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NORTH ELMFIELD BAPTIST CHURCH, CORNER OF WILLIAM AND FULTON STREETS
ENGRAVED BY JAMES WOOD, 1760.

A DISCOURSE

DELIVERED IN 1836

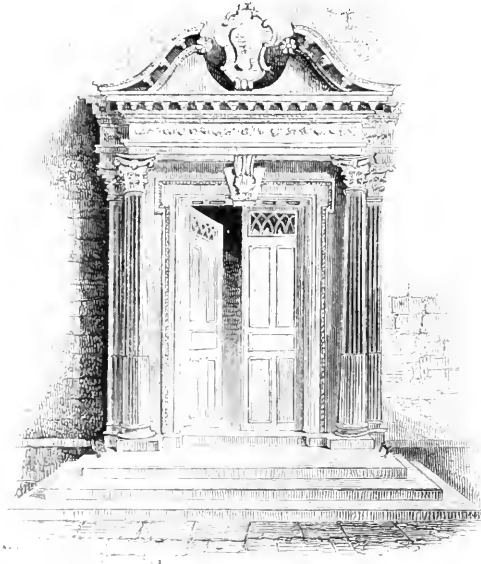
NORTH REFORMED DUTCH CHURCH,

IN THE

CITY OF NEW YORK,

ON THE

Last Sabbath in August, 1836.



PRINCIPAL ENTRANCE TO THE NORTH REFORMED DUTCH CHURCH

BY

THOMAS DEWITT, D. D.

ONE OF THE MINISTERS OF THE COLLEGIATE REFORMED DUTCH CHURCH

Published by request of the Consistory.

A D I S C O U R S E

DELIVERED IN THE

North Reformed Dutch Church

(COLLEGIATE)

IN THE CITY OF NEW-YORK,

ON THE LAST SABBATH IN AUGUST, 1856

BY THOMAS DE WITT, D.D.,

ONE OF THE MINISTERS OF THE COLLEGIATE REFORMED DUTCH CHURCH.

Published by order of the Consistory of the Collegiate Reformed Dutch Church.

NEW-YORK:
BOARD OF PUBLICATION
OF THE
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337 BROADWAY.
1857.

ERRATA.

On page 22, line 24, for "commendation" read
commemoration.

" " " 26, for "sixty" read fifty.

THE North Reformed Dutch Church was closed for a number of weeks, during last summer, for the purpose of being repaired, and placed in complete order and freshness. When it was reopened for worship on the last Sabbath in August, a request was made that a discourse should be preached, somewhat commemorative of its past history. No thought was entertained at the time of its delivery that its publication would be requested. But the desire of the Consistory was felt to be imperative. The outlines of the discourse have been throughout preserved, while some points have been enlarged, particularly the brief sketches of the ministers, and slight additions have been made. It was deemed desirable to procure plates of the church edifices, which have been and are in connection with the Collegiate Church. With these will be found a *fac simile* on a reduced scale of a print of the old Middle Dutch Church in its original state as first built, executed in 1731. This is referred to in the discourse, and will prove curious and interesting. There is also a plate representing the treaty with the Aborigines, by Governor Minuit, in 1626, for the purchase of Manhattan Island, taken from a painting designed, procured, and possessed by Dr. James Anderson, of this city. These plates give a value and interest to this pamphlet, which it could not possess otherwise. It will be seen that these are mere running outlines of the history of this Church, which might easily have been expanded. But I deem it best to repress the design of inserting additional matter. A few notes will be found in the Appendix. The procurement of the plates has delayed the publication.

T. D. W.

NEW-YORK, December, 1856.

DISCOURSE.

PSALM 48 : 3.

“ WE have thought of thy loving-kindness, O God, in the midst of thy temple.”

THE scenes and associations of our early days will always find a place in our memories and in our hearts. No change of time or circumstances can efface them from our minds. When removed from the parental home, or the domestic circle, when away from the land of our birth, on a pilgrimage to a distant land, who will not cordially indulge in recalling, with deep emotion, the associations and incidents of the past? Though the place of our early home may no longer be in the possession of our family relationship, yet the scenes around it will vividly impress us, and the events of the past will spontaneously crowd into our memory. Where are the generous minds and feeling hearts that have not often felt this attraction, or that would be willing, for a moment, to repress or weaken it? If the reminiscences bearing upon time and earth inspire deep interest, how much more must that interest be increased when connected with the exercise of Christian faith and hope, in their rise and culture, and with the teachings and influence of divine grace, in the worship of the sanctuary?

We have entered anew this time-honored place of worship, after it had been closed, during a series of weeks, for the purpose of being thoroughly repaired, in the aspect of renewed freshness and beauty which it now presents. Since it was first completed and opened for divine service, in 1769, successive generations worshipping in it have passed from time to eternity. There are numbers, now scattered in different parts, who recur to their ancestry, and perhaps themselves, as baptized, worshipping, and trained within these walls. There are very many, now living, who connect the earliest recollections of their infancy and youth, and so also of their onward course, with this edifice. In the change which has taken place by the conversion of this part of the city into the mart of commercial employment, resulting from the rapid and unexampled growth of our city and country, the number of those who stately worship here has become small. The community around us, while not possessing recollections of their personal relation to it, still regard it with veneration, and view it as a valuable memorial of the length of years during which it has preserved a prominent position, and diffused the enlightening, sanctifying, and saving influence of divine truth. In the change of circumstances, leading to the removal of the fixed resident population from the lower part of the city, the older churches, one after another, have been taken down, and now but very few remain in the lower wards. Still, a large population, of another description, and of a more fluctuating character, is found, and will remain in this vicinity, to whom the "Gospel which is preached unto the poor" should be ministered. For this purpose the

Consistory of this Church have resolved to preserve this edifice, and renovate its appearance, in order that the means of grace may be dispensed within its walls in time to come. They desire to employ the best means adapted to the existing state of things, and, under the divine blessing, continue here, in some measure, that holy influence which rested here so largely in times past.

Assembled on this occasion, and contemplating the history and uses of this edifice, we feel that the words of the text are appropriate, and meet with the response of devout hearts present.

“ WE HAVE THOUGHT OF THY LOVING-KINDNESS, O GOD,
IN THE MIDST OF THY TEMPLE.”

This forty-eighth psalm is descriptive of the beauty, the glory, and the strength of the Church, and her triumph over her foes. In the immediate connection of the text, the exercises of the pious soul, in meditation on divine truth, and in the remembrance of spiritual enjoyment, and edification in the house of God, are expressed. The closing verses of the Psalm are beautifully and forcibly descriptive of the order, safety, permanence and blessings of the true spiritual Church of Christ. *“ Walk about Zion, and go round about her. Tell the towers thereof ; mark ye well her bulwarks. Consider her palaces, that ye may tell it to the generations to come. For this God is our God forever. He will be our guide even unto death.”*

The declaration, "*We have thought of thy loving-kindness, O God, in the midst of thy temple,*" brings to our consideration

I. THE PLACE OF WORSHIP—"The temple of God."

II. THE THEME THERE UNFOLDED FOR OUR ATTENTION AND MEDITATION—"The loving-kindness of God."

III. THE RETROSPECT OF OUR MEDITATIONS ON THIS THEME IN THE HOUSE OF GOD—"We have thought of thy loving-kindness."

I. *The place of worship*—"The temple of God." The tabernacle and temple, under the Old Testament economy, were devoted to the sacrificial worship peculiar to it, and which were shadowy and typical in their nature. This worship pointed to the ONE sacrifice to be offered in the fullness of time—to Christ, the High Priest of our profession, who has now entered into the heavens within the veil, and to the blessings of the covenant, which was ratified in the atoning blood of the Redeemer. Under the New Testament economy, we have "the truth as it is in Jesus," exhibiting the fulfillment and realization of the prophecies and types of the former dispensation, and displaying, in the completed canon of Scripture, the way of salvation, clearly and impressively. The simplicity of worship, in the instituted and well-adapted means of grace connected with the special promise of the Spirit, constitute the glory and efficiency of the New Testament Church. "*We are made ministers of the New Testament, not in the letter but the spirit.*" The temple of God is now found wherever believers are gathered in church relation, where the

truth is purely preached, and the means of grace are faithfully ministered, and where the promised Spirit is sought and bestowed. The idea of a temple implies the residence of God's truth and Spirit, worship, in the light of truth and beauty of holiness, and a willing consecration to his service. These pertain to every individual Christian, and to the true and universal Church of Christ, consisting of the redeemed and sanctified of every age and country and denomination. This is strikingly stated by Paul, in the second chapter of his epistle to the Ephesians: "*Now, therefore, ye are no more strangers and aliens, but fellow-citizens with the saints of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. In whom the whole building, fitly framed together, groweth to an holy temple in the Lord; in whom also ye are built up together, for an habitation of God, through the Spirit.*" It is not the splendor of the outward and material temple that attracts the divine regard, or in itself subserves its use and design, irrespective of the character of the worship there rendered, in "spirit and in truth," and the spiritual blessing there promised and bestowed. The service may be rendered in the humblest structure; yea, even under the broad canopy of heaven—there the declaration of the Saviour may be verified: "Where two or three are met in my name, there am I in the midst of them." There is a necessity for the erection of suitable edifices for the purpose of social worship, where the truth may be preached, the means of grace be ministered, and the communion of God's people be cultivated. The Sabbath, the sanctuary, and the minis-

try of reconciliation are joined together as a three-fold cord, and are indissolubly linked together. It is proper and right that beauty, simplicity, solidity, and chaste adornment, in proportion to the means of the worshippers, should be consulted. Never should it be laid to our charge that, while we “dwell in ceiled houses,” we suffer the house of God to lie waste; or to fail in forming, preserving, or increasing its beauty, strength, or convenience, as circumstances may require. But let it ever be remembered that the true glory of a house of worship, dedicated to God, is the faithful ministry of the truth and ordinances of God, the efficacy of these in the conversion of sinners and the edification of believers, and in the advancement of the peace and holiness of the Church. Without these, we may write upon the most splendid temple reared in the name of Christ, “*ICHABOD*”—the glory is departed. The word of God, ministered in the sanctuary, is “the wisdom and power of God unto salvation,” and herein is the loving-kindness of God manifested and applied.

II. *The theme unfolded for our attention and meditation.*—“The loving-kindness of God.” The kindness of God visits all men in his providential dealings, and his “tender mercies are over all his works.” But there is an emphasis and a peculiar import in the phrase, “Loving-kindness,” referring to that infinite love and kindness, which save and bless lost sinners. Thus Paul, in the third chapter of his Epistle to Titus, says: “After that the LOVING-KINDNESS of God our Saviour appeared towards men, not according to works of righteousness which we had done, but according to his own mercy he

saved us," etc. The term "loving-kindness," is a compound one, signifying love in the outgoings of kindness. It is not love as an abstract principle, but a lively, vigorous cause, producing the kindest effects. It is kindness, not as the result of mere esteem, or arising out of the propriety of things, but it is kindness flowing from the intensity of affection, the ardor and energy of love. The term was a favorite one with the Psalmist, who employs it twenty-two times. Jeremiah uses it four times, and Hosea once. The loving-kindness of God is displayed and exercised in the unspeakable gift of God in Jesus Christ his Son. This is the channel through which infinite grace passes for the bestowment of every blessing. It is displayed in his forgiving mercy and saving grace, and in all his providential dealings, causing "all things to work together for good to them who love him." We quote some of the passages in Scripture, in which this phrase is used, which will show the force and beauty of its meaning. Ps. 26 : 4 : "For thy *loving-kindness* is before mine eyes, and I have walked in thy truth." Ps. 36 : 7 : "How excellent is thy *loving-kindness*, O God, therefore the children of men put themselves under the shadow of thy wings." Ps. 63 : 3 : "Because thy *loving-kindness* is better than life, my lips shall praise thee." Ps. 42 : 8 : "For the Lord will command his *loving-kindness* in the day time, and in the night his song shall be with me." Although the phraseology is varied, yet the meaning of the phrase before is drawn out in Ps. 27 : 4 : "One thing have I desired out of the Lord, that will I seek after, that I may dwell in the house of the Lord, there to behold his beauty, and to inquire in his holy temple."

Jeremiah 9 : 24 : " Let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise *loving-kindness*, judgment, and righteousness in the earth." Jeremiah 31 : 4 : " I have loved thee with an everlasting love, and with *loving-kindness* have I drawn thee." These passages, among others, show the import and force of the words, " loving-kindness of God."

THINKING on the loving-kindness of God implies not only attention to the great truths of religion, and to the dispensations of Providence and grace so as to yield intellectual approbation, but also the response of the heart in valuing, applying, and improving them, and in the subjection of the will to their practical influence. So David testifies, Ps. 119 : 59, 60 : "*I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments.*" It is a living operative faith, working by love, purifying the heart, and overcoming the world, that thinks rightly and profitably on the " loving-kindness of God." It is this faith in exercise that makes the word of truth light and life and peace to the soul, and connects the events of life in the providence of God with the teachings of his truth and the influence of the Holy Spirit.

III. *The retrospect of our meditations on this theme in the house of God.* " We have thought of thy loving-kindness." It is most reasonable, and should be profitable to hold converse with our past days and years, and to review the use we have made of our sanctuary privileges. We should inquire whether we have been brought into the fellowship of divine grace, and, if so,

what were the manner and the means by which we have been led in the way everlasting. As the Sabbath returns, devoted to meditation on divine truth, its influence will be sensibly felt. What Christian has not experienced the genial influence of such a Sabbath as this, with the bright rays of the sun shining clearly around, and the balmy atmosphere of heaven inhaled in fixing his thoughts on the "loving-kindness" of God, in the sanctuary? Our recollections should extend not merely to the privileges we have personally enjoyed, and the blessings we have reaped in the temple of God, but they should properly and readily reach back to those who were engaged in procuring the erection of this building, and to the generations which followed them. Sacred and sweet is the memory of parents, who brought us to the house of God in baptismal dedication, who extended to us their counsels and prayers, by whose side we sat in the family pew, from Sabbath to Sabbath, whose renewed consecration to Christ, from time to time, we witnessed, and who died peacefully in the faith of Christ and the hope of glory. Memory will also dwell upon the kindred and friends who went up with us to the house of God, and with whom we took sweet counsel together. Christians who have worshipped here for a series of years will, in the associations and remembrances that this house brings with it, retrace the incidents of their past history, and ponder on the discipline and culture of their spiritual life which they have here received. They will revert to the seasons of temporal affliction and spiritual sorrow and conflict, when here in the assembly of his people. They poured out their hearts

before the mercy-seat, and found light and peace, comfort and strength supplied to them. They will remember the seasons of refreshment and enjoyment when, “in the multitude of his mercies,” they kept holy day in this temple, when they recounted his loving-kindness in all the dealings of his providence and grace, with the heart of gratitude and love, and with the voice of thanksgiving and praise. The seasons of believing remembrance, hallowed enjoyment, and cordial consecration at the table of the Lord, will remain deeply and tenderly engraved on the memory. The associations of earlier days in Christian friendship and intercourse, when we went to the house of God, and took sweet counsel together, and, from our common services there, went forth to bear each other’s burden, and fulfill each other’s joy, will vividly and impressively recur to us, and hope will spring forth, reaching to the everlasting reünion in the “temple above, not made with hands, eternal in the heavens.” With what feelings must they regard this house, and retrace their meditations on the loving-kindness of God within it, who were here born of the Spirit, awakened to repentance, and led to the faith and service of Christ. Of this house, the annals of its history testify, that in the continued succession of years, very many — “this man, and that man” were born there, and that here, while beholding the beauty of the Lord, and inquiring in his holy temple, their “strength was renewed, so that they mounted up with wings like eagles; ran, and were not weary; walked, and fainted not.” In the review of the past, these meditations on the goodness of God in this temple, by the pious, will be carefully entertained, and prove impres-

sive, instructive, and edifying. But there are those, who were here dedicated to Christ in baptism, trained in attendance on its ordinances, and placed under associations and influences favorable to piety, who remain without an interest and part in the great salvation. Let the memory and thought of God's loving-kindness in this temple, in times past, now sink deep in their hearts, and urge and lead them to an instant and cordial acceptance of the grace of the Redeemer, and the future subjection of their lives to his service.

These general reflections, in connection with the service of this day, exhibit the high estimate which we should make of the value and importance of the sanctuary of God. "The Lord loves the gates of Zion more than the dwellings of Jacob." He loves the dwellings of Jacob, the families of his people, and regards with complacence the worship there rendered, the unity of faith and affection there cherished, and the parental spiritual influence there exerted. Still more does he "love the gates of Zion," the Christian sanctuary, whence the influence is derived which forms and preserves the religion of the family, and spreads it around through the community. The sanctuary is inseparably interwoven with the Sabbath and the ministry of reconciliation. They go hand in hand, shedding their beneficent and saving influence. Here united public worship is rendered, and the time, place, and instrumentality is laid open to all for religious instruction, by the preached truth, the devout exercises of prayer and praise, and the discipline of the spiritual life. The design of God is, that his truth should not be confined to one place or age, but that the light of life should be

diffused throughout the earth. For this purpose, he opens his sanctuary, hallows the Sabbaths in their succession, and forms his Church as a "city set on a hill," to enlighten the world. The Church of God is the great teacher of the world. Let this mighty influence be removed, and "darkness will soon cover the earth, and gross darkness the people." This is in close connection with the purposes and end of associated public worship. Hence the Church is termed "the pillar and ground of truth," as it is the great means of maintaining the life and profession of Christianity. It is in the sanctuary that the truth is ordinarily rendered effectual unto salvation. It is in the sanctuary that the presence of God is experienced, in the communion of his love, and the bestowment of his blessing. "Wherever he records his name," he promises to be with his people, and bless them. Hence, every pious soul can say with David: "My soul longeth, yea even fainteth for the courts of the Lord. My flesh crieth out for the living God."—Ps. 84 : 2. "Blessed are they who dwell in thy house, they will be still be praising thee. They go from strength to strength, every one of them appeareth before God. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. A day spent in thy courts is better than a thousand."—Ps. 122. The pious here feel that nearness of access to him, that confidence in him as their covenant God, that culture of the graces of the spirit, by which growth in grace is promoted in increased preparation for life's duties and events, and in growing meetness for the inheritance of saints in light. Here they contemplate, in the communion of brotherly love, the thousands engaged at the

same time, in other places, in the same service with themselves, and anticipate the worship of the heavenly temple and eternal Sabbath, in the full assembly of the just made perfect.

These reflections, suggested by the text, are not inappropriate to the occasion which has assembled us, when this edifice is reöpened for public worship, after having been closed a number of weeks for the purpose of being placed in the fresh and beautiful aspect it now presents. It preserves its original aspect and character, and continues distinguished for the solidity of its structure and the just proportions of its architecture. It now approaches towards the ninetieth year of its erection, having been commenced in 1767, and completed and opened for service in 1769. Among the many splendid houses of worship that have been erected during late years, none exceed this and the adjacent Episcopal church of St. Paul's, which was erected only two or three years previous to this, having been opened for service in 1766.

This edifice was built by the Consistory of the Protestant Reformed Dutch Church of the city of New-York, since familiarly known as the Collegiate Reformed Dutch Church, and still remains in the same relation. It is therefore proper to advert to the history of this Church, coëval with the first colonial settlement by the Hollanders, in the first part of the seventeenth century, and to its ecclesiastical origin and character. The name of the Church, "*Protestant Reformed Dutch*," is derived from its historical associations and reminiscences. The term Protestant was applied, in the sixteenth century, to the Reformers, and those who denied the authority

of the Pope, and rejected the unscriptural doctrines of the Church of Rome. The name arose in 1529, when six princes of the German empire formally and solemnly protested against the decrees of the Diet of Spire, and it has since been the distinctive name, in universal use, as applied to the glorious Reformation. During the progress of the Reformation, a difference occurred among the Protestants on some points, and particularly on the real presence of Christ's humanity in the Lord's Supper. Those who held to it, with the great Reformer, Luther, were called Lutherans, and they who rejected it, Reformed. When the Reformation from Popery took rise, it advanced at the same time in Switzerland, France, the Netherlands, Scotland and England, through the labors of Calvin, Zuinglius, Knox, Cranmer and others. The Reformed Churches of France, Switzerland, Germany, Holland, and Scotland, were in close affinity with each other, not only in holding the doctrines of grace, as embraced in common by all the churches of the Reformation, but in their views of the Lord's Supper, and also of Presbyterian church government and order. The name of our church derives REFORMED from the portion of the early Protestant churches so termed, and DUTCH, from the branch of the Reformed Church formed and organized in Holland. At an early period of the Reformation in Germany, the spirit of religious inquiry spread throughout the Netherlands. A contest of unexampled severity, for civil and religious liberty, against the colossal power of the empire and the Papacy ensued. There is no spot in Europe in which, during the sixteenth century, so many thrilling incidents occurred, as in the struggle in the Netherlands,

which ended in the independence of the seven northern provinces of Holland, and in the subjugation of the ten southern provinces of Belgium to the imperial and Papal power. Within a short time the interest of the public has been attracted to the history of the struggle in the Netherlands in the 16th century, by two works of great research and classic finish, from the pen of American authors. I allude to the "*Reign of Philip the Second*," by Prescott, and "*The Rise of the Dutch Republic*," down to 1684, by Motley. These works have spread information and inspired interest in the history of the heroes and martyrs in the Reformation struggle in Holland, before unknown and unfelt. The religious inquirer will be most deeply interested in the contest for evangelical truth, and in the evidence of the deep-rooted faith and piety which nerved the arms and staid the hearts of the confessors of the truth under persecutions and oppressions, severe and continued, almost without a parallel. The Martyrology of the Netherlands, during this struggle, would furnish as rich a page as can be drawn from any other field. The confessors, "scattered and peeled," holding their lives in their hands, amid the violent and excruciating deaths of thousands, for the truth's sake, bore a noble and persevering testimony. They termed their churches, at the time they were first formed, "*The Churches under the Cross*." In 1563 the ministers and confessors of the truth held a meeting at Antwerp, and formed a synod of the churches, and adopted a system of principles and rules which laid the foundation, and, in a great measure, formed the full texture of church government and order adopted by subse-

quent synods. The Confession, Catechism, etc., now constituting the doctrinal standards, were soon after adopted. After the emancipation and independence of the Seven Northern Provinces, or Holland, they rapidly advanced to signal prosperity, commercial, naval, literary and financial, so as to rank among the first States of Europe. The Reformed Church of Holland soon became distinguished among the churches of the Reformation for her well-trained theologians, her devoted pastors and the combined evangelical purity of faith and experimental and practical religion. Such she *was* in the seventeenth century. No branch of the Reformed Church was in more intimate correspondence and sympathy with the other branches than that of Holland. Her bosom was the refuge and the resting-place of the persecuted Huguenots, Waldenses, the Covenanters of Scotland and the exiled Puritans. Her universities were resorted to from various parts, and many youth were trained in them who became shining lights in other countries. The works of her divines of that day still retain their high reputation, and are sought after. Such, at that time, was the Reformed Church of Holland, from which the Reformed Dutch Church in America deduces its origin.

The Collegiate Reformed Dutch Church of this city, the first founded in North America, dates from the first settlement on Manhattan Island. After its discovery by Hudson, in 1609, commercial adventures were made by Holland merchants, and small trading-posts were formed at Manhattan and Fort Orange, as early as 1613, connected with the fur trade. But it was not till after the formation of the West-India Company,

in 1621, that measures were taken for an agricultural settlement in New-Netherland, which took place in 1623. Among the small number of the first settlers were some *Walloons*, who, during the severity of the religious persecution in the seventeenth century, had fled from the French Belgic provinces to Holland, and had become domesticated there. The first-born white child was the daughter of *George Janse D'Rapalje*, one of these Walloon settlers who located at the Long Island shore at what is still termed the *Walleboght*, the name being derived from the first settlers, and meaning the *Walloon cove*. It was stipulated by the *West-India Company*, whenever emigrants went forth under their auspices, and that of the States General of Holland, to send out a schoolmaster, being a pious member of the Church, whose office it was to instruct the children and preside in their religious meetings, on the Sabbath and other days, leading in the devotions and reading a sermon, until the regular ministry should be established over them. An individual was often designated as a *Ziekentrooster*, (comforter of the sick,) who, for his spiritual gifts, was adapted to edify and comfort the people. These *Ziekentroosters* were often commissioned as aids to the ministers of the Gospel. As early as 1626, two individuals (whose names are preserved) came out with Governor Minuit, in the above capacity. In 1633 the first minister, *Everardus Bogardus*, came over with Governor Wouter Van Twiller, and associated with him was *Adam Roelandsen*, as schoolmaster, who organized the Church school, which has been handed down, in regular and constant succession, to the present time, having proved an instrument of much good to the

Church and the community. A history of this school was, a short time since, carefully prepared by the present worthy principal, and published in a small duodecimo volume. The introduction here, at the early period of the settlement of our country, of the Church and school combined, can not therefore be claimed as the peculiar distinction of the Puritan emigrant, as the direct aim and the provision made in the early settlements by the Dutch was to extend and preserve in the midst of them the blessings of education and religion.

In 1626, after the arrival of Governor Minuit, a regular purchase of Manhattan Island from the Aborigines was made. We quote from Brodhead's History of the State of New-York a reference to this purchase. "As soon as Minuit was established in his government, he opened negotiations with the savages, and a mutually satisfactory treaty was promptly concluded, by which the entire Island of Manhattan, then estimated to contain about twenty-two thousand acres of land, was ceded by the native proprietors to the Dutch West-India Company for the value of sixty guilders, or about twenty-four dollars of our present currency. This event, one of the most interesting in our colonial annals, as well deserves commendation as the famous treaty, immortalized by painters, poets, and historians, which William Penn concluded sixty-six years afterward, under the great elm tree, with the Indians at Shaekamaxon." There is an accompanying plate referring to the formation of the treaty conveying Manhattan Island.

At first, religious meetings were held in temporary buildings. It is recorded that as early as 1626, "Francois Molemaker was employed in building a horse-mill,

THE TREATY BETWEEN GOV. MINNIT AND THE ABORIGINES FOR THE SALE OF MASHUTAN ISLAND IN 1696.



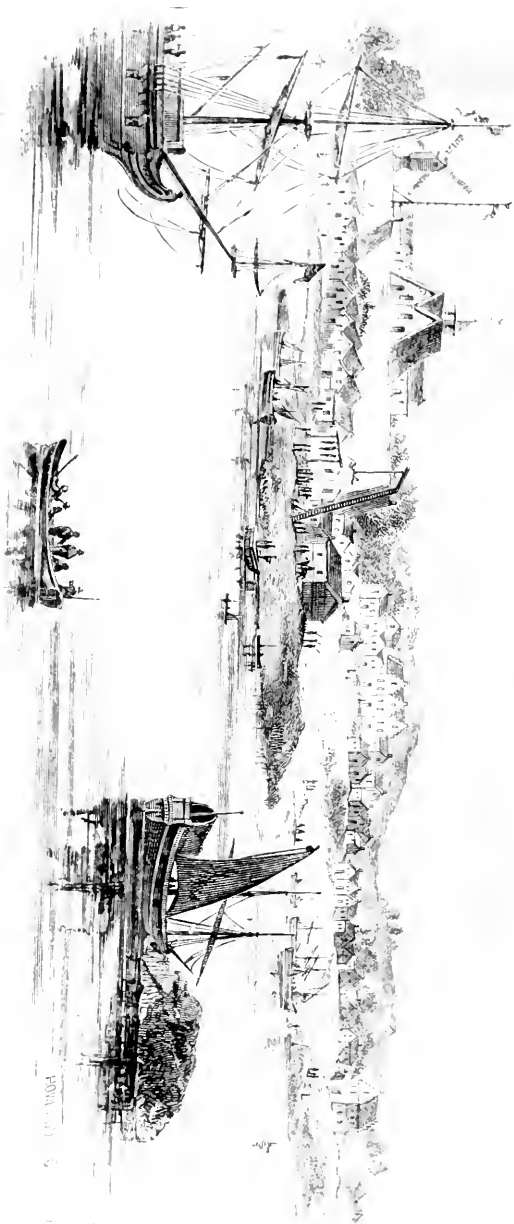
with a spacious room above, to serve for a congregation ; and a tower was to be added, in which the Spanish bells, captured at Porto Rico the year before, by the West-India Company's fleet, were intended to be hung." After the arrival of the minister, *Bogardus*, in 1633, the loft was relinquished, and a plain wooden building was erected, situate on the East River, near what is now Old Slip, and at the same time near this church a dwelling-house and stable were erected for the use of the Domine.

The early Dutch emigrants continued to worship in this frail edifice till 1642, when measures were taken, at the instance of the famed navigator, David Peterson De Vries, for the erection of a new edifice. He relates in his journal that dining one day with Gov. Kieft, he said to him "that it was a shame that the English, when they visited Manhattan, saw only a mean barn in which we worshipped. The first thing they built in New-England, after their dwelling-houses, was a fine church. We should do the same." This led to a conference as to the best means to be employed for the accomplishment of this object. A committee was appointed, and efforts used for procuring needed funds from individuals and the West-India Company. After discussion it was resolved that the new edifice should be erected within the Fort, (now the Battery,) at its south-east corner. Its dimensions were seventy feet by fifty-two, and built of stone. This continued to be their house of worship until the church in Garden street was opened for service in 1693. It was then relinquished to the British Government, and occupied by the royal military forces for public worship, until 1741, when it

was burned down and not rebuilt. On its first construction there was a stone placed in front with the inscription, "*An. Dom. MDCXLII., W. Kieft Dir. Gen. Heeft de Gemeente dese tempel doen bouwen.*" "In the year of our Lord 1642, W. Kieft being Director General, has this congregation caused this temple to be built." In 1790, when they were digging away the foundations of the fort, on the Battery, to make way for the government house, built on the site of what is now the Bowling Green, this stone was found among the rubbish. It was removed to the belfry of the church in Garden street, where it remained till both were destroyed in the great fire of December, 1835.

This church was built during the ministry of Dom. Bogardus; and the elder Megapolensis, Drisius, the younger Megapolensis, Van Neuwenhuysen, and Dom. Selyns ministered in it. Dom. Selyns was settled in 1682, and died in 1701. I have in my possession a small manuscript volume of Dom. Selyns, dated 1686, in which there is a register of the members of the church, arranged according to the streets. These streets are found below Wall street, and east of Broadway, while the remaining families are placed "*along shore,*" on the East river, above the fresh water or collect, and also on Gov. Stuyvesant's bouwerie or farm. The manuscript volume was doubtless prepared by Selyns to direct him in his course of family visitation. The baptismal and other records of our Church commence with 1639, though it is well known a church organization existed for years previous, extending back at least to 1626, and probably beyond. The records from 1639 to 1700, are all in the neat handwriting of Dom. Selyns, who appears

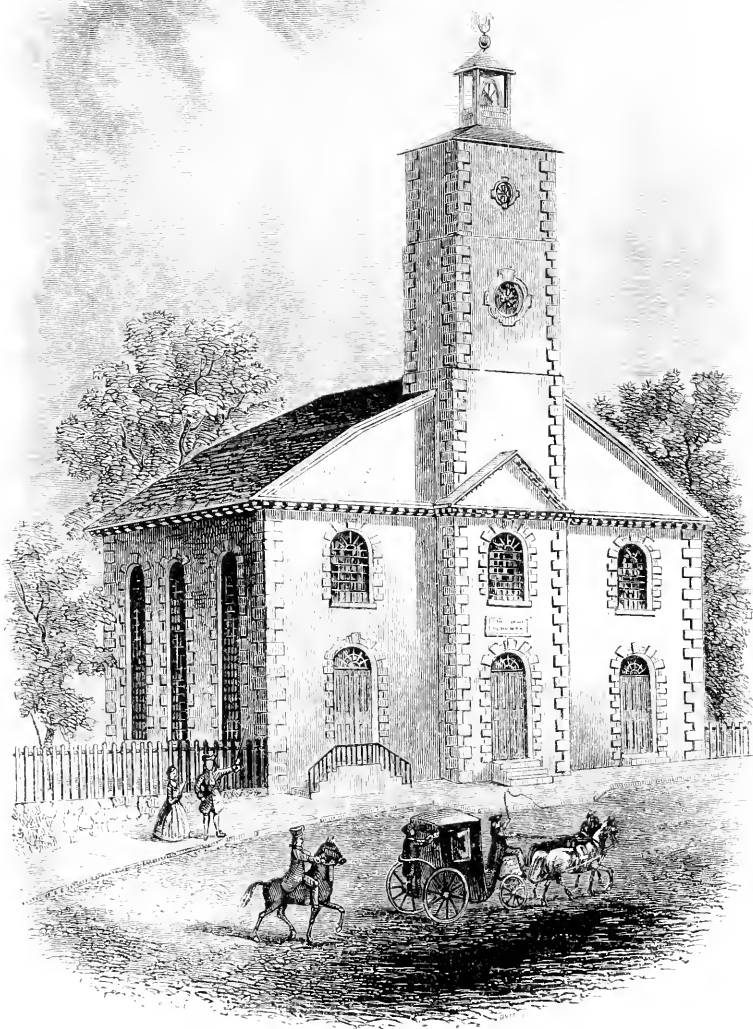
A VIEW OF NEW AMSTERDAM IN 1624.
THE GULF OF BELLE IN THE FORE, [NOW THE BAY OF] IN 1612.



to have collected the existing materials, and carefully arranged them, while, doubtless, the record previous to 1639 had been lost. The church register, from that early period, has been carefully continued and preserved to the present time. The colony of New-Netherland remained forty years after the first agricultural settlement, when, in 1664, it was ceded to the British Government, by a treaty which secured to the Dutch their ecclesiastical and civil privileges. The colony had gradually grown, particularly during the administration of Gov. Stuyvesant. The Dutch population extended from New-Amsterdam to the adjacent shores of Long Island and New-Jersey, was found at Esopus, now Kingston and vicinity, and at Rensselaerwyck, now Albany and vicinity. The population of New-Amsterdam at the time of the cession, was about fifteen or sixteen hundred, and that of the colony in its whole extent ten thousand. After it became a British province there was quite a small amount of emigration from Holland, while a number of the colonists returned to their fatherland. But the natural increase in the families of the Dutch inhabitants, joined to some occasional accessions from Holland, and the parts of Germany bordering on it, as well as of Huguenots, led to the spreading of Dutch settlements, and the increase of churches, during the latter part of the seventeenth, and the early part of the eighteenth century. They were found particularly along the North river, in the valleys of the Hackensack, Passaic, and Raritan rivers, and in Monmouth county, New-Jersey, and along the Mohawk and Schoharie rivers, in New-York. A list, in chronological order, in the Appendix of the Ministers of the Re-

formed Dutch Church, in North-America, down to the close of the last century, made as full and accurate as materials in hand could enable, will show the course of increase.

Dom. Selyns had ministered at Brooklyn, and Gov. Stuyvesant's bouwerie, from 1660 to 1664, with great acceptance, when he returned to Holland, just previous to the cession of the province. Such was the impression he left, that on the death of their aged ministers, Megapolensis and Drisius, the Church of New-York sent a call on Selyns to Holland, which he declined. Subsequently, after the death of Dom. Van Nieuwenhuysen, the call was renewed, which he then accepted. In 1682 he became sole pastor of the church, and continued such until Rev. Gualterus Dubois became associated with him in 1699, two years before his death. Dom. Dubois continued in the ministry till 1751, having been in the pastoral office fifty-two years. Soon after the entrance of Selyns on his pastoral labors, the subject of building a new church edifice attracted general interest, and the first steps were taken by the Consistory, in 1687, when a subscription was circulated generally, in which there were liberal contributions in money, and, in many cases, of building materials and labor. The old church in the fort had become inconveniently located, was beginning to decay, and the popularity of Dom. Selyns called for more spacious accommodations. Tradition says that a diversity of opinion existed as to the site to be selected, a portion of the congregation contending that the spot afterwards chosen was too far out of town. The deed conveying the site is dated in 1690, and defines it as being in Garden



THE OLD SOUTH CHURCH IN GARDEN STREET. BUILT IN 1663.

street, and adjacent to the orchard belonging to Elizabeth Drisius, the widow of Domine Drisius. I find an account of the expenses of the church, audited in 1695, which amounted to 64,178 guilders, or 27,671 dollars of our money. This, considering the comparative cheapness of the times, and that the lot was a gift for a merely nominal consideration, and also that labor and materials were, to some amount, furnished, was sufficient for the erection of a substantial and valuable edifice. It was opened for divine service in 1693, before it was thoroughly finished. I find in a manuscript the following reference to the style of the building of the old church in Garden street. It was an oblong square, with three sides of an octagon on the east side. In the front it had a brick steeple, on a large square foundation, so as to admit a room above the entry for a consistory room. The windows of the church were small panes of glass set in lead. The most of them had coats of arms of those who had been elders and magistrates, curiously burnt on glass by Gerard Duyckinck. Some painted coats of arms were also hung against the walls. This house continued the only house of worship for our Dutch ancestors, till the building of another at the corner of Nassau and Liberty streets. After the erection of the church in Nassau street, the church in Garden street took the name of the OLD, and in Nassau street that of the NEW; and when the church at the corner of Fulton and William was erected, it took the name of the NORTH, when the Garden-Street Church was designated as the SOUTH, and the Nassau-Street as the MIDDLE. The terms old and new, however, continued

to be applied to the two latter for a long time subsequent.

With the increase of the congregation the need of additional ministerial service, and of larger church accommodations began to be felt. In 1714, the Rev. Henricus Boel was settled as the colleague of Dom. Dubois, and the subject of the erection of a new church edifice was soon entertained. In 1726, the Consistory, with the advice of the Great Consistory, resolved to take measures for its accomplishment, and appointed committees for devising the best means for meeting the expenses, and also for selecting and procuring a suitable site. In July of this year the committee reported that they had agreed with Mr. David Jamison for the plot of ground directly north of the French Church. It will be remembered, that the French Church was on the lot just east of Nassau, between Pine and Cedar streets. The price paid for the ground was 575 pounds. At this time the location was quite on the verge of the more compact part of the city. It was at the same time resolved that the church should be built in the middle of the lot, that the length should be one hundred feet, and the breadth seventy feet within the walls, and that a foundation should be laid, and a tower erected at the north end of the edifice. The church was opened and set apart for divine worship in 1729. At its first erection it had no gallery, and the ceiling was one entire arch without pillars. The pulpit was in the middle of the east wall, and the entrance was by two doors in front, on the west (Nassau) side. In 1764, after the introduction of English preaching, material



To the Honourable
RIP VAN DAM, Esq
 PRESIDENT of His Majesty's Council for the PROVINCE of NEW YORK
*This View of the New Dutch Church is most humbly
 Dedicated by your Honour's most Obedient Serv^t W^m Burges*

REDUCED FAC-SIMILE OF PRINT PUBLISHED 1731

Engraved by W. Sawley

changes were made in the interior of the building. The pulpit was removed to the north end, and galleries were erected on the other three sides, and the entrances were formed on the north and south sides, as it is remembered by us, previous to its being relinquished and devoted to secular uses. The building still presents the exterior aspect of its early days, and calls up in the minds of the older inhabitants of the city, especially those of Dutch descent or affinities, impressive remembrances. There was a plate of the Old Middle Dutch Church, as it appeared at its first construction, struck off in 1731. It is dedicated to the Hon. R^H VAN DAM, *President of his Majesty's Council for the Province of New-York*. Mr. Van Dam was often a member of his Majesty's Council, and also its President. In 1731 and 1732 he was, during an interregnum, Acting-Governor, as President of the Council. A fac-simile of the original plate, (furnished to us by Rev. Mr. Strong of Newtown,) neatly and accurately executed, on a reduced scale, will be found among the plates accompanying the printed discourse. It will attract interest. There is inscribed on the plate: "*This Church was founded A.D. 1727, and finished A.D. 1731, the Rev. Mr. Walter Dubois, and Mr. Henry Boel, ministers.*" The corner-stone was laid in 1727. It was opened for worship in 1729, but it was not entirely finished in the interior and the fences, etc., till 1731.

At the time of the erection of the Church in Nassau street, and a series of years subsequently, the preaching was entirely in the Dutch language, while the want of preaching in the English language was deplored, and its

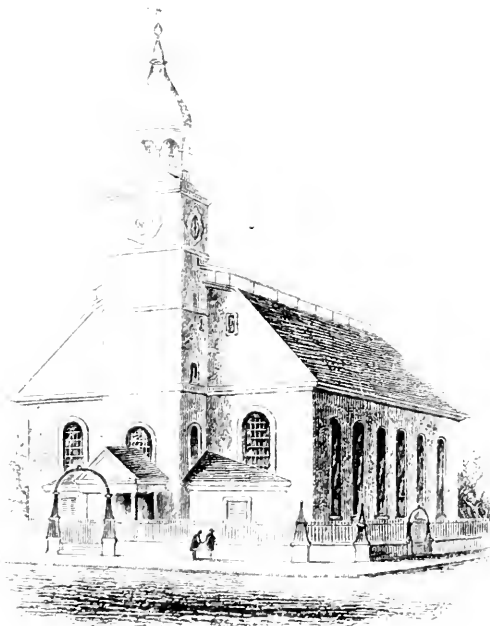
introduction was strongly desired by very many. The English inhabitants had continually increased in number, intermarriages between English and Dutch families were constantly occurring, all public business was transacted in the English language, and the young of the congregation became more and more unprofited by the service in Dutch. This naturally proved prejudicial to the interests of the Church, and led to the gradual withdrawal of individuals and families to other denominations, especially the Episcopal, in the communion of which will be found for some generations past some of the early, time-honored Dutch names. This influence, so adverse to the prosperity of the Church, was deeply felt by a large portion of the members; but there was a strength of opposition among the older members, which it was deemed best to seek to allay, and, if practicable, to overcome, before active measures should be employed. Early in 1761, the subject was brought before Consistory by a petition signed by a majority of the congregation, (by the young generally,) urging the necessity and importance of the introduction of English preaching. At once a strong and violent opposition arose from a considerable number of the older members of the Church and congregation. The Consistory and Great Consistory were decidedly in favor of the measure, but took a course of measures to conciliate the opposition by holding conferences with them, and making the most reasonable and generous proposals to them. A large body of minutes on this subject is found on our records. All proved unavailing, and the opposition refused every overture, and resisted the introduc-

tion of English preaching at all. In 1763, it was decided by a large majority of the Consistory and Great Consistory, to prosecute a call to be directed to the Classis of Amsterdam, and by them to be placed in the hands of ARCHIBALD LAIDLIE, minister of the Scotch Church at Flushing, in Holland, in connection with the Reformed Church there. This call was accepted, and Dr. Laidlie arrived in New-York, and entered upon his duties in April, 1764. Some of the opponents to the introduction of English preaching instituted a suit in the civil courts, which was decided against them. As we look at this period in the lapse of time, we are disposed to wonder at the blind prejudice which actuated them. But when we consider how deeply is the feeling of attachments to old customs, associations, and even language, lodged in the human mind, we will be led rather to deplore than to wonder. The colleagues at the time of the building of the Old Middle Church, Domines Dubois and Boel, had died, the former in 1751, and the latter in 1754. The ministers now officiating in the Dutch language were Domines Ritzema and De Ronde, the one settled in 1744, and the latter in 1751, both trained in the universities of Holland. Dr. Laidlie proved an eminent blessing to the Church here. He was a native of Scotland, and thoroughly educated there. He took charge of the Scotch Church in Flushing, Holland, where, for some years, he was a member of the ecclesiastical courts of Holland, and held in high estimation. He thus became acquainted with the Dutch language, and cherished sympathy in all the interests of the Dutch Church. His mind was vigorous

and well stored, he was kind and conciliating in spirit, and judicious and wisely practical in conduct. Consequently, his influence gradually and surely soothed the spirit, and disarmed the opposition which existed at his coming, and peace and harmony succeeded. He was a richly evangelical preacher, powerful and persuasive in manner, and a large measure of spiritual blessing rested upon his labors. After the congregation dispersed, on the occupation by the British, he retired to Red Hook, where he died in 1778. His course of service was of few years, but it left rich fruits. The New (or Middle) Church was designated to be occupied on a part or parts of the day, for English service, by Dr. Laidlie. The favorable impression made on the community by him soon crowded the church, and the Consistory at once took measures to make the alterations before adverted to, and build galleries on three sides. The house soon became filled, and the desirableness of another and third house of worship was felt. At this time, 1766, the old Church in Garden street, which, from the length of time since its erection, had become considerably decayed, was thoroughly repaired, and in some degree remodelled at considerable expense. Early in 1767, measures were taken by the Consistory, for the building of a third church, by the circulation of a subscription, etc. In June of that year it was resolved, that "the church should be erected on the grounds of Mr. Harpending, that it should be one hundred feet in length, and seventy in breadth, that it should front *Horse and Cart Lane*, and be placed in the middle of the lot." The grounds of Harpending



OLD EDGEWOOD DUTCH CHURCH IN GARDEN STREET,
BUILT IN 1807.



OLD DUTCH CHURCH IN NASSAU STREET,
AFTER BEING SHELL'D IN 1764.

here referred to, were the lots on which the church was to be built, as well as a number of lots in the immediate vicinity, given to the Church by Mr. John Harpending, or, as he himself wrote the name, *Herben-dinck*, an aged, excellent, and influential member of the Church, who frequently officiated as elder and deacon. He was received a member of the Church in 1664, just previous to the transfer of the colony from Holland to England. He was married here in 1667, and died in 1722, at a very advanced age, leaving no children. No one in his day was more active and useful in advancing the interests of the Church, and it is said that such was his character in the community, that he was frequently named in wills as an executor. He was a liberal benefactor of this Church, both in his life and at his death. Directly over the pulpit of this Church is conspicuously hung a coat of arms commemorative of Mr. Harpending. It has depicted on it implements belonging to the currying business, and it is said that his trade was that of a tanner and currier. The motto inscribed on it is, "DANDO CONSERVAT," conveying the sentiment, that the best means of securing and giving permanence to our property is to devote it to beneficent uses. A doubt has arisen in my mind, whether this was originally a real coat of arms, or whether it was a design procured by the Church to commemorate his benefaction. It is a doubt which can not now well be solved. It was, at first, placed in the Old Church in Garden street. After the North Church was opened, it was removed to the spot where it now hangs. It is already stated, that there were in the Old Church several coats of arms

hung on the walls, and a number graven in the stained glass of the windows.

The part of William street on which this North Church stands was then called "*Horse and Cart Lane.*" It derived its name from a tavern built and in the direct vicinity of the Church, having the sign of a horse and cart inscribed on it. Probably, at its erection, carmen were in the habit of resorting to it. About the time when the North Church was being built, the population was pressing upwards slowly towards the locality, which became sparsely settled, with a continual increase. The Episcopal Church of St. Paul, on Broadway, was built shortly before, and was opened for public worship in 1766. The site selected was, at the time, said to be "in the fields," and the ground on which it was placed was, the year previous, under culture, and produced a crop of grain. The population of the city was, at this time, rapidly advancing. I find the enumeration of the inhabitants of this city, was, in 1756, 10,881, and in 1771, 21,863. Many of the churches of different denominations were built during this period, in what are now the first three wards of the city, engrossed by the interests of commerce. It may be well here to allude briefly to the process of the erection of churches prior to this period, 1771.

After the transfer of the colony to the British, in 1664, the Episcopal interest and worship were introduced. The chaplain of the forces conducted public worship in the Reformed Dutch Church in the fort, as also Rector Vesey after his arrival. When the Dutch church in Garden street was opened, an invitation was



THE COAT OF ARMS OF JOHN HARPENDING

extended to Mr. Vesey to hold worship, with his people, on a part of the Sabbath. From the first there was a very friendly understanding between the two denominations. At the induction of Rector Vesey into his office, in 1697, Governor Fletcher directed two of the Dutch ministers to be present, Selyns, of New-York, and Nuccella, of Kingston. Trinity Church was opened for divine service in January, 1697, on the same spot where, after two successive rebuildings, the splendid edifice, recently erected, now stands. In 1702 a small building was erected on Broadway, at the corner of Rector street, by the German Lutherans, on the spot afterwards occupied by Grace Church. The congregation continued small and fluctuating, and their house of worship was burnt down in the great fire of 1776, which also consumed Trinity Church, adjacent. The French Huguenots built a church edifice in 1704, measuring fifty feet by seventy-seven, fronting on Pine street, opposite the present Custom House, the burial-ground in the rear running back to Cedar street. This edifice is distinctly remembered by our citizens, as it remained in its original form one hundred and thirty years, to 1834, when the grounds were sold, and the church taken down, and the present edifice erected at the corner of Church and Leonard streets. Many Huguenots settled at a very early period here, and among the colonists from Holland there were a number of Huguenots and Walloons. Subsequently, amid the persecutions which preceded and followed the revocation of the edict of Nantes, larger numbers flowed in. At an early period the Reformed Dutch Church made provision for their spiritual wants. The Rev. Samuel Drisius was called

to the church at New-Amsterdam in 1652, as a colleague with Megapolensis, on account of his knowledge of the English and French languages, (having been settled in the Dutch Church at London,) that he might minister to the French and English, resident or visiting here. Subsequently our Consistory, about 1690, and afterwards, engaged the Rev. Peter Daillé, who had ministered in the early Huguenot settlements in Massachusetts, to preach to the French, and occupy their pulpit during part of the Sabbath, when after a few years they formed a distinct ecclesiastical organization. The character of the first Huguenot settlers was eminently worthy, both here and in other parts of the State and the United States. An interesting fact is related concerning the first settlers at New-Rochelle, in Westchester county. When they entered the forests, and with toilful labor engaged in clearing and cultivating the fields, they resolved, in the spirit of deep piety which they brought with them, to unite with their brethren in New-York in the public worship of the Sabbath, though at the distance of twenty miles. Such was their reverence for the sanctification of the Sabbath, that they would take up their march on foot in the afternoon of Saturday, and reach New-York by midnight, singing the hymns of Clement Marot by the way. Engaging in the worship of the Sabbath, they remained till after midnight, and then took up their march in return to New-Rochelle, relieving the toil of the way by singing Marot's hymns. The first Presbyterian interest in New-York was gathered in the early part of the last century, and their first house of worship was built in 1719, in Wall street, near Broadway,

the pioneer of the extended Presbyterian Church that now exists. The first Jewish synagogue in the city was built in Mill street, in the lower part of the city, in 1729. The Episcopal St. George's Chapel, in Beekman street, was built in 1752. The Moravian Church in Fulton street, between Nassau and William, was built in 1752. The Scotch Presbyterian Church in Cedar street, near Broadway, successively under the pastoral care of the Doctors Mason, father and son, was built in 1768. The German Reformed church in Nassau street, below John, in 1765. The German Lutheran Church, at the corner of William and Frankfort streets, was erected in 1767. St. Paul's Church, as before stated, was erected and opened for service in 1766. The Brick Presbyterian Church, erected on a lot presented by the Corporation of the city, in what was then termed "the fields," was opened for service in 1767. A Baptist church was built in Gold street, between Fulton and John, in 1760. The first Methodist church in America was built in John street in 1768. Besides these, there was a small Friends', or Quaker meeting-house. These were the houses of worship in the city at the opening of the North Dutch Church, in 1769. Those who trace, after the revolutionary war, first the slower, and then the more rapid growth of New-York, will mark the additional churches erected in the lower part of the city, and reaching by degrees to Canal street, and then still upwards, and will find of later years, one after another, the church edifices below Canal street, passing away under the force of the tide of removal upwards, and on the adjacent

shores. At the time of the erection of the North Church the population was filling up more and more densely in the parts below, and making its way in that vicinity and upwards more sparsely. Hence the number of churches which, in a short number of years, had grown up.

The expense of the erection of this North Church, as audited after it was opened, was about 12,000 pounds, or thirty thousand dollars, which was much increased by some improvements shortly after made. On observing the beautiful pillars which stud the galleries, it will be seen that there are initials of names inscribed on each of them, of those who presented the pillar, with a sum of money in addition. The corner-stone was laid on the 2d day of July, 1767, by Isaac Roosevelt, an elder of the church, and chairman of the building committee, and the dedication sermon was preached by the Rev. Dr. Laidlie, on the 25th of May, 1769.

At the time this North Church was being built, with the view of its being exclusively devoted to English preaching, it was deemed important to secure an additional pastor of suitable qualifications. The views of the people were at once directed to a young man, who, while engaged in the study of the law at Poughkeepsie, became the subject of divine grace, and felt constrained, by the Saviour's love, to choose the ministry of the Gospel as his work for life. He resolved, in 1766, to proceed to Holland to pursue a thorough course of preparation in her universities, with a view of being well fitted to engage in the service of the Church here, and in the hope

that he might avail in opening the way for healing the dissensions and division which had existed for a number of years on the point, on the one hand, of remaining directly subordinate, in ecclesiastical jurisdiction, to the Church of Holland, or, on the other hand, of organizing distinct, independent ecclesiastical courts, and educating, ordaining, and supervising her own ministry here. The name of this young man was *John H. Livingston*, afterwards so well known, in the Church and throughout the community, as the venerable Dr. Livingston, and who through a long life was eminently useful. As early as 1767, the Consistorial records advert to their correspondence with him and the Professors at Utrecht. The letters of the Professors were highly commendatory, and the difficulty which he had himself entertained in relation to a sufficient capacity of voice to fill the churches, as it had been weak, became obviated. A call was at once directed to him, which was accepted. After spending four years at Utrecht, and receiving there the degree of Doctor of Divinity, he came to New-York in 1770 and was cordially greeted by all his colleagues in the ministerial work. Towards Dr. Laidlie he felt a filial reverence and affection, which he uniformly expressed through life, and he spake of him as his father in the faith and ministry of the Gospel. The ministry was prosecuted in harmony and success, and the Church flourished. At this time, however, the political agitation existed which soon ripened in the revolutionary contest. Not long after the breaking out of the war, the British gained possession of the city, and those who were favora-

ble to the American cause, with their families, sought refuge and sojourned, during the war, in different places in the country. With almost solitary exceptions, the congregation was strongly united in the cause of independence, and was scattered around. During the occupation by the British several of the churches, especially where the congregations generally espoused the cause of freedom, were sadly desecrated and abused. Very conspicuous among these were the Middle and North Reformed Dutch churches. The Middle Church was used as a prison, and afterwards as a riding-school for the British officers and soldiers, and became the scene of habitual ribaldry, profanity, and dissipation. The whole of the interior, galleries and all, was destroyed, leaving the bare walls and roof. The North Church was used as an hospital and for storage. The lower part was stripped of the pews, pulpit, etc., and the walls were much defaced, but otherwise the building preserved the general character and aspect it originally possessed, and which it still retains. Those acquainted with the annals of our revolutionary history vividly recall to mind the atrocities and cruelties committed by the British forces while in possession of the city of New-York. The churches, the sugar-house, immediately behind the Middle Church, the jail, the Jersey prison-ship, and the thousands of Americans who fell victims to disease, hunger, and cruelty, laid buried or bleaching on the shores of Long Island, recur to the mind as affecting memorials of this. Just previous to the revolutionary war, a new and very neat pulpit was placed in the North Church. After it was taken away no traces of it could be found. Some time

after the close of the war, one of our citizens was in England, and, worshipping on a Sabbath day in a country church, his attention was directed to the pulpit as strongly reminding him of this pulpit in our North Dutch Church. A gentleman, to whom he stated this after service, replied that it probably was the same, as it had been brought over from America during the revolutionary war, in a British ship.

The treaty of peace was concluded in 1783, and the British forces left the city on the 25th of November, which has since been annually celebrated here under the appellation of "Evacuation Day." The citizens gladly returned from their seven years' exile to their "altars and their homes." While they rejoiced in this long-desired reünion, they contemplated, with sadness, the desolations which had taken place, but at once arose unitedly, with prayer and in faith, to build again the waste places. On the 2d of December the Consistory met, and by resolution expressed their gratitude to God for his blessing, which had granted success in the struggle for independence, and returned them in peace to the place of their fathers' sepulchres, to their homes, and to the house of God. The aged ministers, who preached in the Dutch language, *Ritze- ma and De Ronde*, preferred remaining in the places where they had sojourned. They were declared "*emeriti*," and a handsome annuity for life was conferred upon them by the Consistory. Dr. Laidlie had died at Red Hook, in 1778. Dr. Livingston was the only minister on the return. The old church in Garden street was at once opened for worship, as it had not been oc-

cupied and damaged like the other churches. On the 15th of January following, the Consistory resolved to proceed at once to repair the North Church, and place it in a neat and proper condition. In December, 1784, it was again opened for divine service. On account of the impoverishing influence of the war, and the expenses that were otherwise necessarily incurred, the Middle Church was suffered to remain in its condition, laid waste for the present. In 1788, the Consistory adopted measures to repair and place in complete order the Middle Church. This was accomplished at a considerably large expense. The church, thus renewed, was opened for divine service on the fourth of July, 1790, when a sermon was preached by the Rev. Dr. Livingston. Dr. Livingston, left alone in the ministerial work, was most diligent in various labors in the pulpit and in his pastoral intercourse. These labors were highly acceptable to the people, and richly blessed by the Head of the Church. We have heard aged servants of Christ, who are now entered into their rest, with great interest and deep feeling refer to this. Dr. L., at that time, in order to gratify and benefit the aged people attached to the Dutch language, occasionally preached in that language. Anxious to obtain additional ministerial aid, the Church succeeded to obtain the services of Dr. WILLIAM LINN, then settled in the Presbyterian Church in Elizabethtown, N. J. He became distinguished as a classic and finished writer, and a powerful pulpit orator, and sustained an eminent position in the Church and in the community. By reason of the failure of his health, he retired from the active duties of the ministry to reside at Albany, in 1805, where he died in 1808.

In 1789 a call was made upon the Rev. GERARDUS A. KUYPERS, (afterwards Dr. Kuypers,) then a young man settled at Paramus, N. J. He was an accurate Dutch scholar, and preached in that language purely and readily. It was stipulated that he should preach in Dutch, to those attached to that language, as often as would prove desirable and useful, and that the sermons in Dutch should be delivered in the old church in Garden street. The number of attendants on the preaching in Dutch became fewer, and the amount of service became greatly lessened from time to time, and the last sermon in Dutch was preached to a very few hearers in 1803. Dr. Kuypers, who had before preached a large portion of his time in the English language, now officiated in it exclusively. He continued in the active discharge of his ministry, until his death, 1833, and is remembered among us for his courteous and affable manners, his kind and pacific spirit, his evangelical preaching, and his consistency of character. In 1795 the Rev. JOHN N. ABEEL (afterwards Dr. Abeel) was called as a colleague minister. He was born and brought up in the Dutch Church, but was, at the time, settled as pastor of a Presbyterian Church in Philadelphia. The choice was an eminently happy one. There was in him a more than ordinary combination of a well-balanced and disciplined mind, with the harmony of the spiritual graces. His sermons were carefully and accurately prepared, clearly and plainly discussed in chasteness of style, and infused with a pervading unction and practical adaptation. In the progress of his ministry his labors became more and more acceptable and blessed. Such was the impression he left by the suavity of his disposition, and

the pleasantness of his intercourse, in connection with the effect of his preaching, that he was sometimes referred to as the "beloved *disciple, John*." After struggling with declining health for a year or two, he died in 1812, in early manhood, and in the very midst of extended and growing usefulness.

The old church in Garden street was taken down in 1807, and a new edifice erected on the same spot, which continued until it was destroyed in the great fire of 1835. It remained a part of the Collegiate Church until, in 1813, in compliance with a petition of the congregation, it was separated from the collegiate connection, and a distinct congregation was formed under the charge of a Consistory of their own, and Rev. Dr. Mathews was chosen their pastor. After the destruction of the house of worship, in the great fire, two bands were formed. One, preserving the original corporate character, located in Murray street, and soon chose as their pastor Rev. J. M. M'Auley, still remaining among them. In a few years the tide which, under the growth of commercial business in the lower parts of the city, was rapidly removing the leading members of the congregation to the upper parts, rendered it desirable to exchange their site and remove. Accordingly, a few years since, the present beautiful edifice, on the corner of Fifth Avenue and Twenty-first street, was erected. The second band purchased lots fronting Washington Square, adjoining the University, and erected the present house, a noble structure, most eligibly situated. A new church organization was formed, with Drs. Mathews and Hutton as pastors. After a few years Dr. Mathews retired, and Dr. Hutton has since been the sole pastor.

After the retirement in 1805, of Dr. Linn, the need of additional ministerial aid was felt, as the three churches, the South, the Middle, and the North, were then the collegiate charge. In 1809 the Rev. JOHN SCHUREMAN and the Rev. JACOB BRODHEAD (both afterwards D.D.) were called at the same time. They were both born and trained in the Reformed Dutch Church. At the time, the former was settled at Millstone, N. J., and the latter at Rhinebeck Flats. With the experience of several years in the ministry, they were both in the freshness of early manhood, and had obtained a good report. They were both highly acceptable, and excited the hopes that they would long continue a blessing in the collegiate connection; but Providence soon directed them to other spheres. Dr. Schureman, in 1811, accepted a professorship in Queen's College, at New-Brunswick. He continued for a time in charge of the Reformed Dutch Church there, and then in one of the professorships in the Theological Seminary, where he died in 1818, in the fortieth year of his age, having discharged every trust with ability, and lamented by all. Dr. Brodhead in 1813 went to Philadelphia to take charge of a new and infant enterprise in rearing the first church of our denomination in that city. He soon, under the divine blessing, succeeded in gathering a large church and congregation, among whom he continued to labor until 1826. In that year he returned to New-York, and took charge of the church in Broome street, successfully fulfilling his ministry there until 1837. The health of his family led him then to take his residence in the country, where he officiated as pas-

tor in a neighboring church, and afterwards as pastor of the Central Reformed Dutch Church in Brooklyn. In his advanced age, Dr. Brodhead spent three or four of his last years without a pastoral charge, but still was active in aiding his ministerial brethren, and supplying and promoting the interest of new or vacant churches. In every sphere that he occupied, the strongest attachment to him was cherished by the people, and his ministry was greatly blessed. He died in June, 1855, in his seventy-fourth year, greatly beloved and honored, of which the most striking evidences were furnished.

The Rev. Dr. LIVINGSTON resigned his pastoral charge in the Collegiate Church in 1810, and in the fall of that year removed to New-Brunswick, in obedience to the call of the General Synod, to take charge of the Theological Professorate then endowed and fully established, while at the same time Queen's College was revived, and he was chosen its first President. In process of time other professorships in the Theological Seminary were endowed, and those occupying them were associated with him in his latter years. He continued actively to discharge his duties, revered and beloved in the churches, and by the students under his charge, till the very close of his life. He died in January, 1825. On the day preceding his death he had lectured to his classes (as was then remarked) with more than usual vivacity of spirit, and impressiveness of manner, and in the evening was in conversation with his colleague and one or two other ministerial brethren, and breathing largely of that spiritual unction which greatly characterized him. He retired, with his benedictions on his family. In the

morning, at the accustomed hour of family devotion, as his chamber was entered, he was calmly resting in the arms of death. Every thing was unruffled around him, and indicated that he had, without a single struggle, breathed out his redeemed spirit, and at once gently fallen asleep in Jesus. He died in his seventy-ninth year, ripe in years, in disciplined, fervent piety, and the fruits of usefulness he left within the Church. The volume of his life published is valuable, not merely as the biography of a distinguished servant of Christ, both as a Christian and minister, but as connected with the history of our Church at an interesting period, in its forming tide of advancement and prosperity.

In 1813 the Rev. PHILIP MILLEDOLER, D.D., was called as one of the collegiate ministers. He was born and brought up in the German Reformed Church, and at the early age of twenty became pastor of that church in this city. In 1800 he removed to the pastoral charge of the Pine-Street Presbyterian Church in Philadelphia, whence he was called, in 1805, to the recently-formed Presbyterian Church in Rutgers street, in this city. From the early period of his ministry, the evangelical character of his preaching, the more than ordinary unction which pervaded it, and his personal character and devoted labors, gave him great weight, and attracted much attention in the Christian community. His onward course was one of great usefulness, and verified the anticipations which had been formed. Few ministries have been more successful than in the portion he bestowed on the church in Rutgers street. From 1813 to 1825 he faithfully, acceptably, and use-

fully discharged the ministerial and pastoral service in this church, with the strong and united attachment of the church and congregation, and revered and beloved by Christians of all denominations. In 1825, on the death of Dr. Livingston, he was chosen his successor. Although strongly attached to the work of the pulpit, and the pastoral office, he felt it his duty to accept. He sustained at the same time the offices of President of Rutgers College (the literary institution) and of Professor of Systematic Theology in the Theological Seminary. The combined duties were many and heavy, and he assiduously discharged them with untiring devotedness. A few years before his death, in his advanced years, he resigned his offices, and retired to his family circle in this city, laboring cheerfully, as opportunity offered, and strength allowed, in various ways, for the interests of the Church and the cause of Christ, until disease laid him up in his chamber. He died on his birthday, in September, 1852, aged seventy-seven years. It was a remarkable circumstance that Dr. M. and his excellent wife died within a day of each other, and were buried at the same time. The scene of the funeral solemnities and exercises in this, the North Dutch Church, in all the attending circumstances, and in the presence of a very thronged congregation of the highest respectability, from various sources, deeply attentive and much affected, will not be readily forgotten by those who witnessed it.

In the growth of our city in the latter part of the last century, and the advance of this century, the population, increasing and becoming compact within a lim-

ited and convenient distance, filled the churches already built, of different denominations, and additional edifices were, time after time, erected. The three spacious edifices belonging to our Church were filled. The congregations were large, and required much ministerial and pastoral labor. In 1813 there was a distinct church and congregation formed in Garden street, and the Middle and North Churches remained under the charge of the original corporate Church, now familiarly termed the Collegiate. During this year Dr. Milledoler was called, and Dr. Brodhead removed to Philadelphia. Drs. Milledoler and Kuypers were left to sustain the whole charge. The need of additional ministerial aid was strongly felt, but it was not procured till the spring of 1816, when the Rev. JOHN KNOX and PASCHAL N. STRONG were called, and were installed in July of that year. They both proceeded from the Associate Reformed Theological Seminary in this city, under the care of Rev. Dr. Mason. They both entered on this important field soon after their licensure. Mr. Strong, with a gifted and well-trained mind, proved an instructive and acceptable preacher, and commended himself, by his pleasant pastoral intercourse and his devotion, to the interests of the denomination to which his Church was attached. Fond hopes were entertained that he would long remain an active and useful laborer at his post; but pulmonary disease fastened upon him, and in the fall of 1824 he was induced to seek the benefit of his health by resorting to the island of Santa Cruz. There he died in 1825, at the age of thirty-two. His remains are interred there, and a monument has been

erected on the spot, by the Consistory. Dr. KNOX remains the senior pastor of this church, after a little more than forty years' faithful and unremitted service. There are only two engaged now in the pastoral office in this city, who have reached such a length of years in it, besides Dr. Knox, namely, Dr. Spring of the Presbyterian Church, and Dr. Berrian of the Episcopal. In the case of all three, it was their first settlement in the ministry. Delicacy need not restrain me here from saying that the position which Dr. Knox has occupied, and now occupies, has been and is one of great value and usefulness. The consistent and continued development of his character, and of his course of usefulness, have won and secured to him the affection and confidence not only of the people of his charge, but of the whole community.

After the removal of Dr. Milledoler to New-Brunswick, in 1825, a call was made, in the spring of 1826, upon the Rev. WILLIAM C. BROWNLEE, D.D. Dr. Brownlee was born, educated, and licensed for the ministry, in Scotland. Immediately after his licensure he came to the United States and occupied successively several positions of usefulness, and he soon became known to the Christian community. At the time he was chosen to the Collegiate Church he was Professor of Languages in Rutgers College. He gained a distinguished reputation for the industry and ability with which he prosecuted his pulpit services, while at the same time he prepared and issued from the press a number of treatises and works. As he was blessed with an athletic constitution, the prospect was that he would long remain in

strength of body and mind, to be in "labors more abundant;" but an affecting proof was given that "in the midst of life we are in death." About thirteen years since, while in the full enjoyment of vigorous health and elasticity of spirits, he was in a moment prostrated by an apoplectic attack, which appeared for a time to be nigh unto death, and left him paralyzed on one side. Through the mercy of Providence he, however, gradually recovered from the severity of the stroke, and attained a good degree of comfort of body and of mind, continuing to the present moment, still without the prospect of ever being able to resume active duty. While the recollections and affections of the people of his charge, and his colleagues, cluster around him, there is a silent, strong, and tender monition addressed to his colleagues, **WORK WHILE IT IS DAY.**

In addition to Drs. KNOX and Brownlee, there are now in the ministry of this Church, THOMAS DE WITT, D.D., settled in 1827; THOMAS E. VERMILYE, D.D., settled in 1839; TALBOT W. CHAMBERS, D.D., settled in 1849.

When he who now addresses you, became one of the pastors of this Church, in 1827, the North and Middle Churches were fully attended, and the Sabbath evening service in the Middle Church was ordinarily crowded. The tide of removal of the churches, in the lower part of the city, had not yet commenced, and the great mass of those worshipping in the churches of different denominations, was in the vicinity, at a convenient distance. A very large proportion of the congregation of the Collegiate Church resided below Fulton street, scattered

along Broadway and Greenwich street, around the Battery, through Beaver, Broad, Liberty, Cedar, John streets, Maiden lane, etc. North of Fulton street, the most substantial and fashionable citizens were residing along Broadway, and the streets running west to the North River, between Fulton and Chambers, and so reaching gradually beyond. Very soon, however, the increase of the commerce of the city led to the conversion of private dwellings into stores and warehouses, and also into boarding-houses. The process became more and more rapid, and the more respectable citizens were, one after another, going to the upper part of the city. The effect upon the numbers in attendance became more and more visible. It was felt that, in order not merely to preserve the strength and influence of the Church, but eventually its very vitality, it became necessary to provide a house of worship in the upper part of the city, in the neighborhood to which the tide of removal tended. The Consistory, in 1836, purchased the house of worship erected a short time previous by a church organization of our denomination, in Ninth street, a little east of Broadway, in which the ministers of the Collegiate Church officiated, and in which a congregation in connection with it was gathered. In the mean time, measures were taken for erecting in that vicinity, a new, spacious, and substantial edifice. Lots were procured at the corner of Lafayette Place and Fourth street, near Broadway. The corner-stone was laid November 9th, 1836, and the Church was dedicated May 9th, 1839. The church in Ninth street was retained in connection with the Collegiate Church, and its

ministers had the ministerial and pastoral charge of it till after the opening of the Twenty-ninth street Church, in 1854. In 1855, the Consistory, at the request of a number proposing a distinct church organization, granted the church in Ninth street for that purpose, and appropriated an annual sum for a limited period to aid in the enterprise. The organization took the name of the Central Reformed Dutch Church, which is now under the pastoral care of the Rev. *A. B. Van Zandt, D.D.*, with flattering promise of success. The course of the conversion of the part of the city below, and around into a scene of commercial business, so that very few families were left, caused the audiences in the Middle Church to dwindle away to a skeleton of what they once were. It became evident that the law of necessity must lead to and vindicate the relinquishment of that time-honored and endeared edifice, while the North Church would prove amply sufficient for the accommodation of those within the range of the lower part of the city. Perhaps there was no church edifice in the city on which so many recollections and attachments, wide spread through the community, rested as this. The desertion of it, and its subsequent appropriation to secular uses, was sadly viewed and felt by many. But the propriety of the measure, enforced by the constraint of circumstances, when resolved upon by the Consistory, was unitedly acquiesced in. The last sermon preached in the Church was on the evening of Sabbath, the eleventh of August, 1844. The senior pastor, Dr. Knox, preached from John 5: 20-24, followed by a brief address

from Rev. Dr. De Witt, one of the colleagues, closing with the benediction in the Dutch language, the language first introduced, and long continued in it. All this time the population had been, and was rapidly extending beyond Fourth street, and buildings of the finest character were erected in the vicinity, more and more compact, and reached upwards with increasing force. When he who addresses you took his residence in Ninth street, which he at present occupies, in 1843, it was quite on the verge of what could be viewed as in any way the compact part of the city, and the buildings beyond were comparatively sparse. Now, the position may be termed central. Who that reviews, during the thirteen years past, the growth in population and of improvements, reaching northward, and on the adjacent shores of Long Island and New-Jersey, does not feel emotions of wonder connecting the past with the opening anticipations of the future? Corresponding with this growth of the city, church edifices in increasing numbers were erected by the different Christian denominations, many of them spacious and elegant. Soon the same tide which, ten or twelve years before, removed our citizens from the lower part of the city to the vicinity of Lafayette Place, carried them still farther and farther upward, while the improvements in building rapidly extended, and the population became more dense in the vicinity of Madison Square. The Consistory of our Church felt the urgent importance and desirableness of erecting a house of worship in that neighborhood. Accordingly, lots were procured at the

corner of the Fifth avenue and Twenty-ninth street, and measures were at once taken for building. The cornerstone was laid by the senior pastor, November 26th, 1851, and the Church was dedicated on the 11th of October, 1854. This edifice, and the one in Lafayette Place, are distinguished for the solidity of their structure, the beauty, chasteness, and finish of their architecture, and their adaptedness to the purposes and uses of public worship. They are confessed by all to stand, in this point of view, prominent among the houses of worship in this city. Accompanying this discourse are neat plates furnishing a striking and correct view of them, with a description of their plan and architecture, in the appendix. The name of "the Middle Reformed Dutch Church" is now appropriated to the Church on the corner of Fourth street and Lafayette Place, a name associated in many impressive and pleasant recollections with the Old Middle Church in Nassau street, and now rendered suitable and proper, as it is centrally situated between the North Church, in Fulton street, and the Church at the corner of Fifth avenue and Twenty-ninth street, these three being the houses of worship now attached to the Collegiate Church.

While costly and valuable edifices have been erected for the accommodation of the wealthier classes of our citizens, the large masses of the poorer classes scattered through our city, need and should receive church accommodations connected with the ministry of divine truth, which is designed to be "preached to the poor." It is a gratifying circumstance, that so many

means are employed and efforts directed, for the spiritual and temporal benefit of the poor, to raise them from their degradation in ignorance, vice, and wretchedness, to the light, hopes, comforts, and holiness which the Gospel unfolds. The spiritual life and prosperity of any Church will always be intimately connected with the quickened spirit, and faithful efforts cherished and employed to diffuse the light of life and the blessings of salvation around, and to supply the means of grace to those who are destitute of them. The harmonious efforts and counsels of evangelical Christians of all denominations are called for to produce such a blessed result as to pervade this community now so largely populous with a rapidly advancing increase, with the light and power of divine truth, shedding its enlightening, healing, purifying, and beneficent influence. Let every denomination, strongly impressed with the need of such blessings, by its organization and order extend this influence, and then, in common faith and love, rejoice in every effort, and seek to make the whole tributary to the prosperity of the cause of Christ, and the salvation of men. The Reformed Dutch Church should bear her part faithfully in such a service, in proportion to her means and opportunities, so that "her stakes may be strengthened, and her cords lengthened." There are now of our denomination, exclusive of the churches in the Collegiate connection, nineteen churches of distinct organization on Manhattan Island, or New-York City. Most of these, especially in the earlier part of this century, were originated by members of the Collegiate Church, and were encouraged and

patronized by members of that Church, and also by it in its corporate capacity. The spirit of enlargement and of progress, with united and liberal effort, if called forth at an earlier period, in the reasonable anticipation of the future growth of the city, would have accomplished much more. But we have reason to be thankful for the advancement which has been made, and should be excited by the consideration that our Church is the oldest in the city, and by the review of its onward history and its present position, to combine the energies of our denomination in bearing the influence of the Gospel through her ecclesiastical organizations here in this city, and through every avenue that opens. It was not till the latter part of the last century and the early part of this, when the Dutch language had grown generally into disuse, and renewed measures were taken for the building up of the Literary Institution and of the Theological Seminary, that our Reformed Dutch Church in America received a strong impulse and motive to seek the enlargement of her borders and the increase of her efforts. Of late years, progress has been steadily growing, and every encouragement is afforded to stimulate her exertions and excite her hopes. Her Literary Institution and Theological Seminary, well established and in successful operation, her different Boards, appointed by the General Synod to take charge of the various objects of beneficence bearing upon her prosperity, have opened a tide of influence which united faith, prayer, and effort will cause to deepen and widen, and spread blessings in its course. The term "Dutch" has long since been entirely disconnected with the use

of the language, and the name of the Church is retained; simply and most properly, as indicating her historical origin and associations, and the standards of faith and order of church government handed down in her. Wherever churches have been planted, those who are from different ancestry, and other denominations of kindred faith, have entered, in large numbers, into her communion, and become attached to her character and order. The growth, slow at first, under the circumstances stated, has been gradually gaining, and, under the influences and means existing, has for a few years past been more rapid. At present in her communion there are 368 ministers and 386 churches. Our Reformed Dutch Church in America, throughout her history, has been distinguished for her steady adherence to the truth and order she professes, while continually dwelling by the side of other evangelical denominations, in the exercise of mutual respect and kindness. She has remained undisturbed in the midst of the agitating influences which have pressed around and invaded elsewhere. As the objects for Christian beneficent effort have been presented by Bible, Tract, Missionary Societies, etc., she has borne her part in proportion to her numbers and extent.

But it is rather alien from the purpose and bearing of a discourse on this occasion to dilate on the history and attitude of the Church at large, and this brief allusion must suffice. The Church of New-York, the first founded, from its position sustained a prominence in the view of the community, and was interwoven with the interests of the

churches of the same faith as they successively arose. In the onward course of events, her responsibility in this position became increased. While admitting that human administration of such important trusts must partake of attending infirmity, I may be permitted to say, in an impartial spirit, after somewhat of a careful review, that fidelity and watchful superintendence of her interests, in connection with the interests of the Church at large, have marked the course of the ruling authorities, and the people have dwelt together in harmony and confidence. It is perhaps rare that there is found for a succession of generations, in a collegiate connection, often viewed as a delicate one, so continued and almost uninterrupted concord and confidence between the ministers, and so also between ministers and people. We revert to what, in the commencement of this discourse, was alluded to as specially the theme of our meditations and exercises on this occasion, when the old NORTH CHURCH, after being repaired, is presented fresh and beautiful, in her native grandeur and just proportions. The term *North*, still appropriated to this edifice, standing in the very southern extremity of this extended city, steals strangely upon the ear of a stranger, but when explained, it recalls the lapse of time of near ninety years when it was erected in the northern extremity or suburbs of the city as it then was. The Episcopal Church of St. Paul's, in Broadway, and this Church, are the two oldest houses of worship in the city, erected within three years of each other. It is said that there was a friendly strife between the two denominations in erecting edifices which would vie with

each other. It was a strife entertained in those feelings of kindness and habits of friendly social intercourse which had pervaded them. They remain links connecting the present with the "olden times," and stand as memorials which to many minds will strongly recall the past. Well do they deserve to be preserved; for, in the tide of architectural improvement, and the multiplication of church edifices in our city, are there any that, taken as a whole, and in all respects, excel Old St. Paul's and the Old North, remaining in their general character as when first erected? Till this year the "*Old Brick Church*," built in 1767, so venerable and so replete with associations, remained devoted to its sacred uses. But it has just been relinquished for the purpose of building in the upper part of the city, and the spot on which it stands has been sold, and is now to be appropriated to secular uses. Changed as is the part of the city within the vicinity and convenient range of this Church, now engrossed by commercial warehouses and employments, and by buildings occupied by transient residents, the field is become more appropriate for missionary labor, to induce and gather in attendance on the sanctuary services out of the many in the fluctuating population still resident in the lower wards, and of those who sojourn here or are passing through our city. This church will remain free and open, inviting them within its walls. Although it can not strictly and fully be termed a free church, as a number of pews are owned and occupied by individuals and families, yet far the largest portion are thrown open to those who may desire to enter and worship within it, and they will be

gladly welcomed. To all practical intents and uses it may be considered a *free* church. While the families resident, and under direct and constant pastoral care and inspection, have been rapidly lessening in number, and are now become very few, the call is urgent to seek the spiritual welfare of the population of this part of the city, in the peculiar character and condition in which they are found. It is desirable that the best means should be devised and employed to attain and secure this object. Christians in this vicinity are desired to add their influence and coöperation in aiding the ministerial labors here employed for the spiritual welfare of this portion of the city. An inviting field is here spread around for pious youth, to engage in active exertion in doing good to the temporally and spiritually poor, spread in abundance through it. Convenient and ample rooms in the adjacent consistorial buildings are furnished for Sabbath-school instruction and other uses promoting the great object. Our earlier houses of worship have passed away. A commercial warehouse has taken the place of the Old South, and the Old Middle still presents its outward form of structure, reminding us of the past, while twelve years since it was relinquished as a house of worship, and has been used by the General Government as the Post-Office of this city. Let *this old North Church stand*, as linking the present with the memory of the past, and to impress upon us the right estimate of our privileges and responsibility, in spreading the influence of the Gospel in the sphere we occupy, and especially in not neglecting the field around this time-honored edifice. Well

may we unite with the Psalmist, and say at this time, and in this place: "FOR MY BRETHREN AND COMPANIONS' SAKE, I WILL NOW SAY, PEACE BE WITHIN THEE. BECAUSE OF THE HOUSE OF THE LORD OUR GOD, I WILL SEEK THY GOOD."

APPENDIX.

[NOTE A.]

The Reformation Struggle in Holland,

AND THE

FIRST COLONIAL SETTLEMENT BY THE HOLLANDERS HERE.

[Page 20.]

THERE is a brief reference in the Discourse to the struggle in the Netherlands, in the sixteenth century, against the combined Spanish, Imperial, and Papal powers, which issued in the independence of and the formation of a Federal Republic in the Seven Northern Provinces, and the rise and establishment of the Reformed Church there, and also of the first colonial settlement by the Hollanders here. Commendatory allusion was made to the recent works, which have gained so high a reputation in the literary world, "*Prescott's Philip II.*," and "*Motley's Rise of the Dutch Republic.*" These volumes will have the happy effect of leading to the investigation and study of the history of the eventful period of the sixteenth century, particularly as portraying the severe and prolonged Reformation struggle in the Netherlands, and to trace the results and effects of it. There is no page in history more replete with thrilling events, having influences connected with them, than that which records the progress and consequences of that struggle. The reader is urgently referred to the "*History of the State of New-York*," by J. Romeyn Brodhead, Esq., the first volume of which is published, and comprises the period during the Dutch Colonial Government, from 1609 to 1664. The discovery and settlement of New-Netherland, and the course of events during the Dutch Dynasty, are minutely and carefully detailed. Mr. B., as agent of the State of New-York, for examining the Archives of State, at the courts of London, Paris, and the Hague, and procuring ma-

terials for the History of the State, collected a large amount, now deposited in the Secretary's Office at Albany. From the documents he gathered in Holland, and the papers in the State department at Albany, he has digested and prepared a volume which exhausts the subject, and is of standard value. It is hoped that his health may be spared, and leisure may be supplied to him that he may be enabled to prosecute the work to its completion, and realize what is now a *desideratum*. In one or two of the chapters of the volume there is a succinct reference to the Reformation contest in the Netherlands and the Republic of Holland, in her character and progress, and to its Reformed Church. It is a matter of gratification that the author is a son of our own Church.

A volume has recently been published by the Board of Publication of our Church, with the title, "HISTORY AND CHARACTERISTICS OF THE REFORMED PROTESTANT DUTCH CHURCH," by Rev. D. D. Demarest of Hudson. It gives a sketch of the Reformation in Holland, the rise and organization of the Reformed Church, and traces it down to the period of the colonization in America in 1620. It then gives the history of our Church here to the present time. A view is given of the history and characteristics of our doctrinal standards and system of Church governments. The present condition is exhibited as to her ecclesiastical organizations, her literary and theological institutions, and the different Boards of the General Synod, etc. It is a duodecimo volume of 250 pages, judiciously executed, and well adapted to meet the inquiries as to the history and character of our Church. It well deserves to be extensively circulated.

[NOTE B.]

The Purchase of Manhattan in 1626.

[Page 22.]

ONE of the most important incidents in the History of the State of New-York is the purchase by the Dutch of the site of its present metropolis from its aboriginal savage owners. Soon after the discovery of the North River, by Hudson, the Hollanders formed settlements on its banks, at what is now Albany, and on Manhattan Island. In the spring of the year 1626 Governor Peter Minuit, under instructions from the Dutch West-India Company, opened negotiations with

the savages for the transfer to the Hollanders of the Island of Manhattan, which, from its admirable position, they foresaw would become the centre of their American commerce, and the capital of their Province of New-Netherland. They desired to superadd to their original title, by discovery and occupation, the higher right, by honest purchase. Minit, accordingly made a treaty with the savages by which they ceded to the Dutch the Island of Manhattan, then estimated to contain twenty-two thousand acres, for the value of sixty guilders, or about twenty-four dollars of our present currency.

This interesting event is illustrated in a picture painted for Dr. James Anderson of the city of New-York, by Wm. Ranney. The transaction is represented as occurring at the southern extremity of the island, near what is now the Battery. In the distance are the high grounds of Staten Island, with the nearer shore of Governor's Island in front, while a ship is lying at anchor, having apparently just arrived from the sea. The principal figure in the foreground is Director Minit, attended by the Provincial Secretary, Isaac de Rasieres, the schout or sheriff, the *kranck-besoecker*, or "consoler of the sick," who supplied the place of a regular clergyman, and other officials connected with the colonial administration. The dresses of these persons are all faithfully copied from authentic representations of the Dutch costume of that period. The red men, in their savage attire, with their squaws and children, are engaged in examining, with wonder and delight, the trinkets and European cloths which Minit delivers to them as the consideration for the purchase. In the background is a rough cabin, with its Dutch occupants—the forerunner of the magnificent edifices which now adorn New-York—while the virgin forest, yet unsubdued by the colonists, stretches unbroken to the northward. The treatment of the subject is natural and probable: the figure of Minit, especially, is well studied and is finely brought out by those of the savages who surround him. Of these the kneeling figure of an Indian girl is perhaps the most pleasing.

This scene, which places the character of the Dutch settlers of New-York in so honorable a light, is worthily commemorated in Dr. Anderson's picture. Neither Plymouth nor Boston can point to such an incident in their history. The Dutch enjoy the illustrious distinction of giving the example to Europeans of honest dealing with the aborigines who owned the land they wished to possess; and the purchase of Manhattan, in 1626, was only imitated when Penn, fifty-six years afterwards, bought the site of Philadelphia from the Indians, under the famous elm tree at Shackamaxon.

[NOTE C.]

Dom. Selyns' List of Members in 1686.

[Page 24.]

WERE we to copy this list it might interest many who delight to search into the "olden time" and trace the names of their ancestry or of honored and well known families, and the locality of their residence at that time. To others, however, it would prove dry and uninteresting, and space can not be afforded for it. It may be gratifying to mark the arrangement of the streets in which the families were resident at that early period. We give the Dutch names of the streets found in the list, their translation into English, and their present locality. The whole number of members on this list is five hundred and sixty, distributed as follows: *De Breede Weg*, (Broadway,) 56; *Beurs straat*, (Exchange street,) at present Whitehall street, 13; *Paerl straat*, (Pearl street,) now Pearl street, between State and Whitehall sts., 34; *Lang de Strand*, (along shore,) now the north side of Pearl street and Hanover Square, between Whitehall and Wall sts., 67; *Lang de Wall*, (Wall street,) 22; *Nieuw straat*, the present New street, 18; *Bever straat*, (Beaver street,) between Broadway and Broad street, 16; *Markvelt straat*, (Marketfield street,) 9; *Brouwer's straat*, (Brewer's st.,) now the part of Stone street between Whitehall and Broad sts, 16; *Brug straat*, (Bridge street,) 15; *Heeren Gracht*, (Gentlemen's Canal,)—the term *gracht*, or canal, was given to what is now Broad street, because a canal ran through the middle of it—*oost zyde*, (east side,) 37; *Heeren Gracht, west zyde*, (Broad street, west side,) 49; *Hoog straat*, (High street,) now the part of Stone street between Broad and William sts., 62; *Slyck straat*, (Ditch street,) now South William, formerly Sloat Lane, 5; *Prinsess straat*, (Prince street,) now Beaver street, between Broad and William, 15; *Koning straat*, (King street,) now Pine, 8; *Smit straat*, (Smith street,) now William street, below Wall, 28; *Smit's Valleï*, (Smith's Valley,) on the road along the East River shore, above Wall street, 29; over het *versche water*, (beyond the fresh water,) which was afterwards called the Collect, 47. There were seven in the Deacon's house for the poor, in Broad street. One is noted as *buiten de landt poort*, (beyond the land gate,) that is, on the present Broadway, above Wall, only one. There are seven placed at a more remote distance. The above is given to show in what a small part of the lower portion of the city the more compact portion of the population was comprised in 1686.

[NOTE D.]

Succession of the Ministers

OF THE COLLEGIATE REFORMED DUTCH CHURCH IN THE CITY OF
NEW-YORK.

THE names of the ministers in succession have been referred to in the Discourse, and from Dr. Laidlie to the present time very brief characteristic notices of the deceased ministers are inserted. It may be well to give a tabular view of the line in succession, so as to meet the eye at once.

EVERARDUS BOGARDUS,	-	from 1633 to 1647
JOANNES BACKERUS,	- -	" 1648 " 1649
JOANNES MEGAPOLENSIS,	- -	" 1649 " 1669
SAMUEL DRISIUS,	- - -	" 1652 " 1671
SAMUEL MEGAPOLENSIS,	- -	" 1664 " 1668
WILHELMUS VAN NIEUWENHUYSEN,	- -	" 1671 " 1681
HENRICUS SELVNS,	- -	" 1682 " 1701
GUALTERUS DUBOIS,	- -	" 1699 " 1751
HENRICUS BOEL,	- - -	" 1714 " 1754
JOANNES RITZEMA,	- -	" 1744 " 1795
LAMBERTUS DE RONDE,	- -	" 1751 " 1796
ARCHIBALD LAIDLIE,	- -	" 1764 " 1779
JOHN H. LIVINGSTON,	- -	" 1770 " 1810
(Elected Theological Professor at New-Brunswick—died, 1825.)		
WILLIAM LINN,	- - -	" 1786 " 1808
(In 1805, by reason of failing health, he retired from the active duties of the ministry and removed to Albany, where he died in 1808.)		
GERARDUS A. KUYPERS,	- -	" 1789 " 1833
JOHN N. ABEEL,	- -	" 1795 " 1812
JOHN SCHUREMAN,	- -	" 1809 " 1811
(Chosen Professor in Queen's (now Rutgers) College—died, 1818.)		
JACOB BRODHEAD,	- -	" 1809 " 1813
(Called to Philadelphia—occupied other posts of usefulness—died, 1855.)		
PHILIP MILLEDOLER,	- -	" 1813 " 1825
(Chosen Professor of Theology at New-Brunswick—died, 1852.)		
PASCHAL N. STRONG,	- -	" 1816 " 1825

PRESENT PASTORS.

JOHN KNOX,	- - - -	1816
WILLIAM C. BROWNLEE,	- -	1826
THOMAS DE WITT,	- - -	1827
THOMAS E. VERMILYE,	- -	1839
TALBOT W. CHAMBERS,	- -	1849

It is noted in the Discourse that Dr. Laidlie died in the Revolutionary War, when the congregation was driven out of the city, into the country, at Red Hook, in 1775. At the close of the war the aged ministers, who officiated in the Dutch language, chose to remain in the place of their exile, were declared *emeriti*, and a handsome annuity for life was settled upon them. As very brief characteristic notices are given of the deceased ministers to the present time, since Dr. Laidlie, it is proper to add a few remarks on the line of the ministry previous to that time, from the earliest period. Of some, as Dom. VAN NIEUWENHUYSEN and BOEL, we have no materials except some of their correspondence with the Classis of Amsterdam, and the knowledge that they fulfilled their ministry in the confidence of their people. We have reason to believe that all the ministers that came from Holland to this Church were regularly educated in the Universities, and were possessed of solid acquirements. The usefulness of the first minister, EVERARDUS BOGARDUS, was impaired by collisions which occurred between him and individuals, and the Governor. In 1647 he took passage for Holland to meet certain charges, presented to the Classis of Amsterdam, and make explanations. Governor Kieft went in the same vessel, which was lost at sea, and all were drowned. His descendants which remain among us are numerous. The Rev. JOANNES MEGAPOLENSIS first came out under the patronage of the Patroon of Rensselaerwick, and by the appointment of the Classis of Amsterdam to take charge of the church, at what is now Albany, in 1642. An adequate support was pledged, and it was stipulated that after five years he should be at liberty to return to the father-land. During this period he had friendly acquaintance and intercourse with the Mohawk and neighboring Indians. He wrote a treatise on the Mohawk Indians, which was at the time published in Holland, and has been translated and published here. He was instrumental in saving one of the Jesuit missionaries from the extremity of torture and probable death by the Indians, and then took him to his own house and provided for his wants. He carried on a correspondence with Father Simon Lemoine, of the Jesuit mission, on the topics in controversy between the Roman and Protestant Churches, in the

Latin language. When his five years expired, and as he was about to return to Holland, on his way stopping at Manhattan, he was in-por-tuned to remain and take charge of the church there, now vacant. Strongly pressed by the church and Governor Stuyvesant, he consented, although his wife had already gone over to Holland. He died in a good old age, in 1669, having been in the early meridian of life when he came from Holland, the respected pastor of an important church there for many years.

SAMUEL DRISIUS became colleague pastor with Megapolensis, in 1652, having been selected on account of his knowledge of the French and English languages, that he might minister to the French and English residents or visitors at New-Amsterdam and its vicinity. He had previously been pastor of a Reformed Dutch Church at London, which shows the estimate in which he was held. He speaks in his letters to the Classis of his going once a month to Staten Island to preach to the French. These French were Vaudois, or Waldenses, who had fled from the severity of the persecutions in Piedmont to Holland, and were, by the liberality of the city of Amsterdam, provided for, and forwarded to settle in New-Netherland.

SAMUEL MEGAPOLENSIS was the youngest son of the pastor just noticed, and was a child when his father removed from Holland. He was sent to pursue his classical studies at Harvard University, at Cambridge, in Massachusetts. He afterwards went to the University of Utrecht, in Holland, where he pursued a regular course of study for three years. He received licensure both as a minister of the Gospel and as a physician. He arrived here in the early part of 1664, and became a colleague pastor. In September of that year he was appointed by Governor Stuyvesant one of the commissioners to negotiate with the British commissioners for the surrender of the colony. He returned to Holland in 1668, shortly previous to the death of his father.

The most distinguished of the ministers who came from Holland was HENRICUS SELYNS. He first came in 1660, and officiated at Brooklyn, and Governor Stuyvesant's Bouwerie, or farm, the Governor stipulating to pay the portion for his services in his neighborhood out of his private means, and particularly committing to him the instruction and religious benefit of the negroes. During the four years that he remained in that sphere he was greatly useful and highly esteemed. In the summer of 1664 he returned to Holland, and settled in a prominent place there. In 1670, on the death of Megapolensis, and the sickness and debility of Drisius, inducing a pressing want of ministerial service, a call was made upon Selyns with more

than common urgency. The impression he had left by his previous ministrations was deep and strong. He, however, declined. After the death of Dom. Van Nieuwenhysen, in 1681, the church at once directed a renewed and strongly enforced appeal, to which he favorably responded, and became sole pastor of the church from 1682 to 1699, when he received a colleague, and died in 1701. There is sufficient evidence remaining to show his systematic, industrious, and energetic discharge of his ministerial and pastoral duties, and that he gave a happy direction to the interests of the Church. He appears to have acquired much literary cultivation. He was in correspondence with eminent divines in Holland, and with ministers in Boston, in New-England, the Mathers and others. There is prefixed to Cotton Mather's "*Magnalia Americana*" a Latin congratulatory poem of some length, signed, "Henricus Selyns, Ecclesiastes *Neo Eboracensis*." At the publication of John Elliot's celebrated Indian Bible he procured it and sent it to the Classis of Amsterdam. It could be wished that more materials had survived to elucidate his character and ministry.

GUALTERUS DUBOIS became a colleague with Selyns, in 1699, two years before his death. He was in his twenty-eighth year, the son of a distinguished minister, afterwards settled in the church of Amsterdam, and a graduate of the University of Leyden. He ministered in the church of New-York fifty-one years. He is said to have been a man of a quiet and peaceful spirit, and in seasons of difficulty to have exerted a happy influence to conciliate and heal. Respected in his pulpit exercises, prudent, judicious, and consistent in his practical course, and kind in his spirit, he won the affection of the Church and the respect of the community. He preached for the last time on the 25th of September, 1751. He designed to proceed to Bergen the next day, Monday, to preach and administer the Lord's Supper. But he was seized with illness in his study that Sabbath evening, which in a few days terminated in his death, having passed his eightieth year. His descendants are quite numerous.

JOANNES RITZEMA and LAMBERTUS DE RONDE were thoroughly educated in Holland, and brought to their pulpit service full preparation. They sustained a highly respectable character during their ministry in New-York, and after leaving the city during the Revolutionary War, and remaining in their old age in the places of their exile, they sustained the same character of high respect paid to them during their whole lives.

The Consistory some years since resolved to obtain, as far as practicable, portraits of their deceased ministers, and place them permanently in the Consistory Chamber. After diligent search the portraits

of several of the earlier ministers were discovered and obtained. All in succession to the present time from Domine Dubois, thirteen in number, have been procured, and are arranged and hung on the walls of the Consistory Chamber of the Middle Church on Lafayette Place. Portraits of the ministers earlier than Dubois could not be found. It is designed that as death shall successively remove the pastors, their portraits shall at once find their places in the collection.

[NOTE E.]

List of the Ministers of the Reformed Dutch Church
IN NORTH AMERICA,

IN CHRONOLOGICAL ORDER, FROM 1633 TO 1800.

[Page 25.]

I HAVE hesitated to insert the subjoined list of ministers of the Reformed Dutch Church from its first planting down to 1800, as it consumes much space, and will prove uninteresting to a large proportion of readers. Some of my ministerial brethren, however, have advised me to insert it, as the outlines can not readily be procured. After 1800, the published Minutes of the General Synod, and the more recent history of the progress of our Church, and the succession of its ministry within the memory of those living, will readily supply the information desired on those points. I have made the chronological list as full and accurate as materials in my possession could enable me. In some cases I was unable to ascertain the precise time of the beginning and duration of the ministries. Where stated, a slight mistake may have occurred, but I believe they will be found unimportant. It will be seen that the progress which was slow during the prevalence of the preaching in the Dutch language, became increased towards the latter part of the century, and with the beginning of the present century. As that language became into general, and soon into total disuse, its progress became accelerated. One thing has escaped the recollection of our ministry, the efforts taken for missionary labor during the latter part of the last century. As early as 1789, the Rev. Jacob Jennings went to Virginia, and labored in Hardy county. A church was organized at Hanover District, on the

Susquehanna, in 1792. The Rev. P. Labagh was sent as a missionary to Kentucky, immediately after his licensure, in 1796, when he organized a church in Mercer, where a number of Dutch families from New-Jersey had settled. For want of an adequate supply of ministers, these interests thus created were suffered to languish and die. The church at Conewago, in Adams county, Pa., is referred to in the list in connection with two ministers. Several Dutch families from New-York had moved into the vicinity, and a Reformed Dutch Church was at once organized. After the removal of Mr. Brinkerhoff, in 1795, no supply came from our church, and it became a Presbyterian church. Other points of a similar nature might be furnished, having passed from the memory of our present ministry, and not found in printed minutes. But too much space has already been occupied here.

- 1633-1647. EVERARDUS BOGARDUS, at New-Amsterdam, now New-York.
- 1648-1649. JOHANNES BACKERUS, from Curaçoa. After a year he returned to Holland.
- 1642-1648. JOHANNES MEGAPOLENSIS, at Rensselaerwyck, now Albany.
- 1649-1669. JOHANNES MEGAPOLENSIS, New-Amsterdam.
- 1652-1671. SAMUEL DRISIUS, New-Amsterdam.
- 1654-1676. JOHANNES THEODORUS POLHEMUS, at Midwout, now Flatbush, Flatlands, Brooklyn.
- 1658-1699. GIDEON SCHAATS, Rensselaerwyck, now Albany.
- 1660-1664. HENRICUS SELVINS, at Breukelen, (now Brooklyn,) and Governor Stuyvesant's Bouweric, or farm. He went back to Holland in 1664, and then returned, being called to the church of New-York in 1682, and died in 1701.
- 1660-1664. HERMANUS BLOM, at Esopus, now Kingston. He returned to Holland.
Churches were organized at Bergen, and Staten Island, and Harlem, about this time.
- 1664-1668. SAMUEL MEGAPOLENSIS, at New-York. He returned to Holland.
- 1667-1680. LAURENTIUS VAN GAASBEEK, Kingston.
- 1671-1681. WILHELMUS VAN NIEUWENHUYSEN, New-York.
- 1677-1685. CASPARUS VAN ZUUREN, Kings county, L. I. Returned to Holland.
1681. JOHANNES WEEKSTEEN, Kingston.
- 1683-1699. GODEFRIDUS DELLIVS, Albany.

1683. The church at New-Paltz, Ulster county, organized.
- 1684-1690. PETRUS TASSCHEMACHER, Schenectady. Massacred by the Indians.
- 1685-1694. RUDOLPHUS VAN VARICK, Kings county, L. I.
- 1687-1691. LAURENTIUS VANDENBOSCH, Kingston.
1694. GILLIAM BERTHOLF, Aquackonk, and Hackensack, N. J.
The time of his death uncertain, probably about 1720.
- 1695-1698. JOHANNES PETRUS NUCELLA, Kingston, 1699-1702, at Albany.
- 1695-1702. WILHELMUS LUPARDUS, Kings county, L. I.¹
1699. The church at Raritan organized by Dom. Bertholf of Hackensack.
- 1699-1751. GUALTERUS DUBOIS, New-York.
- 1700-1705. BERNARDUS FREEMAN, Schenectady.
The same from 1705-1741, Kings county, L. I.
1702. The church at Jamaica, L. I., organized.
- 1703-1709. JOHANNES LYDIUS, Albany.
- 1706-1710. HENRICUS BEYS, Kingston.
- 1705-1744. VICENTIUS ANTONIDES, Kings county, L. I.
- 1709-1731. JOSEPH MORGAN, Freehold and Middletown, N. J.
- 1711-1732. PETRUS VAS, Kingston.
1711. HENDRICK HAGER, East and West Camp, in Columbia and Ulster county, and also in Schoharie.
- 1712-1723. THOMAS BROUWER, Schenectady.
- 1712-1738. PETRUS VAN DRIESSEN, Albany.
1712. The church at Kinderhook organized by the Rev. P. Van Driessen.
- 1713-1754. HENRICUS BOEL, New-York.
1716. The churches at Poughkeepsie and Fishkill organized by Rev. P. Vas. The church at Claverack by Rev. P. Van Driessen.
1717. The church at Three Mile Run organized. Afterwards located at New-Brunswick. The residence of the first Domine, Frelinghuysen, was at Three Mile Run, and his remains are there interred.
1719. The church at North Branch, N. J., organized.
- 1719-1747. THEODORUS JACOBUS FRELINGHUYSEN, at Three Mile Run, Raritan, North Branch.
1720. JOHN JACOB EHLE, Schoharie, and along the Mohawk.
1720. The church at Linlithgow, (Livingston's Manor,) organized.
- 1726-1740. CORNELIUS VAN SANTVOORD, Staten Island. In 1740 he removed to Schenectady, where he died in 1752.

- 1726-1735. HENRICUS COENS, Aquackenonk, and Second River, (now Belleville,) N. J.
- 1726-1750. FREDERICH MUTZELIUS, Tappan, Rockland county.
- 1727-1735. JOHANNES VAN DRIESSEN, Kinderhook and Claverack.
The same from 1735-1740 at Aquackenonk, N. J.
- 1726-1736. REINHART ERICKSON, Schenectady. Removed to Freehold and Middletown, N. J., where he died in 1764.
- 1730-1755. ANTONIUS CURTENIUS, Hackensack, N. J.
The same from 1755-1757, Kings county, L. I.
- 1732-1756. GEORGIUS WILHELMUS MANCIUS, Kingston.
- 1731-1738. CORNELIUS VAN SCHIE, Poughkeepsie and Fishkill.
And from 1738-1744, Albany.
- 1731-1735. GERARD HAEGHOORT, at Freehold and Middletown.
Afterwards, from 1735-1754, at Second River, now Belleville.
1731. The church at Rhinebeck Flats was organized and supplied by Rev. C. Van Schie.
1731. The church at Newtown, L. I., organized.
1732. The church at Middleburgh, Schoharie county, organized by Rev. G. M. Weiss.
- 1732-1737. GEORGE MICHAEL WEISS, Schoharie, and occasionally at Catskill and Coxsackie. Removed to Pennsylvania.
- 1740-1744. JOHANNES HENRICUS GOETSCHIUS, Jamaica, L. I.
The same, 1744-1772, Hackensack and Schralenburgh.
1734. The church at Walkill, now Montgomery, Orange county, organized.
1736. The church at Rochester, Ulster county, organized.
- 1738-1755. JOHANNES SCHUYLER, Schoharie.
The same from 1755-1769, Hackensack and Schralenburgh.
- 1742-1754. JOHANNES ARONDEUS, Queens county, N. Y.
1744. JOHANNES RITZEMA, New-York, Emeritus, 1784, died 1796.
- 1744-1756. JOHANNES CASPARUS FREYENMOET, Minisink and Walpeck, Sussex county, N. J., from 1756-1772, Smithfield and Mapakkemak, N. J., and from 1756-1772, Kinderhook, Claverack, and East Camp.
1745. Church at Wawarsing, Ulster county, organized.
- 1746-1784. ULPIANUS VAN SINDEREN, Kings county, L. I.
- 1746-1756. THEODORUS FRELINGHUYSEN, Albany.

1746. The church at Marbletown, Ulster county, organized.
- 1749-1753. JOHN FRELINGHUYSEN, Raritan.
- 1748-1783. JOHANNES LEIDT, New-Brunswick, N. J.
- 1748-1792. BENJAMIN VANDERLINDE, Paramus, N. J.
- 1749-1759. BENJAMIN MENEMA, Poughkeepsie and Fishkill.
1751. The church at Shawangunk, Ulster county, organized.
- 1750-1779. SAMUEL VER BRYCK, Tappan.
- 1756-1769. E. T. VAN HOEVENBERGH, Rhinebeck Flats.
1751. LAMBERTUS DE RONDE, New-York, Emeritus, 1784, died 1795.
- 1752-1772. DAVID MARENUS, Aquacknonk and Totowa.
- 1753-1795. JOHANNES SCHUNEMAN, Catskill and Coxsackie.
- 1753-1761. THOMAS ROMEYN, Queens county, L. I.
The same, from 1761-1771, at Minisink, N. J., and from 1771-1794, at Caghawaga, Montgomery county, N. Y.
- 1754-1782. BARENT VROOMAN, Schenectady.
- 1755-1759. JOHANNES CASPARUS RUBEL, Red Hook, Dutchess county, and from 1759-1783, Kings county, L. I.
- 1756-1757. HENRICUS FRELINGHUYSEN, Wawarsing and Rochester, Ulster county.
- 1757-1789. WILLIAM JACKSON, Bergen and Staten Island.
1757. The church at New-Hackensack, Dutchess county, formed.
1756. The church at Hopewell, Dutchess county, organized.
- 1758-1781. JACOB R. HARDENBERGH, Raritan, Bedminster, etc., from 1781-1786, at Marbletown and Rochester, Ulster county, and from 1786-1790, at New-Brunswick, N. J.
- 1760-1790. EILARDUS WESTERLO, Albany.
- 1760-1771. JOHANNES MAURITIUS GOETSCHUS, Shawangunk and New-Paltz, Ulster county.
- 1761-1795. JOHANNES MARTINUS VAN HARLINGEN, New-Shannick and Sourland, N. J., now Harlingen.
- 1762-1783. JOHAN DANIEL COCK, Rhinebeck and Red Hook.
- 1763-1775. HERMANUS MEIER, Kingston, from 1775-1791, Pompton and Totowa, N. J.
- 1763-1774. HENRICUS SCHOONMAKER, Poughkeepsie and Fishkill, from 1774-1816, at Aquacknonk, N. J.
- 1764-1779. ARCHIBALD LAIDLIE, New-York.
- 1764-1794. A. ROSEKRANTZ, Canajoharie and German Flats.
- 1763-1771. JOHN MICHAEL KERN, German Reformed Church, N. Y.
- 1764-1816. BENJAMIN DU BOIS, Freehold and Middletown.

- 1765-1789. ISAAC RYSDYCK, Fishkill, Hopewell, and Hackensack.
Dutchess county.
- 1765-1785. MARTINUS SCHOONMAKER, Haerlem and Gravesend, from
1785-1824, Kings county, L. I.
- 1766-1774. THEODORICK ROMEYN, Marbletown and Rochester, from
1774-1781, at Hackensack and Schralenburgh, and
from 1781-1803, at Schenectady.
- 1776-1772. HARMANUS L. BOELEN, Queens county, L. I.
1768. The church at New-Hurley, Ulster county, organized.
- 1769-1772. WARMOLDUS KUYPERS, Rhinebeck Flats, from 1772-
1795, Hackensack and Schralenburgh.
1770. GERRIT LYDEKKER, English Neighborhood, N. J.
- 1770-1810. JOHN H. LIVINGSTON, New-York, from 1810-1825,
President of Rutgers College, and Professor of Theo-
logy.
- 1773-1810. RYNIER VAN NEST, settled at different periods at Sha-
wangunk, Queens county, and Schoharie.
- 1773-1776. STEPHEN VAN VOORHIS, Poughkeepsie, from 1776-1784,
Rhinebeck Flats.
The churches of Cortlandtown, Walpeck, Oyster
Bay, Success, Pompton, Canajoharie, and Kakeat.
were all organized before 1771.
- 1773-1785. ELIAS VAN BUNSCHOOTEN, Scaghticoke, from 1785-1813,
Minisink.
- 1775-1778. SOLOMON FRELIGH, Queens county, from 1778-1784.
Millstone, and also Fishkill, from 1785-1826, Hack-
ensack and Schralenburgh.
- 1775-1796. STEPHEN GOETSCHUS, New-Paltz and New-Hurley, from
1796-1815, Marbletown, from 1815-1832, Saddle
River and Pascack.
- 1776-1826. JOHN GABRIEL GEBHARD, Claverack.
- 1776-1809. GEORGE I. L. DOLL, Kingston.
- 1779-1781. MATHEW LEIDT, Belleville, N. J.
- 1781-1786. NICHOLAS LANSING, Livingston Manor, 1786-1831, Tap-
pan and Clarkstown.
- 1783-1787. SIMEON VAN ARSDALEN, North Branch, N. J.
- 1783-1789. ISAAC BLAUVELT, Fishkill, afterwards Paramus.
Several churches, as Saratoga, Taghkanick, Niskayu-
na, etc., organized previous to 1783.
1784. CORNELIUS COZINE, Conewago, Adams county, Penn.
- 1785-1808. WILLIAM LINN, New-York.
- 1785-1786. THEODORE F. ROMEYN, Raritan.

- 1787-1799. JOHN DURYEE, Raritan.
- 1787-1794. JOHN M. VAN HARLINGEN, Millstone and Six Mile Run.
- 1787-1818. PETER LOWE, Kings county, L. I.
- 1787-1820. PETER STEDDIFORD, Readington and Bedminster.
- 1787-1798. PETER DE WITT, Rhinebeck Flats, from 1799-1809, Ponds and Wyckoff, N. J.
- 1787-1805. JOHN BASSETT, Albany, afterwards from 1805, first at the Bogt and then at Gravesend.
- 1788-1798. JAMES V. C. ROMEYN, Schodack and Greenbush, from 1798-1831, Hackensack and Schralenburgh.
- 1788-1817. MOSES FRELIGH, Shawangunk and Wallkill.
- 1786-1788. GERARDUS A. KUYPERS, Paramus, from 1788-1833, New-York.
- 1788-1790. PETER STRYKER, N. and S. Hampton, Penn., from 1790-1794, Staten Island, from 1796-1814, Belleville.
1790. BRANDT SCHUYLER LUPTON, (a brief ministry,) Lansingburgh and Wakeford.
- 1789-1800. ISAAC LABAGH, Kinderhook, from 1800-182-, first at Canajoharie, Sharon, etc., and then at the German Reformed church, N. Y.
- 1789-1795. GEORGE G. BRINKERHOFF, Conewago, Adams county, Penn., afterwards at Kakeat, and then at Owasco, Cayuga county, N. Y.
1789. PETER LEIDT, (died early,) Ponds, Kakeat, Ramapo, N. J.
1789. SAMUEL SMITH, Saratoga.
- 1790-1805. JOHN DEMAREST, Niskayuna and Boght, afterwards at the Ponds and Wyckoff, N. J.
- 1790-1793. ANDREW GRAY, Poughkeepsie.
- 1790-1795. ABRAHAM VAN HORNE, Marletown and Rochester, from 1796-183-, Caghawaga, Montgomery county.
- 1791-1803. JEREMIAH ROMEYN, Red Hook and Linlithgow, afterwards at Haerlem.
- 1791-1804. NICHOLAS VAN VRANKEN, Fishkill, Hopewell, and New-Hackensack.
- 1791-1805. JOHN F. JACKSON, Haerlem, afterwards at Fordham. The churches at Esopus and Ashokan organized.
- 1792-1800. PETER VAN VLIERDEN, Catskill and Saugerties.
1793. HARMANUS VAN HUYSEN, Helderburgh, Albany county.
- 1793-1807. WINSLOW PAIGE, Scaghticoke, afterwards successively at Florida, Montgomery county, and in Schoharie county.
- 1793-1830. JOHN CORNELISON, Bergen.
- 1793-1811. IRA CONDUCT, New-Brunswick.

- 1794-1815. ZECHARIAS H. KUYPERS, Queens county, L. I., afterwards at the Ponds and Wyckoff, N. J.
- 1794-1807. CORNELIUS BROUWER, Poughkeepsie.
- 1796-1800. JACOB SICKLES, Coxsackie, 1801-183-, Kinderhook.
- 1796-1819. JAMES S. CANNON, Six Mile Run and Millstone, afterwards Professor in Theological Seminary, New-Brunswick. (Died, 1852.)
- 1794-1810. STEPHEN OSTRANDER, Poinpton, afterwards at Blooming Grove.
- 1796-1815. WILLIAM R. SMITH, New-Shannick and Harlingen.
- 1796-7. PETER LABAGH, Missionary to Kentucky Reformed Dutch Church in Mercer county, organized, from 1798-1809, Catskill, from 1809-1848, Harlingen, (still living.)
- 1796-1802. JOHN B. JOHNSON, Albany.
1796. THOMAS ROMEYN, Niskayuna and Amity—still living.
- 1797-1802. GARRET MANDEVILLE, Rochester, afterwards at Caroline, Tompkins county, N. Y.
- 1797-1819. JACOB LARZILLERE, N. and S. Hampton, Penn.
- 1798-1805. CHRISTIAN BORK, Schodack, afterwards in Franklin street. N. Y., where he died, 1823.
- 1799-1809. HENRY POLHEMUS, Harlingen, afterwards at English Neighborhood and Shawangunk.
- 1799-1803. JOHN H. MEIER, New-Paltz, afterwards at Schenectady.
1799. THOMAS G. SMITH, Esopus, afterwards at Tarrytown—died, 1835.
- 1799-1803. JOHN BRODHEAD ROMEYN, Rhinebeck Flats.
- 1799-1840. WILHELMUS ELTING, Paramus, N. J.

This list is not furnished as complete. There are doubtless omissions, but it is believed not of any permanently settled previous to 1800. I have been dependent upon materials which have come to my hand without instituting inquiries from the particular churches. It has been difficult in some cases to ascertain the precise commencement of the ministry, and also the precise duration. In this list will be found detailed the early growth and succession of the churches and their ministry, so as to give information on these points now difficult to obtain, on account of the deficiency of existing sources within the reach of inquiry. I am in doubt whether *John L. Zabriskie*, afterwards of Millstone, settled at Greenbush, Rensselaer county, previous to 1800, or not. In 1800, or very soon afterwards, John P. Spinner settled at Herkimer and German Flats, Philip Duryee at

Saratoga, John S. Vredenburg at Raritan, Jacob Schoonmaker at Jamaica, P. I. Van Pelt at Staten Island, Henry Ostrander (now at Kaatsbaan) at Catskill, and William Manley at Cortland town. Soon afterwards, from 1803 to 1805, Rev. Drs. Brodhead and Westbrook, and Rev. Herman Vedder were settled in the Classis of Poughkeepsie, etc. It will be seen that of the ministers settled previous to 1800, there are only two living, Peter Labagh and Thomas Romeyn. Of those referred to as settled between 1800 and 1805, out of the nine four are living.

It will be seen in the above list, where I was unable to ascertain the precise year of the death, or the close of the ministry, and could only approximate to it, I have placed it within a certain range, as between twenty and thirty, leaving out the last figure, as: Abraham Van Horne at Caghawaga, 1796-183-.

[NOTE F .]

Reopening of the Middle Dutch Church in 1790.

[Page 42.]

THE following is extracted from the close of the sermon preached by Rev. Dr. LIVINGSTON, on the fourth of July, 1790, when the Middle Church was reopened, after being repaired from the ruinous state in which it was left by the British forces during the Revolutionary War :

“To these great purposes this building was formerly devoted, and for these important ends it is now raised from its ruins. But the mention of ruins, calls back our thoughts to past scenes, and presents disagreeable ideas to our minds. When destruction is caused by the immediate hand of Heaven, by earthquakes, storms, or fire, we are silent before God, and dare not reply. But when men have been the instruments, it is difficult, although proper, to look up to the overruling power, and forget the interposition of the means. I dare not speak of the wanton cruelty of those who destroyed this temple, nor repeat the various indignities which have been perpetrated. It would be easy to mention facts which would chill your blood! A recollection of the groans of dying prisoners, which pierced this ceiling, or the sacrilegious sports, and rough feats of horsemanship exhibited within these walls, might raise sentiments in your mind that would, perhaps, not harmonize with those religious affections which I wish at present to promote and always to cherish. The Lord has sufficiently

vindicated our cause, and avenged us of those who rose up against us. He girded our Joshua for the field, and led him, with his train of heroes, to victory. Heaven directed our councils and wrought deliverance. Our enemies themselves acknowledged an interposing Providence, and were obliged to say, The Lord hath done great things for them; while we, repeating the shout of praise, The Lord hath done great things for us, whereof we are glad. Through the long avenue of danger and perplexity, while discouragements like dark clouds are hovering all around, who could penetrate the gloom, and foresee that God would soon bring order out of confusion—so soon dismiss the horrors of war, and grant an honorable peace—perfect revolution? Where was it ever seen, excepting only in Israel, that God took a nation out of the midst of another nation, with such a mighty hand, and a stretched-out arm? Who could have predicted that from such indigested materials, with such short experience, and within so few years, an efficient, liberal, and pervading government would have been formed? A station and rank is now obtained among the nations of the earth, and if the full enjoyment of civil and religious liberty is a constituent part of social happiness—if the prospects of the rising importance, strength, and greatness of our new empire are of any weight in the scale, we may safely pronounce ourselves, as this day to be the happiest nation in the world. A nation where all the rights of man are perfectly secured. Without a monarchy—without hereditary nobility, and without an hierarchy. Hail, happy land! A land of liberty, of science, and religion! Here an undisturbed freedom in worship, forms the first principle of an equal government, and is claimed as a birthright—which none of our rulers dare call in question, or control. Here no sect is legally preferred with exclusive prerogatives—the chief magistrate worships as a private citizen, and legislators, by their influential example, not by penal laws, prove nursing fathers to the Church of Christ. In this happy and elevated situation, the ruins of our temples, and all we have sustained, appear a price too small to mention. We are more than compensated. We have forgiven, and we forget past injuries. God has abundantly made up for all our former griefs. When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing. We are a happy people; we feel and know that we are so. The labors of the husbandman prosper, and there is plenty in all our borders. Commerce is enlarged, and public credit established. The education of youth is universally patronized, and there is no complaining in our streets. In safety we sit—every man under his own

vine and fig-tree, and there are none to make us afraid. With sufficient room to accommodate nations, and a government adequate to all the important purposes of society, we are not only at ease ourselves, but extend our arms, and cordially invite an oppressed world to come under our shade and share in our happiness. Happy is that people that is in such a case! Yea, happy is that people whose God is the Lord! Whether we shall continue thus happy, will greatly depend upon our wisdom and justice, our industry and manners, but principally upon our faithfully recording the name of our Lord. According to the measure in which the religion of the blessed Jesus is honored, and prevails, our land will be truly happy and our liberty secure. This holy religion establishes the purest morality, and inculcates the reciprocal obligations which members of society are under to each other. It engages men of all ranks, by the highest sanctions, conscientiously to fulfill the duties of their stations, and it is without controversy the surest pledge of divine protection. The maintenance of this, in its purity, will most effectually establish our invaluable blessings, and as this declines, our ruin will hasten. See the rule of Providence with respect to nations. (Jer. 18 : 9, 10.) "At what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant. And if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." While others, at our political anniversary, in their animated orations employ all the powers of eloquence to confirm your love of liberty, and by enraptured views of civil blessings, touch with transport all the springs of life; I desire with plainness of speech, but with a zeal becoming a minister of the Gospel, to raise your views to Heaven, and persuade you wisely to improve your precious privileges. Seven years are not elapsed since we returned to this city in peace. And lo! in less than seven years, two ruined churches have been by us repaired. The Lord hath strengthened our hands, and given success to our efforts. Let a humble sense of our dependence upon Him, and recollection of his numerous mercies, call forth lively gratitude upon this occasion. Bless the Lord, O my soul! and all that is within me, bless his holy name. Bless the Lord, O my soul! and forget not all his benefits. It is, my brethren, a circumstance which, upon our part, is altogether fortuitous, but it deserves your notice that, in the direction of Providence, you have more than one object upon this memorable Fourth of July that claims your attention. While you glow with patriotic ardor for your country, and pour out fervent prayers for its rising honor and happiness, you are also exulting that the gates of this house are again opened to you. Enter into His gates

with thanksgiving, and into his courts with praise ; be thankful unto him, and bless his name. With ardent prayers and solemn vows, I know you now unite with me in this solemn exercise, and may your ardent prayers and solemn vows be ratified in heaven. But suffer me in faithfulness to warn you against the deceitfulness of your hearts towards God, and to charge you to mingle a holy fear and trembling, this day, with our rejoicings. Remember Shiloh, remember what has already befallen this house, and never forget that you have to do with a holy God, who is jealous for his honor and worship. Holiness becometh the house of God forever, and all who name the name of Christ, must depart from iniquity. Keep therefore thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools. When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools. Pay that which thou hast vowed. With what humble awe and pious reverence should ministers of the Gospel engage in the service of the sanctuary ? Upon us, my venerable and respected brethren and colleagues, a new burden is this day laid—to us a new door is opened ! I congratulate you on this auspicious occasion, and hope we may view it as a token for good from the Lord. Let it encourage us to persevere, and become more faithful in preaching a crucified Jesus, and inciting this people to worship God in spirit and in truth. But where is our Laidlie ? Where is now that bold herald of the Gospel, who feared not the face of man, nor courted the applause of fellow-worms ? He spoke with authority, and what flowed from his heart, reached the hearts of others. How often from these heights of Zion, have his words trembled, and saints rejoiced. But he is gone, and rests from his labors. His name still survives, and he, being dead, yet speaketh. Excuse this tribute of affection, forgive this tear which I owe to the memory of a man who was once so dear to me, as a fellow-laborer in this house, and whose ministry was highly acceptable, and greatly blessed to the people.”

[NOTE G.]

Closing of the Middle Church on Nassau Street, in 1844,

BETWEEN LIBERTY AND CEDAR STREETS.

[Page 53.]

THE encroachments of commerce having gradually driven the inhabitants from the lower part of the city, the Consistory with great

reluctance came to the decision that it was no longer expedient to continue divine service in this Church. The building, after an occupancy of one hundred and fifteen years, was used as a place of worship *for the last time* in the evening of August 11, 1844. The occasion brought together an immense congregation, from the city and adjacent country, of persons whose cherished associations rendered it to them interesting and touching.

A discourse was delivered by the Rev. Dr. Knox, the senior pastor of the church, from the appropriate passage, John 4 : 20-24 : "Our fathers worshipped in this mountain," etc.

In the close of his discourse, a great object of which was to show that *no place* is intrinsically holy, and that *every place* is appropriate to the divine service, he took occasion to remark : "Nevertheless, there is a world of sentiment in the thought, *Our fathers worshipped in this mountain*. The feeling of hallowed, affectionate attachment to this place, where we and our fathers worshipped and held communion with God and with each other, and which at this moment has a deep lodgment in the hearts of this assembled multitude, is to be revered. It is not the affectation of sentimentality.

"There is not a spot in this great city, perhaps not in our land, around which so many fond and hallowed associations cluster, as the spot on which we are now assembled. This building has stood during successive ages, and is at present the oldest church edifice in the city. The site on which it stands was purchased in 1726, and it was opened for worship in 1729. *Here*, from generation to generation, our fathers worshipped in the great congregation. Among them were the founders of the city's greatness—men high in intellect, high in civil and social station, devoted in heart, and venerable in all that adorns the character of man. *Here* they and their children received the sacred initiatory rite—the seal of God's covenant. *Here* the voice of praise and the incense of prayer have ascended, and the servants of Christ from age to age have surrounded the table of his love, and in communion with him their hearts have glowed with a fervor as pure as mortals ever feel. *Here* the glorious Gospel of the blessed God has been faithfully preached from generation to generation, and God has given testimony to the word of his grace. Multitudes have been brought out of darkness into light, and from the bondage of sin into the liberty of the sons of God. Multitudes now in glory, have under the culture of the divine hand, been edified in faith, holiness, and consolation, and rendered meet for the inheritance of saints in light. *Here* a long succession of ambassadors of Christ, gifted and honored, have bestowed the labors of their lives.

“Of the pastors of this church who have entered into rest, many were *eminent*, and every one of them, by the endowments of Him who hath received gifts for men, possessed some characteristic excellence. Those of them who have rendered their service in the English tongue are, Drs. Laidlie, Livingston, Linn, Kuypers, Abeel, Schureman, and Mr. Strong. Of former pastors, two still survive, who have been removed from this church by a transfer of their services to other fields of labor.*

“By many an association is this place endeared to many a heart. On the very spot where he now stands, he who now addresses you, more than twenty-eight years ago, was ordained to the ministry by the laying on of the hands of the Presbytery, and here the ministerial labors of his life have been bestowed. Many of the deepest, dearest, most indelible impressions of his heart are connected with reminiscences of this place.

“From such a spot, less than the force of uncontrollable circumstances could not have induced the consent to remove. And I know that by all most interested, whether in Consistory or out of it, this point has been reached only step by step, and with constant reluctance. Were *feeling* alone the guide in duty, it never would have been reached at all. For a long period of time, however, we have felt the gradual and growing encroachments of commerce. From year to year the people have been resigning their accustomed residences in this vicinity, and removing to places distant from it. It having become manifestly necessary, in order to maintain the Church in its vigor, the Consistory, some years ago, were constrained to follow the people with their accustomed means of grace, and to provide for their accommodation in another part of the city. †

“At length this large and commodious edifice, formerly constantly crowded with worshippers, became almost deserted; and the conviction was forced upon all, with scarcely an exception, that duty no longer required the endeavor to maintain the public ordinances within its walls.

“Our fellow-Christians of no less than nine different denominations around us, urged by like uncontrollable necessity, have been coërced into a like decision, namely, the German Reformed and Associate Churches, on Nassau street; the French Church, on Pine street; the two Presbyterian Churches, on Cedar street; the Wall-Street Church, and the Murray-Street Church; the Dutch Church, on Exchange

* Drs. Milledoler and Brodhead, both since deceased.

† The Church on La Fayette Place was opened for worship May 9. 1839.

Place; the Reformed Church, on Chambers street; the Baptist Church, on Gold street, and Grace Church, on Broadway, and the Moravian Church, in Fulton street, are at this time in process of removal.*

“Our own case is exempt from some of the embarrassments with which our neighbors have had to contend. We have other churches, one of them in the immediate vicinity, where the same ministrations are found, and where accommodations ample and convenient may be secured by all who hitherto have worshipped here.

“An opportunity of appropriating this building, with as little violence to feeling as could have been anticipated, has occurred.†

“The vaults around, wherein reposes the precious dust of the honored dead, are secured from invasion, and are at the control of those who feel the deepest interest in their sacred contents.

“We now bid adieu to this place, endeared by more than a century’s fond associations. It is a moment and an occasion of melancholy sadness. But our God is not a God of the hills or of the valleys—of this place or that place alone—no mere local Deity. We bow to his will, indicated by his providence, and cherish the hope that his gracious presence, here vouchsafed so long with us and our fathers, will also elsewhere be with us and our children still.

“I honor the feelings which linger around a spot like this, and would have them only guarded against a superstitious homage: and that an event brought about by no stranger or wanton hand, and painful to all, may be met in the spirit of Christian acquiescence, and leave no feeling of alienation in the minds of any.”

After the discourse, a brief address was made by Dr. De Witt, and the service closed by him with pronouncing the apostolic benediction in the Dutch language.

* Since the Middle Church was closed, the following list of churches have been transferred from the lower to the upper parts of the city: the African Church, (formerly German Lutheran,) from Frankfort street; St. George’s, Episcopal, from Beekman street; the Dutch churches of Murray and Franklin streets; the Methodist Church of Vestry street; and the Duane Street and Brick Presbyterian churches.

† It had been leased to the United States Government for a Post-Office.

[NOTE II.]

General Remarks.

[Page 66]

THE number of churches of our denomination in the city of New-York, is referred to in the Discourse, as being nineteen, exclusive of the Collegiate. I had partially designed to give a list of them in their chronological order, with the succession of their ministries. But as this is not within the particular object of the discourse and pamphlet, and if fulfilled, might have led to the suggestion that it should have extended further, the design has been relinquished. After 1800, with the disuse of the Dutch language through our churches, and the organization of our literary and theological seminaries, the Church assumed an attitude favorable to more vigorous exertion and more rapid enlargement. From 1797 we have the regularly published Minutes of the General Synod to the present time, giving the statistics of the churches and the list of its ministers from year to year, and marking the progress made. It is gratifying to perceive that the progress has become greatly accelerated of late years. During the ten years between 1846 and 1856, the number of ministers increased from 280 to 368, and the number of churches from 271 to 386. This 386 is the number of churches given in the statistical reports published in the Minutes of the General Synod of this year. But the Secretary of the Board of Domestic Missions has made a more full and complete enumeration, and makes the number 397, as given in the report of that Board for this year. For a view of the history, the character, the present condition, and prospects of the Church, we again call attention to the volume prepared by the Rev. Mr. Demarest of Hudson, and already referred to in Note A of the Appendix. It is to be desired that every family in our congregations may possess a copy. The Board of Publication have also done a good work in publishing Gunn's Life of Dr. Livingston, condensed and improved with valuable notes, and also the sermons of the elder Domine Frelinghuysen, translated from the Dutch, by Rev. W. Demarest, of Boundbrook, N. J.

It is to be regretted that attention was not paid at an earlier period to the collection and preservation of materials for the history of our churches, before the direct and authentic traditions were lost. The Consistorial minutes of the old churches, kept in the Dutch language, were generally without regularity, and give but little information, except to trace the line of the ministry. The manuscripts of the

pastors and others, in that language, have very generally not been preserved, but, not valued, have been lost or destroyed. Still it is important to trace all the avenues of information, and fill up the history of our churches. The Rev. Dr. Taylor, of Bergen, N. J., has recently, at the instance of the Classis, prepared a history of all the churches of the Classis of Bergen, and of those attached to the original Classis of Haekensack. It is proposed to issue the volume in a short time. He has examined the different ecclesiastical records, and gleaned information from other sources, in the preparation of this work.

In the catalogue of the earliest ministers of our Church we might have added some of the earliest pastors of the German Reformed Church in Pennsylvania, who were in the habit of corresponding with ministers of our Church. The first German settlements in Pennsylvania were made at the beginning of the last century, and for a period mainly consisted of those of the Reformed faith. As early as 1728, a mission was sent to Holland to seek aid there in pecuniary contributions, and an increased supply of ministers. The request was at once met, and the Synods of North and South-Holland took the churches under patronage and supervision and took measures to give them liberal pecuniary aid and to seek out and train ministers for that field. About this time an interesting scene took place. While the Synod of South-Holland was in session at Dordrecht, a large number of pious Protestants of the Reformed faith fleeing from persecution in the Palatinate, were passing the place on their way to America, poor in worldly goods but rich in the supply of the word of God, and the Catechisms, etc. The Synod had interesting interviews with them, supplied their present temporal wants, and pledged their future continued care over the churches formed, and to be formed in America. That pledge was faithfully and liberally redeemed. Yearly contributions to their churches and schools were made, and a watchful care for the procurement of additional ministers was exercised. A few years before the middle of the last century a regular *Cætus* was formed, which sent the minutes of their annual meetings to the Synod of North-Holland, submitting their proceedings to their supervision. It was not till 1785 or 6 that this connection with the Church of Holland ceased, and an independent judicatory in the General Synod of the German Reformed Church here was formed. Some of the earliest ministers of that Church, as Boehm, Weis, etc., were in intimate association and correspondence with the ministers of our Church here. There was one at a period a little later, in the German Reformed Church, deserving to be held in remembrance by us, the Rev. G. H. DORSIUS, of N. and S. Hampton, Bucks county, Pa. He was

the intimate friend of the elder Frelinghuysen, they having been acquainted before their removal to America. He was the correspondent of Freeman and others of our ministers. He was a man of learning, and a faithful and able evangelical preacher. The Rev. J. H. Goetschius, and one or two of the sons of Domine Frelinghuysen studied under him. W. Jackson, Thomas Romeyn, J. R. Hardenbergh, Samuel Verbyck, etc., studied under the Frelinghuysens, father and son, and partly under Domine Goetschius. Theodorick Romeyn and some others studied under Domine Goetschius. These all proved workmen "that need not be ashamed," in the ability and success with which they prosecuted their labors. Their preaching was characterized by soundness of doctrine and a discriminating and pungent application to the conscience and heart. A reference is made to Dorsius, as deserving of remembrance, while his name is now forgotten among us. His successor was the Rev. Jonathan Dubois, who, although connected with the German Reformed Cœtus of Pennsylvania, was in constant intercourse with the ministers of our Church. Since the adoption of the Articles of Union, in 1771, the church has been in regular connection with our Synod, and is now under the pastoral care of Rev. A. O. Halsey. With this single reminiscence of the olden time of our Church, we must rest content.

The memory of the past, the position in which the providence of God now places us, and all the motives derived from faith in God's word, and love to Christ and his cause, should stimulate us to united, unceasing, and persevering exertion. Let the motto handed down to us, "*Eendragt maakt magt*," (union creates strength,) be engraved on our banners, and lodged in our hearts, and then let us enlist under the common banner of the Captain of our salvation, with the tribes of Israel. The word *eendragt*, which we translate union, is a compound one, literally signifying *one pull*. So let it be "A LONG PULL, A STRONG PULL, AND A PULL ALTOGETHER."

Description of the Architecture

OF THE

MIDDLE REFORMED DUTCH CHURCH ON LAFAYETTE PLACE.

By S. A. Warner.

It is a substantial and elegant structure, based in its design upon ancient examples of Athenian architecture, and not surpassed, in its classic beauty and purity of style, by any edifice of the Grecian school yet erected in our



THE MIDDLE DUTCH CHURCH, ON LA FAYETTE PLACE,
DEDICATED MAY 9, 1829.

city. Its form is that of a parallelogram, 75 feet in width. Its extreme length, including the front portico and a projection in the rear, occupied by the pulpit and robing rooms, is 120 feet. Its exterior is of granite, of a light grayish color. The style adopted for the main building is the Ionic, of the highly-wrought and elegant description found in the temple of Erechtheus at Athens. The front presents an octastyle portico, surmounted by an angular pediment, including in its range the entire width of the front, and raised upon an elevated platform. It is approached by four granite steps, which embrace the entire front and sides of the portico, and terminate against buttresses placed in range with the antæ at the external angles. An inner row of columns, four in number, are elevated two additional steps, a break being thus formed in the floor of the portico. All the angles terminate with antæ, having moulded bases and capitals of characteristic design, and continued on the sides to a line with the base of the tower. The bases are continued the whole length of the external front walls. All the columns, twelve in number, are worthy of note for having the shafts in a single piece of granite each, there being but few of equal dimensions now standing that are not laid up in sections. They are of magnificent proportions, handsomely fluted, their bases finely moulded, and the capitals well executed, the neckings carved and enriched with the Grecian honeysuckle. The mouldings in the cornices and entablatures are carved, and continued unbroken around the entire building, and along the sides the caves are ornamented antifixia, in imitation of the termination of Grecian tiles, all cast in a metallic composition.

Five windows on either side of the building serve to light the interior, four of which open into the audience room, the others into the vestibule and stairways leading to the galleries. All are in a single length, and finished externally with Grecian architraves, sills, and cornices, sustained by consoles. A spacious area, extending along each side of the building, sunk to a level with the basement floor, gives light and access to the basement. A steeple, placed upon a building of Grecian or Roman design, presents an incongruity not reconcilable to correct principles of taste; yet custom renders such an appendage so necessary a feature in Christian architecture, that its omission, however elegant a building might be in other respects, would hardly be tolerated. The prevailing lines being horizontal, great difficulty occurs in making them assimilate to the vertical lines of the steeple, yet long established usage requires this sacrifice of lineal harmony.

In the instance before us, the principal compartment consists of a circular temple, modelled after the choragic monument of Lysicrates, resting on an elevated octangular basement, and having eight columns with richly carved capitals. The entablature has an architrave subdivided into three facia, a plain frieze, and a dentiled cornice, surmounted by the Grecian scroll. Within the temple is placed a bell, and between the columns stationary blinds are placed for the egress of sound. From the top of the temple springs a spire of very fine proportions, of octagonal form, having foliated terminations, and sustaining a ball and weather-vane. The spire and temple are timber-framed, and covered with a sheathing of galvanized iron.

The roof of the main building is in a single span, sustaining itself without the aid of columns, heavily timbered and of novel construction, and covered externally with copper.

The interior is approached by five door-ways, under the portico, all having neatly moulded architraves and cornices, three of which lead to the main audience room, and open into a spacious lobby. The remaining two open each into a vestibule containing the stair-cases leading to the galleries. The main room is 68 by 70 feet, arranged with aisles of ample width, and pews of good dimensions, all finely carpeted and cushioned, placed in circular form, the ends having handsome scrolls, and the tops of the panelings and partitions with moulded rails, all of mahogany. There are seats for about fifteen hundred persons. Galleries extend around three sides of the interior, supported by delicate iron columns, and are fitted with well-arranged pews, with sittings for about five hundred persons. At the easterly end, in a recess projected over the lobby, stands the organ, a purely-toned instrument, of beautiful design and execution, twenty-five feet in width, and on either side, separated from it by narrow aisles and railings, are seats for the Sunday-school children. The ceiling over the organ-gallery is arched, and handsomely panelled and enriched. At the westerly end is the pulpit, placed in a recess, projected beyond the body of the building, and containing besides, the clergyman's robing and retiring rooms. The angles and front are decorated with pilasters, standing on a sub-basement of marble, on which also stands the pulpit. The ceiling is curved, and handsomely relieved by enriched panelings and other appropriate ornamental work. The pulpit is of statuary marble, of a pure white, and designed in a style of chasteness and simplicity. The ceiling over it contains a sky-light, glazed with stained glass, of neat design, and of subdued, unpretending colors. On each side of the pulpit stands a candelabrum of fine Grecian design, beautifully executed, finished in artistic bronze, sustaining a single globe, and lit with gas. A full entablature, having a dentiled cornice, is carried around the interior, and from it springs the ceiling in the form of a dome, but slightly elevated, and divided into radiating panels, all the compartments and spandrils being deeply sunk, and finished with enriched mouldings and ornamented work, and so arranged with openings disguised by the panelings, as to give sufficient ventilation to the entire interior.

Originally, there stood in the recesses containing the organ-gallery and pulpit, Corinthian columns supporting the interior entablature; also, in the organ-gallery, piers of stuccoed brick, sustaining a portion of the steeple. During the year 1855 the church was closed for repairs, when the removal of the columns and piers was resolved upon and carried into effect. Iron columns, of slender diameter, but sufficient strength, were substituted for the piers required for support. Iron lintels and beams were also introduced where strength was needed; and although to undermine and sustain so weighty a structure as the entire steeple, might be considered a difficult operation, it was, by the application of mechanical skill and ingenuity, safely accomplished, and however requisite the presence of the cumbrous columns may once have appeared, the enlarged capacity and increased convenience



CHURCH ON FIFTH AVENUE AND 29TH STREET. DEDICATED OCTOBER 11TH, 1854

of the interior, give any thing but reason to regret their removal. The once cramped and confined vicinity of the pulpit has now an air of spaciousness and freedom, and the voluminous sounds of the music contrast favorably with its former subdued and unrevealed tunes. The organ was also reárranged, and its now splendid front erected and so contrived as to inclose and hide the iron columns which sustain the steeple. Few churches of similar style can boast of a finer or more effective interior.

The basement contains a lecture-room, Sunday-school room, also others for business purposes connected with the church. It is handsomely finished and fitted up throughout, and is made accessible by staircases from within and granite steps from without. In it are also located furnaces by which the entire building is warmed. Vaults are constructed under the front steps and portico, which afford ample room for fuel.

A yard, thirty-six feet in width, extends along the northerly side of the church, beneath which are burial-vaults to the number of thirty-four, each indicated by a stone slab, marked with its proprietor's name, and entered by the removal of its earthy covering and a stone which closes the aperture in the arch.

The yard is well cared for, being tastily laid out in walks and flower-beds, and handsomely ornamented with rose bushes, and shrubbery—like frail and tender memorials of those who sleep in the dark, quiet recesses below.

Description of the Architecture

OF THE

REFORMED DUTCH CHURCH, CORNER OF FIFTH AVENUE AND
TWENTY-NINTH STREET.

*By Samuel A. Warner, Architect, under whose superintendence it was
erected.*

THE edifice erected on the north-westerly corner of Fifth Avenue and Twenty-ninth street, for the Collegiate Reformed Dutch Church, of the city of New-York, was commenced in the year 1851, the corner-stone having been laid on the 26th day of November of that year, with appropriate ceremonies, and progressed through all the various stages of construction, until the 11th day of October, 1854, when it was dedicated, and opened for public worship.

The material used in its exterior is white marble, from the quarries at Hastings, in Westchester Co., N. Y., and from its whiteness is in strong contrast with the darker stone in more general use for buildings of this description. Its lightness of color renders shadows more effective, thereby bringing the details of the work more into view, and producing contrasts of

forms and light and shade almost wholly lost on a darker material. The spires, turrets, finials, and other terminations, are all of the same, and all parts of the work are wrought with more than usual fineness and distinctness.

The style of the building is technically known as the Romanesque. Its peculiarities consist in the use of the Roman or semi-circular arch, and of circular sweeps and curves in all its tracery, panel work, and other details, and in having most of its mouldings and its various members sunk below the surfaces, instead of being raised; yet in general forms and outlines, and in much of its details, resembling the Gothic.

The church fronts on Fifth Avenue, its extreme width being 82 feet, and the extreme length of the main edifice 113 feet, behind which, and fronting on Twenty-ninth street, is the lecture-room, 34 feet wide, which, with the main building, makes a total length of 147 feet.

The front has a central or main tower 24 feet square, terminating in a spire 215 feet high from the ground, and at each angle an octagonal tower, rising to the height of 80 feet, terminating in spires with carved finials.

The central tower rises in a square form to the height of 120 feet, is divided into four sections, with handsomely moulded and corbeled courses, and has at the top a moulded cornice. At the angles there are massive graduated buttresses, in four sections, terminating in octagonal turrets, with pinnacles, neatly moulded cornices, and carved finials, at a height of 135 feet from the ground. From the top of the square tower rises an octagonal section, designed with buttressed angles, and having windows with splayed jambs and sills, and finished with a heavy moulded cornice. This section is 18 feet diameter, exclusive of the buttresses, and 25 feet high, and from it springs the spire, 70 feet in height, which has panelled faces, three tiers of windows, and terminating with a carved finial. The main entrance is in the tower, and has a richly carved and moulded doorway, with columns having enriched caps and moulded bases. Above this is a window 30 feet in height, with deep moulded jambs, moulded sills, and mullions. The next above is the bell section, which comes above the main body of the church, and has windows on the four sides arranged in couplets, and having deep splayed jambs, and moulded sills, and heads. The next is the clock section, the faces of which are sunk and moulded. The clock faces, four in number, are handsomely carved and moulded.

In each side of the main tower, the front has a window, divided by a mullion, two sections in height, the sections being separated by moulded panels. The windows have moulded jambs and sills.

The towers at the angles have buttresses in two sections. On either side of the church is an entrance, with a moulded doorway, opening into a spacious lobby, on the first story, and above the doorways are windows, lighting the lobbies to the galleries.

Each side of the church has five mullioned windows, twenty-five feet high each, all with moulded jambs and sills. The piers between the windows have heavy buttresses in two sections, and all terminating in gabled copings.

The walls between the buttresses on the sides and between the towers on the front are recessed, and finished with moulded corbel courses at the tops.

The main cornice is neatly moulded, and is carried along the sides and up the front, terminating against the main tower. Above the cornice, it is designed to place a balustrade of open moulded panel work, with moulded capping and base. The side buttresses terminate below the cornice.

The front of the lecture-room has octagonal towers, one at each angle, similar to those at the angles of main front, and has a gable with moulded cornice and copings, a pinnacle in the centre. The front wall is recessed and has moulded corbel courses. There is a doorway opening into a roomy lobby, narrow windows on either side of the doorway, and above it a large mullioned window, and all have moulded jambs, heads and sills.

The entire superstructure rests on a heavy moulded base, raised four feet above the walks. The roofs are covered with Vermont slates.

All the doorways have broad granite steps.

The entrances to the main edifice open into lobbies of ample dimensions, containing staircases leading to the galleries, and all connected by arched openings through the walls of the tower. Wide folding-doors open from the lobbies into the main audience-room. This is sixty-eight feet wide, eighty-six feet long, and fifty feet high, and is entirely unobstructed by columns or other usual means of support, the roof being in a single span, and the galleries sustained by iron work built into the side walls. The room will comfortably seat 1500 persons. There are six rows of pews on the ground-floor running lengthwise, and one row across the end each side of the pulpit, all finished with rich moulded panel work, and mahogany rails and scrolls.

The gallery is carried around three sides of the church, containing three rows of pews, and suitable aisles and passages.

The aisles on the ground floor are very spacious and roomy. The iron work sustaining the galleries is hid from view by being cased over with wood work formed into massive brackets of appropriate and effective designs, moulded, panelled, and carved, and terminating in carved pendants. The gallery front is finished with moulded panel work and moulded capping and base.

At the west end is an arched recess 20 feet wide and 36 feet high, containing the pulpit, and finished with elaborate tracery work, and forming one of the most pleasing and attractive features of the building. There are richly panelled doors, leading from this into retiring rooms for the clergymen, fitted with many conveniences and fixtures not heretofore introduced into churches. The front of the recess is finished with mouldings and columns, all appropriately enriched. The pulpit is of elegant design, finished with moulded panel work, tracery, and enriched carvings. A descent given to the church floor brings the audience well into view of the officiating clergyman.

The organ gallery is situated at the easterly end of the church, above the main gallery, supported by heavy brackets, richly moulded and carved. The front is of open panel work, all of good design and effect.

The organ case is elaborately carved and moulded, and is designed in keeping with the general character of the building. The works of the organ are placed in the main tower, the front only showing in the audience-room. Yet the arrangement is such that there is no apparent obstruction in its sound, every note being clear and well defined.

An iron staircase leads to the organ gallery. The roof is so constructed as to give but little thrust to the side walls, which is amply resisted by the exterior buttresses. A portion of the roof is open to the interior, and is finished with mouldings and well-designed tracery work. The ceiling is formed into groined arches with neatly moulded ribs, springing from piers on the sides with enriched caps, panelled and moulded faces, and resting on massive corbels built in the walls. Panels are introduced into the ceiling, all finished with mouldings, tracery, etc., and arranged so as to be opened or closed at pleasure, for ventilating purposes. Bosses, pendants, brackets, and other details required either in construction or ornamentation, are all of characteristic designs.

There are doors leading from the ground floor and galleries of the main building into the lecture-room and school-rooms. The lecture-room has an arched ceiling, neatly corniced and finished, with pendants. It contains pews capable of seating three hundred persons, is well-lighted and ventilated, and has a pulpit neatly panelled and moulded. The school-rooms are fitted with all the usual accessories of the most approved construction. There are two school-rooms, divided with a sliding partition, so as to be thrown into one room when required.

There is a cellar under the entire building, in which are situated the furnaces, six in number, and affording room for coals.

The building is well supplied with gas lights, the fixtures for which were made from designs furnished by the architect, in keeping with the general style of the works, and are all finished in rich artistic bronze.

The interior of the building, contrary to usual practice, is finished in plain white, the only exceptions being the upholstery, pew rails, and gas fixtures, and the effect is exceedingly light and pleasing.

It is proper to remark that all the various works are executed in a manner far superior to what is customary in churches, no pains having been spared to render every thing complete and perfect in its kind, and great credit is due to the contractors and others engaged in the construction of the building, for the skill, ingenuity, and care manifested throughout their many and sometimes difficult operations.

The height of the spire on the main tower is 215 feet from the ground. To the ball, weather-points, and vane, it is 230 feet in height.

The plot of ground belonging to the church is 98 feet 6 inches wide on the Avenue, and 150 feet on Twenty-ninth street.

Description of the North Reformed Dutch Church,

FULTON STREET.

Prepared by S. A. Warner, Architect.

THE North Dutch Church is situated in William street, and, with the grounds on both sides, occupies the entire front of the block between Fulton and Ann streets, the whole being elevated above the streets, and surrounded by a stone-coped wall and substantial iron railings. It is a well-built structure of the Roman style. Its massive walls speak of permanence and durability, and there is much to admire in its well-proportioned and well-executed details, more particularly in those of its interior. Its dimensions are seventy feet in width, and one hundred feet in depth. The tower rises from the ground, projecting from the front of the main building. The principal entrance is in the tower, through a very fine Corinthian door-way, with fluted columns and pilasters, surmounted by an entablature, and open pediment, bearing in its centre a shield, on which are inscribed the date of the commencement and completion of the building. There is also a side entrance, from each street, having rustic architraves, and surmounted by angular pediments.

The main body of the building is two stories in height, the stories separated by a plain fascia, the windows in each having rusticated architraves, with segment-shaped heads, plain sills, and moulded corbels. A handsome moulded base runs around the entire building. All the external angles are finished with rustic quoins. The cornice is plain, and of rather light proportions, and terminates against the sides of the tower on the front.

The tower above the main roof is in four sections, the first of which is a square pedestal, with a plane base and Doric cornice, with the characteristic modillions, and its frieze ornamented with tryglyphs and guttæ.

The clock section has a modillioned cornice, pedimented on each of its faces, supported by consoles, and the angles surmounted by ornamental vases. The belfry is of octagonal form, and has the angles ornamented with pilasters, standing on pedestals, and is crowned by a handsome cornice. In each face is a window, with circular head, and neatly finished with moulded archibolts, key-stones, and imposts. The tower terminates in a dome-shaped roof, sustaining a ball and weather-vane.

The main walls are constructed of uncut stone, stuccoed and painted. The door and window dressings and mouldings are of freestone, neatly wrought, but in many places damaged by the rough usage through which the building has passed during its existence.

The interior of the building is divided into three unequal parts, by a range of four columns, and two pilasters on each side, of the Corinthian order, fluted and reeded, standing on pedestals raised to the height of the pews, and each column and pilaster sustaining a detached entablature of full proportions, all finely carved and finished, and on their friezes rendered

conspicuous by gilding the initials of the generous contributors towards the erection of the church. From the entablatures rises a semi-circular ceiling, which covers the centre portion or nave of the church, and pierced traversely by semi-circular arches reaching from column to column. Arches of similar form are also thrown from the columns to the north and south walls, and are received on entablatures like those over the columns sustained by consoles, and are attached to the walls. Circular coved ceilings and spandrils, neatly paneled and enriched, fill the spaces between the arches over the galleries. The pulpit is at the termination of the nave, at the westerly end, and is situated wholly within the body of the building. The wall behind it is handsomely decorated with Corinthian pilasters and arches. The whole is of neat and tasty design, in keeping with the remainder of the interior.

Above the pulpit is placed the coat of arms of the church's early patron and friend, whose liberality supplied the ground on which this edifice stands, together with other, now the chief source of the church's revenue. His motto, "Dando Conservat," has been literally conformed to. His gift, under the Church's stewardship, not only preserved but increased largely in value.

The area of the building is fitted up with pews of more recent construction than other portions, all with neatly paneled ends and doors, the tops finished with mahogany railings and scrolls. The aisles are spacious, and used, as is customary in the Dutch Church, for administering the Lord's Supper. They are handsomely carpeted, and the pews carpeted and cushioned. Galleries extend around three sides of the building, supported by columns, all well fitted with pews, and having neatly paneled fronts.

At the easterly end facing the pulpit is placed the organ, a fine piece of workmanship, of imposing proportions; the rich-colored mahogany, darkened by age, contrasting well with the gilded pipes and carvings.

The galleries are approached by staircases, from the vestibule at the easterly end, whose well-worn steps are now covered by matting.

The windows internally, owing to the thickness of the walls, have deep-splayed jambs, otherwise they are plainly finished.

ADDITIONAL NOTE.

One or two items have been suggested since the Appendix was prepared.

The Bell on the Old Middle Church.

This bell was presented to the church by Col. Abraham De Peyster, a prominent citizen of New-York, and an influential member of the Reformed Dutch Church. He died in 1728, while the church was in the process of being built, and directed in his will that a bell should be procured at his expense from Holland for the new edifice. It was made at Amsterdam in 1731, and it is said that a number of citizens of that place cast in quantities of silver coin in the preparation of the bell metal. The following is the inscription on the bell :

Me fecerunt De Gravæ et N. Muller, Amsterdam, Anno 1731.

Abraham De Peyster, geboren (born) den 8 July, 1657, gestorven (died) den 8 Augustus, 1728.

Een legaat aan de Nederduytsche Kerke Nieuw York.

(A legacy to the Low Dutch Church at New-York.)

This bell continued with the church in Nassau street till it was closed in 1844 for religious uses, and leased to the United States Government for the City Post-Office. It was then removed to the church on Ninth street, near Broadway, where it remained till 1855, when that church was relinquished to a new and distinct church organization. It was then placed on the church on Lafayette Place, where it will remain sounding its silver tones, which have been sounded in this city for more than a century and a quarter.

John Oothout, Esq., of this city, states an interesting fact in relation to this bell. He remarks, in a letter to Frederic De Peyster, Esq., that early in the Revolutionary War, when the British converted the Middle Church into a riding-school for their dragoons by removing the pulpit, gallery, pews, and flooring, HIS FATHER obtained from the commander-in-chief, Lord Howe, permission to take down the bell. This he stored in a secure and secret place, where it remained some

years after the British army evacuated the city. When the church was repaired and re-opened, he brought forth the old bell from its hiding-place, and restored it to its rightful position.

John Oothout, (the father,) here referred to, was one of the most active and efficient members and officers of our church, and his name is worthily perpetuated in his son.

The Old South Church in Garden street, opened in 1693.

We are indebted to Mr. George B. Rapelje, of this city, for the sketch of this church, from which the plate accompanying this Discourse is taken. He has also kindly communicated the following in reference to this church, and particularly the original bell :

“When the church was opened in 1693, the pulpit, bell, and several escutcheons were removed from the church in the fort, and placed in this edifice. On the bell was inscribed *DULCIOR E NOSTRIS TINNITIBUS RESONAT AER. P. HEMONY ME FECIT, 1674.* This bell was placed on the church erected in 1807, on the spot where the old church stood. It was suggested by several that the bell was too small, and that a larger one should be substituted in its place. Judge Benson at this time was an elder, and insisted that the bell should remain where it was ; that it came from Holland, and was the first of the kind used in the city ; that its silver tones had struck with admiration the ears of the native Indians, and, for antiquity’s sake, ought not to be substituted for modern castings. These arguments prevailed—the bell remained in its place ; but afterwards shared the fate of that church, and was consumed in the memorable conflagration in December, 1835.

Mr. R. also states that probably the first organ used in the city of New-York was brought over by Governor Burnet in 1720. When, in 1728, he was assigned to New-England, he gave the organ to this church. The organ used at the commencement of the Revolution, at the close of it was not to be found, and no traces of it were ever discovered. It is supposed that it was taken to England, in the same manner as the pulpit of the North Church, referred to in the Discourse.

SILVER BAPTISMAL BASIN IN THE OLD SOUTH, IN GARDEN STREET.

In 1694, the year succeeding the erection of the church, a silver baptismal basin was procured, on which was engraved around its border a verse in poetry, written by Domine Selyns, then the only pas-

tor. It is believed to be still used in the church on the Fifth avenue, corner of Twenty-first street, under the pastoral care of the Rev. Dr. McAuley, in which the corporate title of the South Reformed Dutch Church is handed down. A few years since, I saw the basin and the inscription referred to. In the original book of baptisms belonging to our church, then kept by Domine Selvyns, there is inserted in the midst of the record this verse, occupying a distinct page. We insert the original, which may gratify those among us who yet retain the knowledge of the Low Dutch language :

OP'T HET SILVER DOOP BEEKEN ONSER KERKE.

Op't bloote water stelt geen hoop
 T'was beter nooyt geboren
 Maer ziet iets meerder in de doop,
 (Zoo gaet men noyt verloren ;)
 Hoe Christus met zyn dierbaer bloedt,
 My reinigt van myn zonden,
 En door zyn geest my leven doet
 En wast myn vuyle wonden.

HENRICUS SELVYNS, *Ecclesiastes Neo Eboracensis*.

He states below this the cost of the basin, which was "twenty silver ducats, or sixty-three Holland guilders," or twenty-five dollars of our current money.

Without furnishing a translation of the verse, we only give the sentiment conveyed in it.

On the mere water (or external ordinance) hope of freedom from condemnation can not rest. But on carefully considering the nature and uses of baptism, faith apprehends that Christ, by his precious blood, cleanses us from the guilt and malady of sin, and causes us to live unto God by his Spirit.

This sentiment, embraced in the verse, contains and teaches a most important truth.

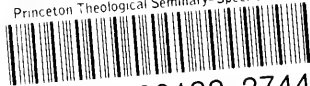
It was intended in the Discourse and Appendix only to give a general and concise outline of the history of the Collegiate Reformed Dutch Church, without entering into detail. It would have been easy to have enlarged, by amplifying some of the points stated, and adducing others, but it was thought best to confine the small volume or pamphlet to a narrow compass for popular use. Perhaps some interest would have been imparted by referring to some of the pecu-

liarities of olden time, in the customs and manners prevailing among our Dutch ancestors, and which were peculiar in a great measure to the times generally, and also to the ecclesiastical forms of conducting public worship, which have been in some regards changed. But these have not entered within the design of the present publication.

In retracing the history of this church, and looking over the record of her officers and members in succession, I have found the ancestry of the leading families of this city, etc., down to the present century, and of men who in civil stations have sustained a prominent position, and exerted a salutary influence. It would be easy to illustrate this by names in this city, to which may be added those of Dutch ancestry in Albany, Ulster county, New-Jersey. During the far greater part of the last century, the descendants of the Hollanders were predominant in numbers, and, it is believed, influence. By intermarriages, the line of descent branched out more widely; and, while it became modified in its course, the spirit of the Dutch character became diffused, and was blended with those of other ancestry in happy combination. The character of the church has been, throughout her history, conservative and catholic, steadfastly adhering to her faith and order, and dwelling in quietness and kindness by the side of other evangelical denominations. The history of our State shows the pervading spirit of patriotism among her members, in adherence to popular rights and civil liberty, throughout the colonial annals and the revolutionary contest. The following tribute by Chancellor Kent, in his address before the New-York Historical Society in 1828, to the early Dutch settlers of this State, will be found characteristic and just: "The Dutch discoverers of New Netherland were grave, temperate, firm, persevering men, who brought with them the industry, the economy, the simplicity, the integrity, and the bravery of their Belgic sires, and with those virtues they also imported the lights of the Roman civil law and the purity of the Protestant faith. To that period we are to look with chastened awe and respect for the beginnings of our city, and the works of our primitive fathers—our '*Albani patres, atque alte mania Rome.*'"

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