, were the following :

FOR SECOND RIVER.

William Kingsland, *Warden*.
 William Dow,
 Arent Schuyler,
 Wm. Sandford,
 Edmund Leslie,
 Henry Kingsland,

FOR NEWARK.

Uzal Ogden, *Warden*.
 James Nutman,
 John Robinson,
 David Rogers,
 Benj. Johnson,
 Ebenezer Ward.

Their first attention was of course directed to the preservation and repair of the church edifices in which they worshipped. A singular and somewhat amusing instance of their care, is found in the minutes of a meeting a few days afterwards—illustrating the mode by which justice was administered when the laws were lax, or out of joint. I give it in the words of the record :

“It appeared to the Vestry that the church at Second River, had been robbed of the leads and cords out of the windows, and other damages done to the church. Agreed unanimously, that in case the robbers will put said church in the same situation that it was before, the Vestry would have no further demands on them. Wm. Dow and Edmund Leslie, appointed a committee to see it done.”

had a son, a surgeon, in the British army. A daughter (Mary) married Isaac Ogden, grandson of Josiah Ogden, of whom mention has been already made. They left two daughters—Catharine and Mary. Catharine married a Colonel, or Major, Andrews, of the British army.

Mary is probably still living at “Three Rivers,” Canada. A memorial of Mr. Brown is still preserved by a family of the congregation, in the shape of an “old arm chair.”—See Hawkins’ Historical Notices, p.163, for a notice of his death.

A mode of dealing, this, with robbers, in "days of old," which might well be recommended in days of later time—if there was any probability of the same result. For the observable thing about this matter is, that in less than a year, there is spread upon the Journal a written engagement, with a responsible name thereto, "to put the church in the same order that it was before."

The next business of the Vestry was to restore the services in the churches, which had been so prepared for holy worship. Accordingly, at a meeting, April 5, 1779, Uzal Ogden, the warden of the church, was requested to write to his son, the Rev. Uzal (afterward Dr.) Ogden, to desire him to visit the parish. A definite invitation was given to Mr. Ogden in November, 1785, which was finally accepted in 1788, by which he became rector, the parish having been vacant nine or ten years. During that time, however, occasional services were held both by Mr. Ogden, who officiated in New-York, and Rev. Abraham Beach, of New-Brunswick. Mr. Ogden continued rector of the church till 1804 or 5, nearly 20 years: during part of this period, he was assisted by Rev. Elijah D. Rattoone,¹ of New-York, and the Rev. Walter C. Gardiner. The connection between Mr. Ogden and the parish, was finally severed in consequence of unhappy differences between them, that interfered materially with its prosperity for many years.²

The Rev. Joseph Willard was elected his successor in 1806. In 1807, he makes report to the Convention of seventy communicants: but at no subsequent period

¹ Mr. (afterwards Dr.) Rattoone held at this time the chair of moral philosophy in Columbia College, New-York. His ministrations were highly accepta-

ble, and the congregation expressed great regret at his departure.

² After this Mr. O. joined the Presbyterian denomination.

does he mention their number. Mr. Willard was not inattentive to the interests of the church in other places. In 1808, he reported to the Convention, that "he had performed divine service and preached twice at Mr. Benjamin Williams', Orange, where he had large and attentive congregations." This appears to have been the commencement of the parish¹ now so flourishing under the pastoral care of the Rev. James A. Williams, grandson to the zealous churchman in whose house—as with the church in that of Nymphas among the Colossians²—it was nurtured and cherished.

During the period of his rectorship, and owing to his untiring exertions, with the earnest and faithful co-operation of the treasurer and building committee, the house in which we now worship was erected, in place of the old one.³ A new parsonage was built about the same time. The building committee were appointed Easter-Monday, April 3d, 1809, and was composed of the following names: "Mr. Mercer, Edward Blackford, Josiah James, Thomas Whitlock, William Halsey, John Crawford, and Caleb Sayres." George Nelson was then treasurer. To all these gentlemen the church owes a debt of deep and lasting gratitude, for the faithful services by which the present large and substantial building has been secured to them and their children for ever.⁴

¹ For a brief history of this parish, drawn up by the present excellent Rector, see Appendix F.

² Col. iv. 15.

³ The steeple having been repaired some years before, was suffered to remain, in consequence of its exceeding solidity, and is now probably the oldest structure in Newark. Its walls are five feet thick, at least.

⁴ Mr. Josiah James, the architect of the building, is the sole survivor. It will long stand as the evidence of his taste and skill. The building is of hewn stone, with walls $2\frac{1}{2}$ feet in thickness. It is 88 feet long, by $61\frac{1}{2}$ feet wide. The steeple is from 160 to 170 feet high. Including the tower and portico, the building measures 102 feet.

For an account of the laying of the

Mr. Willard afterwards removed to Marietta, Ohio, where he probably died. The congregation did not increase under his ministrations, but rather the reverse; several families having withdrawn.

About this time, (1811,) it was mutually agreed between the two portions of the parish, Newark and Belleville, that each congregation should supply themselves with religious services, independently of the other. Mr. (now Dr.) Berrian, rector of Trinity Church, New-York, was then the assistant minister, and officiated at Belleville. It was not, however, until Easter-Monday, April 20, 1835, that measures were adopted, to separate them.¹ A committee was then appointed to obtain an act from the Legislature for that purpose, and they now constitute two separate parishes. The members of the Vestry necessary to supply the places of those heretofore chosen from Belleville, were elected Monday, 23d Nov. 1835.

The Rev. Lewis P. Bayard was elected to the rectorship in May, 1813. Of him I need not largely speak, for there are those yet living among us, who can bear witness to his abundant and self-denying labours. His ministry of seven years was cherished with grateful remembrance by all that came beneath its influence. Without the power of commanding eloquence, he yet, by his modesty and kindness of heart, and zeal in his Master's cause,

corner-stone (May 22d, 1809), and of the consecration of the church (May 21st, 1810), see Churchman's Magazine for those years.

The plate and the beautiful cloths used in the communion service, were presented in 1806 by the ladies of the congregation.

¹ There was at this time a harmonious and equitable division of the property of the church, the congregation at Belleville receiving, besides the church and grounds connected therewith at that place, \$1500 in cash, in lieu of all further claims upon the congregation at Newark.—See Appendix G.

attracted the regard and won the affections of the whole community. The number of communicants was increased from sixty-five to one hundred and nine. The insufficiency of his support constrained him to seek another field of usefulness in 1820. It is but a short time since that he rested from his labours,¹ having died at Malta, on his return from the Holy Land, Sept. 2d, 1840.

After Dr. Bayard, the Rev. Henry P. Powers became rector of the church, (June 3d, 1821,) and resigned in 1830. The incidents of this period are comparatively recent; I need not therefore dwell upon them. With mental powers of no ordinary kind, and a talent for popular eloquence, there were yet difficulties that interfered with his usefulness, and retarded the growth of the congregation. Mr. Powers has now charge of the congregation in Ypsilanti, Michigan, where he labours with acceptance and success.

After a short interval, wherein the services of the church were supplied by Rev. John Croes,² your present rector entered upon his duties. Since that time, the days are no longer “of *old*,” and we have no need to “ask our *fathers*” concerning them.

I cannot, however, suffer the opportunity to pass, without expressing my grateful sense of the divine blessing which has attended my labours: our little band has “become a thousand;”³ while our forty-seven communicants, now amount to near two hundred. During this period, there have been confirmed two hundred and thirteen; baptized, four hundred and twenty-five; commu-

¹ Dr. Bayard officiated once for the present Rector in 1839. He preached in various places in the surrounding neighbourhood, and was the first Episcopal minister who officiated in Paterson.

The writer is so informed by Andrew Parsons, Esq, a zealous Churchman of that town.

² Son of the late Bishop.

³ Isaiah lx. 22.

nicants added, three hundred and sixty ; marriages, one hundred and thirty. As to its external prosperity, "our holy and beautiful house,"¹ to use the prophet's language, with the full congregation that worship within its walls, bears this day abundant witness.² Another large parish,³ too, well organized and firmly established by God's blessing upon the labours of faithful men, helps forward the great work, while a third is needed to supply our growing wants.

There have entered the ministry from this congregation also, during the same period, the following persons : Rev. Solon W. Manney, missionary at Laporte, Indiana ; Rev. James Adams, of Lambertsville, New-Jersey ; Rev. Charles H. Halsey, Rector of St. Paul's Church, Sing-Sing, N. Y. ; Rev. Andrew B. Paterson, Rector of Trinity Church, Princeton, New-Jersey ; and Rev. David Clarkson, missionary at Knowlton and Belvidere, New-Jersey. Charles W. Rankin, a member of the congregation, is now preparing for the ministry in the Theological Seminary, New-York.

Nor would I suffer the opportunity to pass without further expressing my deep sense of the manifold

¹ Isaiah lxiv. 11.

² About six thousand dollars have been expended on the church building within the last 12 or 13 years. In that period, about eighteen thousand dollars, including the above, as near as may be estimated, have been contributed by the congregation towards the various objects of Christian benevolence or parochial interest.

³ Grace Church was organized in 1837, under the pastoral care of Rev. G. T. Chapman, D. D., well known throughout our Church as an able cham-

pion of her distinctive principles. The Rev. Anthony Ten Broeck was elected his successor, in 1841 ; Dr. C. having been obliged to relinquish his duties in consequence of impaired sight—now again happily restored. Mr. Ten Broeck resigned in 1845, and the parish is yet vacant. Dr. Chapman officiates at present in Worcester, Mass, where the congregation to which he ministers are about building a church. Mr. Ten Broeck has established a classical school, of a high order, in Orange.

kindness which I have ever, my beloved parishioners, received at your hands. Ye have made allowance for my young inexperience,¹ for I was but a boy when I came among you. Ye have overlooked my many faults. Ye have borne with my “often infirmities.” Ye have strengthened me in my hour of weakness. Ye have comforted me in my hour of sorrow. Ye have stood beside my sick and dying with sympathy and with love:² and ye have followed my dead, with mournful steps and slow, to their last resting-place—and with tender hands and with tenderer hearts, ye have laid them down—my loved ones—in their own selected graves to rest.³ O, that bright and beautiful vision!—how hath it passed away!—and yet its memory lingers around my heart. It remaineth only yet to lay me down beside them, when the time shall come; for with no feigned words I say it—“Ye are in my heart, to die and live with you.”⁴

In this brief survey of the history of the parish, many thoughts crowd upon the mind. That history strikingly *illustrates the great law of Christianity—the law of love*. “He that loves God, will love his brother also.” “He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?”⁵ The true Christian heart takes in all its kind. Let it never be forgotten that Newark *was once a missionary station*. The man that first⁶ preached the Gospel to our fathers, and

¹ The writer was ordained only a few months before he was called to the Rectorship, at the earliest age allowed by the canon. During that period he had charge of St. George’s Church, New-York, in the absence of the Rector, the lamented Dr. Milnor, in England.

² His whole family, wife and five children, have been removed by death.

A beautiful monument, erected by the congregation, is now the enduring memorial of his bereavement and their love.

³ Reference is made here to some affecting incidents which it would be hardly proper to introduce.

⁴ 2 Cor. vii. 3.

⁵ 1 John iv. 20.

⁶ Of course reference is made to *Epis-*

broke to them the bread of life, was sent by the pious care and zeal of transatlantic churchmen, who prizing the precious privileges that they enjoyed themselves, felt it their bounden duty and their highest joy to extend those privileges to others.

“ And shall we not repay this debt,
To regions solitary yet,
Within our spreading land ?”

To do otherwise, were to disown our paternity,—to be recreant to our faith—to judge ourselves unworthy of eternal life. “ He that loves not, lives not.”¹

“ For love with life, is heaven,—and life unloving, hell.”²

Again, you see in the jealous care of your fathers to preserve inviolate the ordinances of the church, *the duty you owe your children.*

Not for us alone, but for those that come after, hath this precious legacy of evangelic truth with apostolic order, come down. It is the charter of our hopes,—the guardian of our liberties for all time. Shall we toil then for wealth to leave our children, or worldly wisdom, or power to make them great, and leave them without that which alone can sanctify their wealth, or make them happy in their greatness? The soul must have a home, whatever the circumstances of our outward state; a home of private sanctities and of social joys, which have their sphere “above the smoke and stir of this dim spot,” and are free from all its perturbations. And where can that

copal ministrations. Newark was from the first a religious colony,—and was probably the first in the state that supported a minister of the gospel. The great business of the town meeting was to make all necessary arrangements for religious services—from the calling and

support of a clergyman, to the ringing of the bell and sweeping out the church.—*Town Records.*

¹ Keble's Christian Year.

² Proverbial Philosophy, by M. F. Tupper, a work that should have a place in every family library.

home be found but in the church of God, the type itself of heaven—our father's house and home for ever. In its quiet, peaceful bosom, is a sure shelter from the wildness of fanatical excitement,—as well as a safeguard from the coldness of a mere rationalism, that would explain away all the deep mysteries of our faith. Cherish then the church of Christ with its apostolic ministry and divinely appointed ordinances;—with its holy services and time-honoured forms of devotion, which have been in “the days of old,” and during “the years of many generations.”¹ Cherish them, not only as your own chief joy, but as your children's best and richest legacy,—a legacy, which if rightly used, will make them “rich in faith,” and heirs of God's eternal glory.

Finally, you see *something of the strong ties which bind us together*, England and America; the fathers' home, the children's birth-place. We are indeed but one. Brothers all, from the same old Saxon stock.

“O England, the blood that warms
The heart within me, had its source in thee.”²

¹ Among other helps of a rational and scriptural devotion the arrangement of the services of the church according to the course of the ecclesiastical year holds a prominent place; by which all the great facts and doctrines of our holy religion are, in their natural order, brought before the minds of her children. Every man who constantly attends the services, must, from them alone—including the large portions of Holy Scripture appropriate to the season and subject, which are always read—have some knowledge of the true system of the gospel. From the incarnation of Christ, he is led, as it were, step by step—Advent,

Christmas, Circumcision, Epiphany, Good Friday, Easter, Ascension, Whitsunday, Trinity Sunday—from the Saviour's cradle to his throne in glory, where, in mystic union with the Father and the Son, he is for ever seated. How simple! how beautiful! how natural! how inspiring!

Yes,—if the intensities of hope and fear
Attract us still, and passionate exercise
Of lofty thoughts, the way before us lies
Distinct with signs ;—thro' which, in fix career
As thro' a Zodiac, moves the ritual year
Of England's church—stupendous mysteries!

Wordsworth.

² Poems, by William W. Lord.

Our language,—our letters,—our laws ;—our faith, sealed with martyrs' blood, and forms of worship radiant with the "beauty of holiness ;"—our church herself, with "her clothing of wrought gold," whence came they all, but from England,—old England. Who can wonder then, that our hearts' best blood should curdle and thicken when danger threatens our good understanding,¹—or war lifts up its fearful standard? Who can wonder that a thrill of joy should meet and welcome every token of abiding peace? "Sirs, ye are brethren." Distant then be the day of discord,—removed for ever the hour of mutual hate and deadly battle. England and America! O, be peace your spirit—"perpetual peace"² your mutual blessing.

¹ It is hardly necessary to say that reference is here made to the "rumours of war" connected with the Oregon question.

² "General orders issued by General Washington" upon the cessation of hostilities.—Chatham, April 18th, 1783.

APPENDIX.

A—p. 8.

CHARTER OF THE EPISCOPAL CHURCH, NEWARK.

“GEORGE THE SECOND, by the Grace of God, of Great Britain, France and Ireland, King, Defender of the Faith—To all to whom these presents shall come, Greeting: Whereas we, on the humble petition of our Loving Subjects, Edward Vaughan, late Rector of Trinity Church at Newark, John Schuyler and Josiah Ogden, late Church Wardens, and George Lurting, David Ogden, John Ludlow, David Ogden, Jun’r, William Kingsland, William Turner, George Vrelandt, Daniel Pierson, Roger Kingsland and Emanuel Cocker, Late Vestrymen of said Church, in behalf and for themselves and other Inhabitants of Newark, Second River, New Barbadoes Neck and Acqwacknong, in the Province of New Jersey, to our Trusty and Well-Beloved Lewis Morris, Esq’r. Deceased, our Late Captain General and Commander in Chiefe of our Province of New Jersey and Territories thereon depending in America, and Vice Admiral in the same, &c.: Setting forth that they had Lately by Voluntary Contributions Erected and Built a New Church in the said Town of Newark, and the same had Dedicated to the Service and Worship of God, according to the Rites and Ceremonies of the Church of England as by Law Established, by the name of Trinity Church, which Church they hold and enjoy, Together with Parsonage Lands in said Parish; but that for want of their being incorporated, they were not Capable of recovering or accepting such donations as pious designed persons were or may be dispos’d to give unto them; or purchasing any Lands or Tenements for the use of said Church, or Transacting and Carrying on the affairs and business thereof in such Advantageous and Beneficial a manner as otherwise they might do. Wherefore, to

the end said Petitioners and their Successors might be secured in the Quiet and Peaceable Possession and Enjoyment of said Church and Parsonage Lands, and also to be erected and made a body Politick and Corporate, the better to Manage and Carry on the affairs and business of said Church to and for the Glory of God and the pious Uses intended thereby, they prayed our Royal Grant and Confirmation of said Church and Parsonage Lands, and that they and all the Communicants of the said Church might be incorporated into a Body Politick and Corporate, in deed, fact and name, by the Name and Stile of the Rector, Church Wardens and Vestrymen of Trinity Church at Newark, Elected and Chosen according to the Canons of the Church of England as by law established; and that as such, and by that Name, they and their Successors might have, hold, and occupy and enjoy all the Rights, Benefits and Advantages, Priviledges, Immunities and Appurtenances as are usually held and enjoyed by any Parochial Church within the Realm of England; did, by our letters patent under the Great Seal of our Province of New Jersey, bearing date at Kingsbury, the fourth of February, in the nineteenth year of our Reign, grant to said Petitioners and their Successors the prayer of said Petition, and also Certain Priviledges, Clauses, Articles, and things therein mentioned, as by said Letters pattent remaining on the publick Records of the Province of New Jersey at Perth Amboy, in book No. 2 of Commissions, page 105 to 110 Inclusive, may fully appear. And whereas, by the humble petition of our loving Subjects, Isaac Brown, the present Rector of said Church, John Schuyler and Josiah Ogden, the present Church Wardens of said Church, and William Kingsland, David Ogden, Junior, John Ludlow, Daniel Pierson, George Vrelandt, William Turner. Roger Kingsland, Emanuel Cocker and Richard Broadberry, the Major Part of the Vestrymen of said Church, in behalf of themselves and other Inhabitants of Newark, Second River, New Barbadoes Neck, and Ae-quacknong aforesaid, presented to our Trusty and well Beloved John Hamilton Esq'r, President of our Council and Commander in Chief of our Province of New Jersey, that there were several Words, or Sentences, Clauses and Expressions unhappily and through Mistake Inserted and mentioned in the above in part recited Letters pattent, which would prove hurtfull and injurious to the Interest, Welfare and prosperity of said Church and Congregation, which were Intended to be promoted and advanced thereby. Wherefore the same petitioners Last aforesaid, humbly prayed that we would Revoke, Annul and make Void the same Letters pattent aforesaid, and would also grant these our Letters pattent for the interest, welfare, advantage and prosperity of said Church and Congregation. Now KNOW YEE, that we have revoked, determined, annulled and made void, and by these presents Do revoke, determine, annul and make void the above said in part recited Letters pattent, and every

Clause, Article and thing therein Contained. And farther, KNOW YE, that being Willing to give all due Encouragement and promotion to the pious Intentions of our said Last petitioners aforesaid, and to grant their request in that behalf, we, of our Especial Grace, Certain Knowledge and mere Motion, have made, Ordained, Constituted and Declared, and by these presents, for us, our heirs and Successors, do make, Ordain, Constitute and Declare, that the said Isaac Brown, John Schuyler, Josiah Ogden, David Ogden, John Ludlow, David Ogden, Jun'r, William Kingsland, William Turner, George Vrelandt, Daniel Pierson, Roger Kingsland, Emanuel Cocker and Richard Broadberry, and the rest of the Congregation of the Church, Inhabitants of Newark, Second River, New Barbadoes Neck, and Acquacknong aforesaid, be, and they and their Successors shall be, from time to time, and at all times forever hereafter, a body Corporate and politick, in deed, fact and name, by the name and stile of the Rector, Church Wardens and Vestrymen of Trinity Church at Newark, Elected and chosen according to the canons of the Church of England as by Law Established our Body Corporate and Politick, in deed, fact and name, really and fully, we do, for our heirs and successors, Erect, make, Constitute, Declare, and Create, by these presents; and that by the same name they and their Successors shall and may have perpetual succession, and shall and may be persons able and capable in the Law to Sue and be Sued, to Implead and be Impleaded, to Answer and be Answered unto, to Defend and be Defended, in all Courts and Elsewhere, in all and singular Suits, Causes, Quarrels, Matters, Actions, Demands, and things of what nature and kind soever; and also that they and their Successors, by the same name, be, and shall be forever hereafter, Capable and able in Law to take, accept, have, hold and enjoy, in fee, for Life or Lives, for Year or Years, or in any other manner, any Messuages, Buildings, Lands, Tenements, Hereditaments, Given, Granted, Bargain'd or sold by any former Gifts, Grants, Sale, or Patent, or by any other ways or means whatsoever, to any person or persons whomsoever, for the use of the parsonage for the Town of Newark aforesaid; and to bring suit or suits in all Courts and Elsewhere, for the Recovering and obtaining the Same by all Lawful Means whatsoever; and also that they and their Successors, by the same name aforesaid, be, and shall be forever hereafter, Capable in Law to Take, Accept of, acquire and purchase, Receive, have, hold and Enjoy, in fee forever, or for Life or Lives, or for Year or Years, or in any other manner, any Messuage, Buildings, Houses, Lands, Tenements, and Real Estates, and all or any part of the Messuages, Buildings, Houses, Lands, Tenements, Hereditaments, and Premises aforesaid, to Lease for one or more Years, or to Grant, alien, Bargain, sell and Dispose of for Life or Lives, or in fee simple, under certain yearly Rents; and also to accept of and take, possess and

purchase, any Goods, Chattels, or personal Estate, and the same to hire, let, sell, or Dispose at their will and pleasure: and all this as fully as any other Corporation or Body Politick within our Kingdom of England, or this our Province of New Jersey, may lawfully do, Provided, that such Messuages and Real Estates as they or their Successors shall have, or may be, or are Entitled unto, shall not at any time Exceed the yearly Rent of two hundred pounds Lawful money of Great Britain. over and above the said Church, and Ground on which the same stands, and Parsonage lands, heretofore Given, Granted, or Patented to said Town of Newark, for the use of the parsonage of said Town; and further, we do will and Grant, that the said Rector and Congregation, and their Successors, shall, and may, forever hereafter, have a Common Seal, to serve and use for all matters, Causes, things and affairs whatsoever, of them and their Successors, and full power and authority to Break, Alter, Change, and newmake the same, or any other Common Seal, from time to time, at their will and pleasure, as they shall think fit; and further, we will and ordain, and by these presents, for us, our heirs and Successors, declare and appoint, that for the better ordering and managing the affairs and business of the said Corporation, there shall be one Rector, or Parochial Minister of the Church of England, as by Law Established, duly ordained for the Cure of Souls, Two Church Wardens, and Ten Vestrymen, from time to time, Constituted, Elected and Chosen in manner and form as is hereafter in these presents Expressed; which Vestrymen, or the greatest part of them, and the Two Church Wardens, or one of them, together with the Rector for the time being, shall apply themselves to take care for the best obtaining, recovering, disposing, Governing and ordering the General business and affairs of and concerning said Church, and all such Lands, Tenements, Hereditaments, Real and personal Estate as now do belong to the parsonage aforesaid, or shall or may be hereafter uacquired as aforesaid. And for the better execution of our Royal will and pleasure herein, We Do, for us, our heirs, and Successors, assign, name, constitute and Confirm the said Isaac Brown to be the present Rector or Parochial Minister of the said Church, for and during, and until another Minister by the Church Wardens and Vestrymen, or the major part of them for the time being, shall be elected, chosen and appointed in his room; and that on the death or Removal of the said Isaac Brown, the said Church Wardens and Vestrymen of said Church, or the Major part of them for the time being, shall, from time to time, in Case of a Vacaney of a Minister in said Church, have the right of Calling, and Receiving, and Accepting such Minister of the Church of England as by Law Established, to be Minister of said Church, as they shall think fit; and the said John Schuyler and Josiah Ogden to be the present Church Wardens of the said Church; and the said David Ogden, John Ludlow, David Ogden, Junior, William Kings-

land, William Turner, George Vrelandt, Daniel Pierson, Roger Kingsland, Emanuel Cocker, and Richard Broadberry, to be the present Vestrymen of the said Church; which said Church Wardens and Vestrymen are to Continue in the said several offices till Monday in Easter Week next Ensuing, or untill others be chosen in their Room, in such manner as is hereinafter expressed; and further, WE DO WILL, and by these presents, for us, our heirs and Successors, do ordain, appoint and direct, that the Rector of said Church for the time being shall and may from time to time, upon all occasions, Assemble and Call together the said Church Wardens, or one of them, and Vestrymen for the time being, or the greater Number of them, to Consult, Advise, do and perform the Business and affairs of the said Church, and of and Concerning the premises aforesaid, and to hold Vestry's for that Purpose; and in case of the Death of the Minister of said Church, or his refusal, on fifteen days' Notice being given to the Rector of said Church for the time being by one of the Church Wardens and three of the Vestrymen at Least, of the time and place for holding a Vestry Meeting, then, in either of such Cases, During such Death or Refusal, the Church Wardens for the time being, or one of them, may Call and hold such Vestrys, and do and perform in such Vacancy or Refusal, and not otherways, every matter and thing relating to the premises, as if done by and with the order, Consent and approbation of the Rector of said Church. And further, our will and pleasure is, and we do, for us, our heirs and Successors, Establish, appoint, and direct, that the Choice, as well of Vestrymen as of the Church Wardens for the said Church, shall be annual, and that Yearly, once in the Year forever, that is to say, on Monday in Easter week in every Year, at the Said Church, in the Manner following, (to wit,) that the Rector for the time being shall appoint one of the Congregation of said Church to be one of the Church Wardens, and the Congregation of said Church, or the Major part of them then present, shall Elect, Chuse, and appoint one other of the Congregation of said Church to be the other Church Warden, and Ten other of the Congregation of said Church to be Vestrymen for the Ensuing Year; which Church Wardens and Vestrymen, so Chosen, and hereafter to be Chosen, shall Immediately Enter upon their Respective offices, from the respective times they shall be Chosen, until other fit persons be respectively Elected in their stead and places; and shall, and by these presents, have full power and Lawful Authority to do, execute and perform their several and Respective offices, in as full and Ample a Manner as any Church Wardens or Vestrymen in that part of Great Brittain Called England, or this our province, have, or lawfully may do. And if it shall happen that any or either of them, the said Church Wardens or ten Vestrymen, so to be Annually Elected, shall die or be removed, or deny, Refuse, or Neglect to officiate in the

said Respective offices of Church Wardens and Vestrymen, before Either of their time for serving therein be expired, then, in every such Case, it shall and may be Lawful to and for the Congregation of said Church for the time being, or the Major part of them, to proceed in Manner aforesaid and make a New Election of one or more of their Congregation in the stead and place of such officer or officers so dying, or Removing, or denying, Refusing, or Neglecting to officiate in his or their respective office as aforesaid, and so as often as the Case shall happen or Require: and further, our will and Pleasure is, and we do hereby Direct and appoint that one of the said Church Wardens, and five of said Vestrymen, shall be Elected and Chosen out of the Congregation of said Church, Living and residing in Newark aforesaid, to the southward of the brook, or River, called Second River, and the other Church Warden and other five Vestrymen to be Elected and Chosen out of the Congregation of said Church, Living and residing on New Barbadoes Neck, or to the Northward of said Brook or River. And our further Will and Pleasure is, that it shall and may be Lawfull, to and for the present, or any other succeeding Rector of the said Church, by and with the Advice and Consent of the Church Wardens for the time being, or one of them, and by and with the Advice and Consent of the Vestrymen for the time being, or the Major part of them, in Vestry, to Nominate and appoint a Clark, Sexton, or Bellringer, to and for the said Church, also a Clark and Messenger to serve the said Vestry at their Meetings, and such other under officers as they shall stand in need of; to remain in their Respective Offices so long as the said Rector, or Church Wardens and Vestry for the time being, or the major part of them, shall think fit. And WEE do further, of our Especial Grace, Certain Knowledge, and meer motion, Give and Grant unto the said Rector and Congregation, and to their Successors forever, that the Rector, Church Wardens, or one of them, and Vestrymen of the said Church for the time being, or the Major part of them in Vestry, shall have, and have hereby given and Granted unto them, full power and Authority from time to time, and at all times hereafter, to make, Ordain and Constitute such Rules, Orders and Ordinances for the good discipline and order of the Members of said Church and Corporation, as they, or the Major part of them, shall think fit; so that those Rules, and Orders, and Ordinances, be not repugnant to the Laws of that part of our Kingdom of Great Brittain Called England, or of this our Province, but as Near as may be thereto; which Rules, Orders and Ordinances shall be, from time to time, firmly entered in a book or books to be kept for that purpose. AND FURTHER KNOW YEE, that we, of our more abundant Grace, Certain Knowledge, and meer Motion, have given, Granted, Ratified and Confirmed, and by these presents, for us, our Heirs and Successors, do Give, Grant, Ratify and Confirm, unto the said Rector

and Congregation of said Trinity Church, and their Successors, all that, the said Church, and Ground on which the same stands, and which doth belong to the same, containing in the whole one half Acre of Land, TO HAVE AND TO HOLD all and singular the Premises aforesaid, with the priviledges and appurtenances aforesaid, unto them, the said Rector and Congregation of Trinity Church at Newark in New Jersey, and their Successors, for their only proper use and behoof forever, to be holden of us, our heirs and Successors, in fee and Common Socage, as of our manor of East Greenwich in our County Kent, within that part of our Kingdom of Great Brittain Called England, YIELDING, rendering, and paying therefor, Yearly, and every Year forever, unto us, our heirs and Successors, on the feast of the Annunciation of the Blessed Virgin Mary, at Newark aforesaid, the Annual Rent of six pence Current money of our said Province, in Lieu and Stead of all other Rents, Dues, Duties and Services, Claims and Demands whatsoever, for the premises. AND LASTLY, we do, for us, our Heirs and Successors, Ordain and Grant, unto the said Rector and Congregation of Trinity Church at Newark in New Jersey, and their Successors, by these presents, that this our Grant shall be Firm, Good, Effectual and Available in all things in the Law, to all Intents, Constructions, and Purposes whatsoever, according to our true Intent and Meaning herein before declared ; and shall be Construed, Reputed and Adjudged, in all Causes, most favourable on the behalf and for the best benefit and behoof of the said Rector and Congregation of said Trinity Church at Newark in New Jersey, and their Successors, although express Mention of the Yearly Value or Certainty of the Premises, or any of them, in these presents is or are not named, or any Statute, Ordinance, Provision, Proclamation or Restriction heretofore Made, Enacted, Ordained or Provided, or any other Matter, Cause, or thing, to the Contrary notwithstanding. IN TESTIMONY whereof, we have Caused these our Letters to be made Patten, and the Great Seal of our Province of New Jersey to be hereunto affixed, and the same to be entered on record in our Secretaries' office of our said Province of New Jersey, at our City of Perth Amboy, in one of the books of Records there remaining. WITNESS, our said Trusty and Well Beloved JOHN HAMILTON, Esquire, President of our Council and Commander in Chiefe of our said Province of New Jersey, at Perth Amboy, this Tenth Day of February, in the Twentieth Year of our Reign, and in the Year of our Lord one thousand seven hundred and forty-six : 1746-7."



“ READ.”

“The within Charter is Recorded in the Secretary’s Office at Perth Amboy, in Book C, No. 2 of Commissions, &c., pages 142 to 149, inclusive. Examined by me.”

“THOS. BARTOW, *Sec’yry.*”

B.—p. 11.

I know not that I can better illustrate the important services of the Society, and the character of the men whom they sent out as their Missionaries, than by a brief reference to one, who,—though labouring in another province, yet by reason of his relation to me and mine as well as of the stirring events of the period of his ministrations, one of the most deeply interesting of our colonial history,—may not unfitly be selected by me, at such a time, for such a purpose.

In January, 1755, Thomas Barton, who had been for two years assistant tutor in the Academy of Pennsylvania, in Philadelphia, went to England with ample testimonials, from professors in the college and others, as to his qualification for the holy office of the Ministry, and a request from the inhabitants of Huntington, Pa., that he might be appointed their Missionary. Having been ordained, he was sent back as itinerant Missionary to the Counties of York and Cumberland. His public ministrations were divided at first between Huntington, Carlisle, and York.

“Upon hearing,” I quote one of his own letters, preserved in Hawkins’ Historical Notices of the Missions of the Church, recently published in England,—“that within the limits of my mission there were large numbers of the communion of the church of England in the settlements of Canogochieg, Shippensburg, Sheerman’s Valley, West Penns-Borough and Marsh Creek, I determined to visit each of these places four times a year, to prepare them for the Sacrament of the Lord’s Supper, and to baptize their children.”

“I had,” he adds, “the pleasure to see my hearers increase daily, amounting to such a number in a few weeks at Huntington, that I have been sometimes obliged to preach under the cover of the trees. And when it was my turn at Carlisle, I am told, that people came forty, fifty, and some, sixty miles.”—O how rich a service—at such a cost!

How near to Heaven must they be, who go so far on earth for such a purpose!—Alas, that men should view God's worship a matter of mere convenience, or personal ease, or arbitrary humour!—Alas, that they should doze away in sleepy idleness, the precious hours of God's own appointed Sabbath, wherein the prayers and the praises of assembled saints rise like holy incense up to Heaven!—Alas, that even Christian men should put a slight on this great ordinance of God for their own salvation, and stay at home and read a pious book, or sleep perchance over its soothing pages, when the Gospel is preached according to Christ's own ordinance at their very doors!

Mr. Barton's position, in the extreme west of the English settlements, naturally led him to form some acquaintance with the "nations of savages" inhabiting those regions. Some of them came down the Ohio to Carlisle, to dispose of their furs and deer skins. With these he took pains to ingratiate himself; and was "big with hopes of being able to do service among these tawny people," when news was received of the disastrous defeat of General Braddock. This melancholy event was soon succeeded by an alienation of the Indians, and a large portion of five counties was depopulated and laid waste, through their savage cruelty; some hundreds of her steadiest sons having either been murdered or carried into barbarous captivity.

"At a time of such public calamity and distress, you may easily conceive," he says, "what must be my situation, whose fortune it was to have my residence in a place where these grievances were felt most. . . . It is but a little time since these counties were first erected. They were chiefly settled by poor people, who were not able to purchase lands in the interior part of the country. Many of them were so low at first, that two families were generally obliged to join in fitting out one plough."—That district is now one of the wealthiest of the state.—The condition of the inhabitants, especially of Cumberland, became at this time truly deplorable. Wandering about without bread to eat, or a house in which to shelter themselves from the weather, the sorely stricken families had no time to weep even for their dearest dead.—"Since I sat down," says Mr. Barton, to write this letter, "I have received accounts that a poor family, who had fled for refuge into this country about six months ago—finding they could not subsist, chose, a few days ago, to run the risk of returning home to enjoy the fruits of their labor; where they had not time to unload their cart, before they were seized by Indians and murdered." "Carlisle," he adds, "is the only remains of that once-populous country. . . . I officiate sometimes in a barn, and sometimes in a waste-house or whatever else convenience offers."

In this difficult position, Mr. B. was obliged to organize his people for defence against the French and Indians; and his services were so valuable to the country, that he was thus mentioned in a letter from Philadelphia, to Mr. Penn, the proprietary. "Mr. B. deserves the commendations of all lovers of their country; for he has put himself at the head of his congregations and marched either by night or by day on every alarm. Had others imitated his example, Cumberland would not have wanted men enough to defend it; nor has he done any thing in the military way, but what hath increased his character for piety, and that of a sincerely religious man and zealous minister."¹ In 1758, the young men within his Mission offered to take up arms in defence of their country, and join General Forbes' army, "if Mr. B. would go with them as their Minister." He was absent on this occasion, but a short time from his ordinary duties. Five years afterwards, his churches were crowded with people, some from a great distance.

Mr. B.'s Missionary field was now somewhat changed. It comprised, as he writes in 1764, the whole of Lancaster county, part of Chester, and part of Berks. The circumference of his stated Mission only being thus two hundred miles. He had churches in Lancaster, Caernaroon and Pequea,² which no weather prevented him from visiting.

¹ Mr. Barton was not the only clergyman of the Church of England who took part in military affairs. Dr. Camm, of Virginia, at the time of the Revolution being a strong "Whig," and a man of wealth, raised and equipped a troop of horse, and commanded it during the war. At its close he resigned his commission in the army, returned to his parish, and died its rector.

² The writer's ancestors were among the first members of this old parish, which dates its origin from about the same time as Trinity Church, Newark. Rev. Mr. Backhouse, Missionary at Chester, began to collect a congregation here about the year 1728 or '29. In 1733 the congregation was very large, and he had baptized fifty children in the course of the year. The first church—probably a log building—was erected about 1730. In 1729, "eight or ten thousand souls from Ireland" had settled in the province. Mr. B. officiated

here from time to time, till his death in 1750. Mr. Craig, itinerant missionary, visited the parish in 1751. His chief place of residence was at Lancaster, where "thirty families had begun to build a church" in 1746. Mr. C. resigned charge of the parish in 1757, when he was transferred to Chester. Mr. Barton removed to Lancaster in 1759, at which time, also, he took charge of the congregation in Pequea. "A church of stone" was finished here in 1762, of which the corner-stone had been laid in 1753. This building has, within a few years, given place to one still larger and more substantial. Rev. Messrs. Heath, Joseph Clarkson, both deceased; Wm. A. Muhlenburg, D. D., of N. Y.; Samuel Bowman, D. D., of Lancaster, Pa.; I. B. Clemson, of Westchester, Pa.; R. U. Morgan, D. D., of Reading, Pa.; Ed. Y. Buchanan, of Paradise, Pa., have officiated there since the Revolution. Henry Tullidge, of

"The Catechetical instructions to my young people, are never omitted. . . . Besides these stated duties, I am often called ten, fifteen or twenty miles, to assist the sick, bury the dead, &c., which greatly adds to my fatigue." His health then began somewhat to fail him; but that did not prevent him from visiting at times the Churches of New London and Whiteclay Creek,—the one at a distance of thirty-five miles, the other more than fifty,—besides other places, to make known the truths and administer the ordinances of the Gospel.

Such was the man, who,—counting not his life dear unto him, that he might finish his course with joy, and the Ministry which he had received of the Lord Jesus,—laboured as Missionary and Rector in the Parish where I was born and baptized.¹ In the principles which he taught of "Evangelic truth and apostolic order," was my father's father well instructed; and by him, as his last official act, was my father himself² baptized by his own name, at the request of a dying sister, on the day of her burial.³ By that father, carefully instructed in the principles of the Church, I stand before you in his stead,—for he had been destined by his parents to the same Ministry,—the Minister of Jesus Christ.

In the Providence of God, and by his blessing upon the unwearied labours of that faithful man Thomas Barton,⁴ I take as it were my father's place, and preach this day to you "the unsearchable riches of the Gospel of Christ."

Erie, Pa., hath recently been called to the charge of the parish.

¹ Pequea, Lancaster county, Pa.

² Barton Henderson. He died Oct. 1st, 1823.

³ These circumstances were communicated to the writer by an aged aunt, now on the verge of fourscore years, who adds, "Mr. B. was beloved by all that knew him. The day he preached his farewell sermon, the church would not hold half the people that came to hear him. He took his text from 2 Cor. xiii. 11. 'Finally, brethren, farewell. Be of good comfort, be of one mind; live in

peace; and the God of love and peace shall be with you.' There were few, if any, that were not in tears. Soon after he buried your aunt, he left for England, but died before he arrived."

⁴ Mr. Barton left several sons. One of them, Benjamin S., M. D., was the eminent botanist, and Professor in the University of Pennsylvania. Two of his descendants are now physicians in Philadelphia; the distinguished surgeon, I. Rhea Barton, being one. George Washington Barton is also a descendant, formerly judge of one of the courts in Pennsylvania.

C.—p. 19.

NEW BRUNSWICK CHURCH.

MR. WOOD (mentioned in the note on page 19) having removed from New Brunswick to Nova Scotia, the Rev. Mr. Seabury, Jun., (afterwards Bishop,) was appointed by the Society to succeed him. Mr. Seabury removed to Jamaica, Long Island, in 1757, having resided in New Brunswick about three years. Mr. McKean succeeded him, December 16th, 1757. Mr. McKean is still recollected by some of the residents of New Brunswick, and is described to have been "a particularly pleasing preacher." The charter of incorporation was obtained during his Rectorship; and "what is somewhat singular, writes Mr. Carter, "this original charter was found only a year or two ago, in the garret of an old building in the city of New-York, and presented to the vestry, accompanied with a very appropriate letter, by Edward W. Dunham, Esq., of New-York." Upon Mr. McKean's removal in 1763 to Perth Amboy, where he died, the Hon. Edward Antill officiated as lay reader, both here and at Piscataway, for a short time, until Rev. Leonard Cutting was appointed Rector in 1764. He reported one hundred and thirty families, and twenty-five communicants. Mr. Cutting removed to Hempstead, Long Island, in 1766, and was succeeded by Rev. Abraham Beach, in 1767. Mr. Beach officiated till 1784, when he became assistant minister of Trinity Church, New-York. Mr. Rowland was his successor. He removed shortly after to Shelburn, Nova Scotia. After a short vacancy, Rev. George Ogilvie, son-in-law of Dr. Macwhorter, of Newark, was called. He is said to have been an eloquent preacher. He resigned in 1790. Mr. Van Dyke succeeded him.

From 1793 to 1799 there appears to have been a vacancy. On the 25th March, 1799, Rev. John Henry Hobart, afterwards Bishop, engaged to officiate for one year, after which Mr. (afterwards Dr.) Beasley supplied the services for a short time. Mr. Cotton officiated for a year from May, 1800. On May 11, 1801, Rev. John Croes, of Swedesborough, afterwards Bishop, was called to the rectorship of the parish. Rev. John Croes, Jun., having been assistant minister to his father for nearly two years, was called to the rectorship in 1832. Rev. Alfred Stubbs, the present Rector, succeeded Mr. Croes in 1839. The writer is indebted to the kindness of Rev. Abraham Beach Carter for this brief summary. He is happy to add that this parish has recently purchased a parsonage house and lot, a well-deserved tribute to the successful ability and zeal with which their present Rector has discharged the duties of his office.

D.—p. 19.

FOR the following particulars relative to this benefactor of the church, the writer is indebted to John S. Condit, M. D.

Any thing, which relates to that chivalric soldier, Colonel Peter Schuyler, whose name was in the ears of our fathers like the sound of a trumpet, ought to be interesting to their descendants.

Colonel Schuyler, when not in service, resided at his seat in Barbadoes Neck, on the Passaic River, opposite the now northern part of the city of Newark. A portion of his establishment yet remains, forming, although much altered, the recent residence of Mr. Leonard Kirby.

The principal house, a stately edifice of brick and stone,—not improbably similar in fashion to that built by his brother Colonel John Schuyler, now standing opposite Belleville, owned by Peter G. Stuyvesant, Esq.,—was placed a short distance south of the remaining building in the rear of the venerable Catalpa trees, yet feebly surviving the master and his mansion.

It is not an unreasonable belief that from under the shade of these very trees a hundred years ago, Colonel Schuyler often left his pleasant home, to aid both with purse and sword, (for he used both,) in restraining and repelling the threatening advances of the French and Indians upon the harassed frontier of New-York, or from our own border. For although this State enjoyed comparative quiet, yet there were periods of painful solicitude and apprehension.

On this very spot, where men now dwell so securely, so unapprehensive of any possible external danger, where it would seem the sound of the war-whoop could never have been feared or heard, the inhabitants of Newark, not much more than a century ago, worshipped God with arms in their hands.

Colonel Peter Schuyler married a daughter of John Walter, an eminent merchant of New-York, and a friend and executor of his father. He died in 1768, leaving one daughter, Catherine, who married Captain A. Kennedy, a member of a highly respectable family, long resident in this country. They lived on the Neck, near Newark, upon the estate previously occupied by her father. Ultimately she died childless. After her decease Captain Kennedy married a Miss Watts.

At a subsequent period, in consequence of the death of a remote relative, the Scotch title and appurtenant estate of Cassilis devolving upon Captain Kennedy, he removed to Great Britain. His descendants are now there, and one of them, the inheritor of the title worn by his father, has since been elevated to the advanced dignity of Marquis of Ailsa.

Although Colonel Schuyler left no descendants, there are many remote connections yet surviving. The great-grandchildren of his brother, Colonel John, yet own and occupy the greater part of the large plantation and mine estate upon which Colonel Peter was born and reared.

The father of Colonel Peter Schuyler was Captain Arent Schuyler, who settled in Barbadoes Neck about 1710. He was the individual who opened the noted Schuyler (copper) mines, and had probably also seen military service. He doubtless came from Albany, and was probably the brother of the distinguished Colonel Peter Schuyler, of New-York, who exercised great influence over the Five Nations. His wife, mother of Colonel P. Schuyler, of Newark, was Swantie Van Dykhuyzen, of Flatlands, Long Island.

This same family at a later period, (the Albany branch,) produced General Philip Schuyler, of the Revolution. Arent H. Schuyler, of the Belleville congregation, still represents the family near the ancient homestead on Barbadoes Neck.

E.—p. 34.

THE APOSTOLICAL INSTITUTION OF EPISCOPACY DEMONSTRATED.

I CONCEIVE this that follows is as clear a demonstration as any thing of this nature is capable of:

“That this government, (Episcopal) was received universally in the Church, either in the Apostles’ time or presently after, is so evident and unquestionable, that the most learned adversaries of this government, do themselves confess it.”

“Petrus Molinæus, in his book, *De Munere Pastoralis*, written in defence of Presbyterial government, acknowledgeth that presently after the Apostles’ times, or even in their time, . . . it was ordained that in every city one of the Presbytery should be called a Bishop, who should have pre-eminence over his colleagues, to avoid confusion which oftentimes ariseth out of equality; and truly this form of government all churches every where received.”

“Theodorus Beza, in his tract, *De triplici Episcopatus genere*, confesseth in effect the same thing”

“Certainly from these two great defenders, (others are added in a note,) we should never have had this free acknowledgment,—so prejudicial to their own pretence, and so advantageous to their adversaries’ purpose,—had not the evidence of clear and undeniable truth enforced them to it.”

“We may safely take for granted, that which these two learned adversaries have confessed, and see whether, upon this foundation laid by them, we may not, by unanswerable reason, raise this superstructure :

“That, seeing Episcopal government is confessedly so ancient and so catholic, it cannot, with reason, be denied to be Apostolic.”

“For so great a change, as between Presbyterial government and Episcopal, could not possibly have prevailed all the world over in a little time. Had Episcopal government been an aberration from or a corruption of the government left in the churches by the Apostles, it had been very strange that it should have been received in any one church so suddenly, or that it should have prevailed in all for many ages after. Had the churches erred, they would have varied; what, therefore, is one and the same amongst all, came not surely by error, but by tradition.” Thus Tertullian argues

“For what universal cause can be assigned or feigned, of this universal apostasy?”

“What device shall we study, or to what fountain shall we reduce this strange pretended alteration? Ignorance of the will of Christ, on the part of Presbyters and other Christians, touching the necessity of Presbyterial government? or wickedness in them to conspire against it? Ambition on the part of some or many of a forbidden superiority, succeeding in its aim without opposition or contradiction? Nay, without any noise or notice taken of it! All the watchmen fast asleep—all the dogs so dumb that not so much as one should open his mouth against it?”

“But let us suppose, (though it be a horrible untruth,) that the Presbyters and people then, were not so good Christians as the Presbyterians are now, yet, certainly, they were men; and if we look at them as mere natural men,” the case, he proceeds to argue, presents as many difficulties as the other.

“When I shall see, therefore, all the fables in the Metamorphosis acted and prove true stories; when I shall see all the democracies and aristocracies in the world, lie down and sleep and wake into monarchies; then will I begin to believe that Presbyterial government, having continued in the church during the Apostles’ times, should, presently after, (against the Apostles’ doctrine and will of Christ,) be whirled about like a scene in a mask, and transformed into Episcopacy. In the mean time, while these things remain thus incredible, and in human reason impossible, I hope I shall have leave to conclude thus—

“Episcopal government is acknowledged to have been universally received in the Church, presently after the Apostles’ times.”

“Between the Apostles’ times and this ‘presently after,’ there was not time enough for, nor possibility of, so great an alteration.”

“And, therefore, there was no such alteration as is pretended; and therefore Episcopacy, being confessed to be so ancient and catholic, must be granted also to be Apostolic: *Quod erat demonstrandum.*”—Chillingworth’s Works, p. 507.

F.—p. 39.

CHURCH AT ORANGE.

ST. MARK’S Church, Orange, may be considered as a daughter of Trinity Church. The families which formed the nucleus of St. Mark’s were for many years under the pastoral charge of the Rector of Trinity Church, and attended service at Newark.

The original family, which embraced Church principles in Orange, was that of Benjamin Williams. At a remote period, not far from the time of the American Revolution, a copy of Dean Hicke’s Treatise on the Christian Priesthood, found its way into the hands of Mr. Williams, who had been educated in the doctrines of the Presbyterians. Upon reading the book, he discovered that it advanced claims for the divine origin of Episcopacy. Although the doctrine was new to him, and one which was opposed to all his former opinions, he persevered in the examination. His mind dwelt upon the subject, and after making such an investigation as the circumstances of those times, and his limited opportunities would permit, he came to the conclusion, that the office of a Bishop was of divine origin, and therefore of lasting obligation in the Church of Christ. He immediately connected himself with Trinity Church, Newark, and in its communion continued until his death in 1826. Although living six miles distant from the Church, he was a very constant attendant on divine service. His numerous family were educated in the doctrines of the Church, and, with him, frequented the services at Newark. Their love for the church attracted the attention of their successive pastors, and obtained from them occasional visits.

So early as the year 1808, Mr. Willard reported to the Convention “That he had performed divine service and preached twice at Mr. Benjamin Williams’, Orange, where he had large and attentive congregations. That there were several families who appeared to be attached

to the Episcopal Church: for whom he has baptized seven or eight children, and who regularly attend at Newark. Mr. Willard is of opinion, that with little attention, a considerable Church might be collected there."

From the time of this report by Mr. Willard, until 1825, these families, embracing the children and some of the neighbours of Benjamin Williams, were favoured with occasional services from the successive rectors of Trinity Church, and also from the Bishop, who, after 1819, appears to have included their neighbourhood in his Episcopal visitations. In the year 1825, the Bishop placed them under the charge of the Rev. Mr. Holmes, as Missionary. Mr. Holmes, faithful to his trust, visited the station about once in six weeks, and had several interviews with the aged Mr. Williams, who, through all difficulties, had for some fifty years preserved his connexion with the Episcopal Church. The old man, however, was not suffered long to rejoice in hearing the voice of the welcome Missionary, for in a few months he was called away full of years. The services however were not discontinued. Although at first but feebly supported by some five or six families, principally the descendants of Mr. Williams, the zealous Missionary continued his labours. One family after another was added to his congregation, so that in 1827, a Church was organized. During 1828, the present church edifice was erected. In 1829, the congregation which had become too numerous to continue as one of Mr. Holmes's Missionary stations, secured the valuable services of the Rev. Mr. Whittingham, then a deacon of the diocese of New-York, and now Bishop of Maryland. After continuing in charge for a year and a half, he was called to a more extended field of labour, and the congregation elected their former Missionary as Rector. Mr. Holmes continued in charge until 1836, when he died, universally beloved."

To this we may add, that Mr. Holmes was succeeded by the Rev. Mr. Williams, grandson of the Mr. Williams whose name is mentioned above as the first Episcopalian of Orange. St. Mark's Church, gradually increasing from so small a beginning, is now in a flourishing state, and numbers one hundred and twenty communicants.

G.—p. 40.

MINISTERS OF CHRIST CHAPEL, BELLEVILLE.

THE following list of the different Clergymen, who have officiated in Belleville, was kindly furnished the writer by a member of the Parish.

- Rev'd WILLIAM BERRIAN, 1810.
- “ GEORGE MOREHOUSE, about 1816.
- “ AUGUSTUS FITCH, about 1819.
- “ LAWSON CARTER, 1821.
- “ JOHN GRIGG, 1823 to 1825.
- “ MATTHEW MATTHEWS, 1825 to 1829.
- “ RALPH WILLISTON, 1831.
- “ MESSRS. HOLMES & WHITTINGHAM, 1832.
- “ ROBERT DAVIES, 1834 to 1838.
- “ DOCT. CHAPMAN, 1841.
- “ SAM'L L. SOUTHARD, 1842 to 1844.
- “ HENRY B. SHERMAN, 1845.

At various times the service has been read by lay-readers ; the Rev'd Mr. Ward, and the late Rev'd Mr. Lathrop being among the number, before they entered into holy orders. In 1832, the late Mr. Holmes, of Orange, gave a portion of his time to Belleville ; and at that time also, the present Bishop of Maryland, who had left St. Luke's, N. Y., on account of his health, and was with his family connexions at Orange, gave us his services occasionally. The Church was separated from Trinity, Newark, while Mr. Davies was our Minister.



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