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THE

FIRST CHURCH,

ORANGE, N. J.

One Hundred and Fiftieth Anniversary,

NOVEMBER 24 AND 25, 1869.

MEMORIAL.

"They shall still bring forth fruit in old age."

PUBLISHED FOR THE SESSION,
BY JENNINGS BROTHERS, PRINTERS, NEWARK, N. J.
1870.

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Oh, that I were an Orange tree,
That busy plant!
Then should I ever laden be,
And never want
Some fruit for Him that dresseth me.

GEORGE HERBERT.

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I.

INTRODUCTION

BY THE

COMMITTEE OF PUBLICATION.

"The Lord our God be with us, as He was with our fathers. Let Him not leave us nor forsake us; that He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes, and His judgments, which He commanded our fathers."

I. Kings, viii: 57, 58.

INTRODUCTION.

THE preliminary steps for the commemoration of the One Hundred and Fiftieth Anniversary of the First Church of Orange, were taken by its Session on the 17th of June, 1868.

A Committee, appointed at that time, reported in due season a circular of invitation to those interested in the past history of the Church, and an order of exercises for the anniversary occasion, which was formally adopted.

The circular was issued in the month of October, and was as follows :

THE FIRST PRESBYTERIAN CHURCH OF ORANGE closes with the present year the One Hundred and Fiftieth of its existence as a Church Organization. Its Officers and Members deem the event worthy of special remembrance, recalling, as it does, the goodness of God which has distinguished its history in the past, and inviting us to celebrate His mercies in the undiminished vigor and prosperity of its old age.

We propose to celebrate the Anniversary of its foundation on the *24th and 25th days of November next ;* and we cordially invite all its sons and daughters, and all others who, in any way, are associated with its history, to unite with us on that occasion in COMMEMORATIVE RELIGIOUS SERVICES, AND SOCIAL CHRISTIAN REUNION.

Our hearts and homes will be open to all those whose past history has inspired them with a love for our Zion, and sympathy in its welfare.

We invite a reply from you at your earliest convenience.

ELDRIDGE MIX, Pastor,
STEPHEN WICKES,
HENRY N. BEACH,
Committee of Session.

ORANGE, Oct. 6, 1869.

The Exercises on the 24th and 25th of November were in accordance with the Programme, which was printed for the occasion:

PROGRAMME.

Wednesday Evening, 7½ o'clock.

VOLUNTARY..... BY CHOIR.

INVOCATION.

OPENING HYMN.....BY REV. W. BRADLEY.*

Eternal, ever gracious God,
The portion, and unfailing trust
Of worthies, who this ground once trod,
But now are sleeping in the dust.

Those noble men we honor still,
Who 'mid privations, toils and fears,
Their high commission did fulfill—
Foundations laid for future years.

Our fathers' God we own as ours,
Nor would we ingrate children prove:
But consecrate to Thee our powers,
In steadfast faith and earnest love.

O help us celebrate this day,
That crowns the *hundred fiftieth year*,
And while we wait, and praise, and pray,
Reveal Thy gracious presence here.

READING OF SCRIPTURE.

PRAYER.

HYMN.

SERMON.....BY REV. E. MIX, Pastor.

INAUGURATION OF THE MEMORIAL TABLET
OF
REV'DS DAN'L TAYLOR AND CALEB SMITH, BY REV. W. HENRY GREEN, D. D.,
A lineal descendant of the latter.

DOXOLOGY AND BENEDICTION.

* A Member of the Congregation.

Thursday, 3 o'clock, P. M.

PSALM 90.—From Rev. Cotton Mather's Collections, 1718.

Lord, Thou hast evermore to us || an habitation been, || from one Age to another Age || *sweetly protecting us.* ||

Before the Mountains were brought forth || or Thou hadst formed the earth || and world, even from Age to Age || Thou art the Mighty God. ||

To them that are thy Servants now || O let thy work be seen; || thy glory also unto those || that are thy children *here.* ||

And let the lovely brightness of || the Lord who is our God, || *with a conspicuous lustre be* || *seen shining* upon us; || and the work of our hands, do Thou || establish upon us; || yea, the work of our hands do Thou || firmly establish it. ||

PRAYER.

PSALM 48.....From Tate & Brady's Collection.

My soul for help on God relies,
From Him alone my safety flows:
My Rock, my health that strength supplies,
To bear the shock of all my foes.

God does His saving health dispense,
And flowing blessings daily send;
He is my fortress and defence,
On Him my soul shall still depend.

In Him, ye people, always trust,
Before His throne pour out your hearts;
For God, the merciful and just,
His timely aid to us imparts.

HISTORICAL DISCOURSE.....BY REV. E. H. GILLETT, D. D.

CORONATION HYMN.

BENEDICTION.

Thursday Evening, 7½ o'clock.

VOLUNTARY.....BY CHOIR.

PRAYER.

POEM.....BY A. D. F. RANDOLPH, ESQ.

DISCOURSE.

REV. JAMES HOYT, with Recollections of his Pastorate,
BY STEPHEN WICKES, M. D., Member of Session.

CLOSING HYMN.....BY REV. W. BRADLEY.

Our gracious God and Saviour,
In closing, help us raise
To Thee our hearts and voices
In thankfulness and praise.
We thank Thee for our *Birthright*
As children of the *Free!*
And all our *common blessings*,
Which come direct from Thee.

For this enjoyed *re-union*
Of cherished, Christian friends;
For every *reminiscence*
Which, in its nature tends
To bind our hearts together,
And make us truly one:
For this delightful *service*,
Like Heaven on earth begun,

We offer our thanksgivings
With earnest heart and voice:
We sing of thy salvation,
And in thy strength rejoice.

We thank Thee for the *Fathers*—
For all their work well done,
And all they *left unfinished;*
A work for us begun.

May *we* be found *as* faithful—
As steadfast and as true—
The glory of the Master
Our highest end in view.
And when our work is finished,
And we go home to rest,
With transport and with wonder
We'll sing among the blest.

And now to God our Father,
And God, His only Son,
And God, the Holy Spirit—
The Blessed Three in One;
Whom Saints delight to honor,
And angels all adore;
Be glory, praise and blessing,
For ever, evermore.

RE-UNION.....IN LIBRARY HALL.

The interior of the church was appropriately decorated with evergreens, two shields being placed on either side of the facade above and back of the pulpit, with the figures in evergreen, "1719," "1869." The outer border of the reading desk was trimmed with lichens gathered from the ancient headstones of the old parish burying place; and an anchor was attached to the centre front made from the same, taken from the monuments of the first two ministers of the church.

During the services of the second evening, the pastor, after the reading of the poem, led forward on his arm the venerable CYRUS JONES, Esq., a native of Orange, and introduced him to the assembly as the oldest member of the church, and the oldest citizen of the town, being in the one hundredth year of his age. The congregation, rising, at the suggestion of the pastor, sang, "Praise God," &c., to the tune of "Old Hundred."

The following report of the original Committee of Arrangements was presented to the Session, and adopted on the 28th of December, 1869:

Your Committee would respectfully report, that according to previous arrangements, the One Hundred and Fiftieth Anniversary of this Church was celebrated on the 24th and 25th days of November; the exercises consisting of a sermon by the Pastor; an historical discourse, by Rev. E. H. GILLETT, D. D.; an inaugural address, at the unveiling of the tablet commemorating the first two ministers of the church, by Rev. W. HENRY GREEN, D. D.; a history of the ministry of Rev. JAMES HOYT, by STEPHEN WICKES, M. D.; and a poem by A. D. F. RANDOLPH, Esq.; concluded by a re-union in Library Hall.

Your Committee propose the adoption of the following Resolution, and its transmission to each of the persons named, not connected with the Church, who added so greatly to the interest of the occasion:

Resolved, That the grateful acknowledgments of this Church are due, and in its behalf, and as its representatives, we do hereby tender them to Rev. E. H. Gillett, D. D., and Rev. W. Henry Green, D. D., for their valuable addresses, and to A. D. F. Randolph, Esq., for his excellent poem, so kindly prepared and delivered at our One Hundred and Fiftieth Anniversary; and also request a copy of the same for publication.

The sermon by the Pastor of the church, and the discourse on the pastorate of the Rev. James Hoyt, were also requested for publication, and the original Committee of Arrangements were appointed by the Session a Committee of Publication.

II.

SERMON

BY

REV. ELDRIDGE MIX,

PASTOR OF THE CHURCH.

"That the generations to come might know them, even the children which should be born, who should arise and declare them to their children, that they might set their hope in God and not forget the works of God, but keep His commandments."

PSALM lxxviii: 6, 7.

SERMON.

EXODUS xii: 26—"*What mean ye by this service?*"

TO commemorate important events of the past, is both natural and every way befitting. The citizens of a nation which they love, whose name is their boast, and whose history is their pride, are prompted, as if by instinct, and by a sense of what is becoming, in some suitable manner, gratefully to celebrate the event which gave it birth, and trace, with thankful heart, its growth and prosperity, from that beginning. How instinctive, and proper also, the commemoration of birth-days, or of any event of great significance in our history, such as some remarkable turning-point therein, a crisis of future destiny, the dawn of a new era in the ongoing of our life, a providential deliverance from some unforeseen peril.

In obedience to this natural prompting, you find commemorative days, and seasons, set apart, and in some way observed by nations, by social organizations of whatsoever kind they may be, and by individuals everywhere. It is not without its most salutary and beneficial effects. Greatly to be deplored would be its abandonment, for any cause, when the event is worthy of commemorating, to which any given observance relates. For example, who would be content to have the anniversary of the birth of this republic, under which we live, pass by unnoticed and disregarded, and the memory of that great event in our national history be suffered to grow dim, and gradually fade out of the distinct recollection of the people, even though there is much connected with its observance which we could wish otherwise? Would it not be an incalculable loss to us, as a nation, not to have those stirring scenes and solemn transactions which cluster about the declaration of our independence, together with the sublime devotion, the heroic faith, and the fearless courage of those who were actors in that event, kept in remembrance? Is it not

wise to set apart a day to remind of these things which are such an inspiration to true patriotism, and are so well fitted to incite fidelity in the discharge of the sacred trust reposed in us?

Indeed, in olden time, among God's people, the commemoration of past events in their national history was deemed of too much importance to be left to the prompting of their feelings, or to their own regulation in any way whatever. It was solemnly and authoritatively enjoined, and the precise manner in which the ceremonies of such occasions should be conducted was prescribed. The Old Testament is largely made up of history, which was to be the continual study of the Israelites, in order that they might never forget what God had wrought in their behalf; and there were days set apart not unfrequently in the course of each year, by divine command, to be employed in celebrating the more important events with which their history was filled.

There was one event, especially, which was never to be forgotten—that which gave to the Israelites their national existence. Though it was true, as

another has said of it, that "no subsequent vicissitudes would obliterate the story which Israel treasured in her inmost memory, the story of the stern Egyptian bondage, followed by the triumphant exodus, yet everything was done by God to keep it fresh in their remembrance, and most effective in its influence over them." "It is not enough," this same writer adds, "that this great deliverance be accurately chronicled; it must be expanded, applied, insisted on in each of its many bearings and aspects by the law-giver who directed and described it; it must be echoed on from age to age, in the stern expostulations of prophets, and in the plaintive or jubilant songs of psalmists." Nor yet is this enough; but the feast of the Passover, commemorative of this event, must be duly observed with every returning year. When the time for it came, there must be an entire interruption of the ordinary routine of family life, a clearing of the house of all leaven, and the slaying of the firstling of the flock, to be roasted and eaten at night, with the loins girded, feet shod, and staff in hand, and the blood of the victim was to be sprinkled upon

the door-posts. This would naturally provoke the inquiry, on the part of the children of each succeeding generation, "What mean ye by this service?" To this question, thus elicited, explicit answer was to be given, detailing the great event which it was designed to commemorate.

So that it is in obedience to a natural prompting of our hearts, and moved also by a sense of what is befitting, but most of all instructed by precept and example in God's word, though not directly commanded, that we as a church are about to commemorate its founding a century and a half ago, and associate with that event a consideration of the time and circumstances in which it began its existence, and has developed itself, as well as make a compilation of its written history until the present time. And there is special reason for the commemoration of this event, as we propose, because of the tendency of the present age. It is crowded with great concerns, full of the rush and roar of business, of the turmoil and strife of politics, of the interest and enthusiasm naturally awakened by new and splendid discoveries and inventions. We easily

forget the past, with its lessons of wisdom, its noble deeds, its illustrious men and their worthy example, its great crises, its seed planting, germinating and growing of that which now has spread its protecting branches over us, and rejoices us with its shade and fruit. Even in the kingdom of God there is this same danger existing. Events are here transpiring, which startle us because of their magnitude and significance in respect to the future. The world is all astir with excitement and activity in matters of religion. Responsibilities and duties press upon us, one after the other, in great numbers and with a constantly accumulating force. We are likely to attempt their discharge at a great disadvantage, to say the least, because untaught by what *has been* concerning what *shall be*, and not imbued with the spirit of the past, encouraged and cheered by its examples, and apprehending its necessary relations to the future.

It is natural, as we gather to-night for the purpose of inaugurating the ceremonies of the present occasion, for the inquiry to arise, and we do well to put the question to each other, which was heard

from the lips of the children at the feast of the Passover, "What mean ye by this service?" It is the part of true wisdom accurately to define for ourselves, as well as for others, what significance attaches to the commemorative service in which we are now about to engage. Just this I propose to do, esteeming it the most appropriate subject which can occupy our attention at this hour.

I. *We mean by this service, first of all, gratefully to recall to our recollection the past history of this church, and fully to possess ourselves of it as our rightful inheritance.*

There is always a great and growing importance, and value, in that which is by-gone and of other days, belonging to anything which is in itself of real worth, and is continuous and expansive in its life, growth, and power of influence through successive periods of time. The past in such a case becomes as a treasure house, built of costly and precious materials, having an architecture, adornment and furnishing peculiarly its own, in which are already stored, and are ever accumulating, memen-

toes innumerable, and of every variety, of the goodness of God in His gracious interpositions, wise overruling of unpropitious circumstances and events, and loving dispensations of mercy and favor; the choicest treasures of human experience, also, wrought out amid the changeful, ever-varying conditions of our existence upon earth; the most valuable lessons of wisdom, too, from which to gain instruction, because the practical results of principles and rules of action already tested.

How true this is in respect to the life of an individual, each one can discover for himself. Sometimes, in our hasty judgment of the past, after review of what is wrong, imperfect, weak, reflecting little or no credit upon us, possibly covering us with shame, we turn from it in disgust, and wish most heartily that it could all be blotted out. But no man who rightly appreciates it will for a moment cherish such a wish. However strongly he may desire that much of his conduct had been different, and that his character, even, which therein finds its truthful record, had been just the opposite in its moral quality, yet taking it precisely as it is, all

blotted and marred it may be with his own evil doing, it is full to overflowing of the peculiar and marvelous manifestations of the love of God, which are all his own possession; crowded with various experiences, which if not pleasant to recall are yet vocal with needful instruction and solemn warning; and abounding on every hand with practical lessons of wisdom, to which it is well to take heed as to a light in a dark place. To the good man, however, whose life has been spent in the service of God and his fellow men, how much there is to cheer and bless in the recollection; how fragrant the memories of the loving kindnesses of a heavenly Father, with which life thus far, every day of it, has been crowned; how inspiring to behold what the Divine Hand hath wrought through him as its willing instrument; how valuable beyond comparison its teachings concerning the blessedness of those who hope in God, who trust in Him, and with all their powers of body, and mind, and heart, love and serve Him.

The same may be said of family history. Of what worth it is to have an honored ancestry; to be able to trace your descent through a long line of noble

men and women, who have left their impress for good upon the age in which they have lived; whose virtues have been transmitted as a goodly heritage, from parent to child, down through each successive generation; and whose lives of purity and goodness are kept in living remembrance, and held up for imitation. Such a family history is like an old picture gallery, quaint and rare in all its appointments; hung with all the master-pieces of art, representing that which is beautiful with exquisite delicacy of touch and color; bringing out with bolder, firmer stroke, that which is rugged and grand; depicting also, with the same fidelity and skill, that which is heroic and sublime in human action, lofty in undertaking, and noble in achievement. You never weary of wandering through it, studying with unflagging interest what is there set forth, drinking in with ever increasing delight and higher appreciation its inspiring and ennobling influences. So it is with this gallery of family history, of which one who belongs to the favored circle which it includes has the key, and can enter it when he will. There he finds exhibited all that is lovely and of good report in the characters and lives of those who

have graced and adorned the name they bear, by their virtues and excellencies; and that which is full of ruggedness and strength, of real heroism and sublimity, where great and sore trials have been endured, dangers faced, difficulties encountered and overcome, temptations set at naught, and great achievements won. All this is of incalculable value to one whose privilege it is to inherit the treasures of such a family history, and live and act under their inspiration.

It need not be added, that what is true in relation to the past in the case of an individual, or of a family with its long line of honored ancestry, is equally so in regard to the history of a nation. You do not need to be told, that every nation upon the face of the earth takes peculiar pride in all the great events which have transpired since its foundation, and is careful to chronicle and preserve them; and how it feels itself richer in honorable records with every passing year; how it treasures up the noble deeds of patriotism which any of its citizens have performed in its behalf, either in time of war or peace, and delights to honor their memory; and how it glories more and more in all these things

the older it grows, the more fully and firmly established it is, and the more powerful, widely extended, and influential it becomes. How do we as a nation, though not yet a century old, pride ourselves upon our past history, and esteem it an inestimable treasure to us already.

But if, in all these instances which I have named, the past history is of so great value, of how much greater worth must it be in the case of the church at large, or even in the case of any single branch of it, like our own. It cannot be questioned that the church, inasmuch as it is the outward and visible representation of the kingdom of Christ upon earth —the kingdom of redemption—is vastly superior in rank and importance to these things which I have named. It is that to whose life, growth and prosperity they are to contribute; that which holds in sacred trust the best interests of the individual, the family, and the nation, and is prepared to conserve, establish, and perpetuate all that is truly good in them. This venerable church, in its century and a half of existence, comprehends in some measure, and has woven in with itself, the history of every one who has lived within sound of its bell summon-

ing to Sabbath worship; the history of every family group which, in its successive generations, has come upon the stage of action, and still has existence among us; the history of the State, and even the nation. It had its beginning long before the throes began which gave birth to this Republic, and was witness of the many stirring scenes of the Revolution, and an active participant by its membership in them, some of which occurred in its immediate vicinity, making the region round about it classic ground.

Thanks to one of its honored pastors, the lamented Hoyt, who is in spirit with us on this occasion, I doubt not, though gone to his rest, we have recorded with the utmost painstaking, and in a true historic spirit, all that could at so late a day be gleaned from the materials in existence, that was worthy to be preserved and transmitted to future generations. It is a record creditable alike to the head and the heart of its compiler, whose own life and work among us are held in fresh and loving remembrance, and are now to become a part of the written history of the people for whose spiritual welfare he so faithfully labored. It is invaluable to us,

inasmuch as it relates to the origin, life, and growth of a church which had committed to it, in the providence of God, a most important part to perform in building up the kingdom of Christ in this region, and has, as therein exhibited, nobly fulfilled its mission. There is something very precious and sacred about such a history. Therein is recited the many trials and difficulties through which the church has passed. It brings to view also the faith, the courage, and the prayerfulness which characterized our forefathers in meeting and overcoming these. It portrays, likewise, with much of detail, the goodness of God as it has been displayed in behalf of His people, in the frequent and abundant outpourings of His Spirit; in the prosperity with which He attended their labors of zeal and love; in the remarkable fruitfulness with which He has blessed the church, causing her to be the happy mother of so many worthy daughters, who to-day rise up to call her blessed, and have themselves some of them attained to the dignity and honor of maternity.

It is both pleasing and profitable to trace, as therein set forth, the peculiar individuality of the

church in its organic life and growth. Possessing much in common with its sister churches, being one with them in Christ Jesus, one in doctrine and polity, one in its animating spirit and in its purpose, it has had characteristics peculiarly its own, distinguishing it from all others. There has always been a certain puritan simplicity about it, which is quite in keeping with the source whence it had its origin. And yet it has been thoroughly indigenous, which is easily to be traced to the material of which it has been hitherto composed—a solid, substantial yeomanry, breathing the pure air of this most salubrious region, but still so near the great commercial centre of the continent as to feel the influence of its activity, and of its large and broad way of viewing all matters. It has been distinguished for its vital energy, which has rendered it strong in itself and independent of externals, and but little shaken apparently by the various trying experiences through which it has passed. This was due to a most marked and abiding sense of its dependence upon the great Head of the Church, which is the true secret of its strength and stability. It has been characterized by a remarkable purity and sound-

ness of doctrinal belief in a practical and living form, so that it has not been "tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," giving evidence, in this, of the fidelity with which a gifted and godly ministry have labored "in the word and doctrine," for its establishment and upholding. It has had a disposition to devise liberal things for the service of the Lord, as is clearly shown by this venerable structure, with it solid walls of hewn stone, so excellent in its style and finish for the time when it was erected, so dignified, substantial and commodious, reflecting great credit upon those who were engaged in its construction, requiring, as it must have done, much of toil, self-denial and sacrifice at their hands, which is well worthy of imitation at the present day; and also by a similar provision for the worship of God in the stone edifice which preceded it; and likewise by the generous support which has always been given to those who were placed over them in the Lord, in the ministerial office.

But how much there is in the history of this our

venerable Zion, which is unwritten and can never be spread out upon the printed page, or even find expression in human language, and yet is by far the larger, and the most precious part, of the legacy which the past brings down to us. That which is thus unrecorded has had by far the most to do in making the church what it is to-day.

In this category must be reckoned the inner life and experiences of the saintly host who have belonged to it through the century and a half of its existence. What these have been no man knoweth, save the Son of Man, whom the beloved disciple in vision beheld, holding the seven stars in his right hand, and walking in the midst of the seven golden candlesticks. They are all recorded in His book of remembrance, and there stand as a part of the history of this church, in connection with which they have transpired. To Him only is it known how their unconscious influence has gone forth, silently and unperceived, to mould and give character, and determine what the future of this spiritual temple of the Lord should be. It is manifest that these must have been, for the most part, of a high order as to piety, fervor and devotion. Otherwise it

would not be the strong, compact, and firmly established spiritual building which it now is, nor have lingering yet in its sacred precincts the fragrance of their christian character, and the precious aroma of their love for the dear Lord, which led them freely to devote their best and costliest to His service. From these holy men and women who have here lived, labored, and fallen asleep at last in Jesus, there have gone forth such influences as will never fail of their effective operation in this church, so long as the world stands. The good man never ceases to exist on earth, though every trace of him may be gone from the sight and memory of men. He has become a spiritual force, which the Master will always continue to employ, until the top-most stone of His living temple upon earth is laid, amid the shoutings of the angels and the redeemed.

Countless in number, and of every conceivable variety, are the fervent petitions which have gone up into the ear of the Most High, who heareth prayer, in broken utterance, with streaming eye and falling tear, from the hearts of God's people in all past time since this church began its existence. These have been offered, not for present blessings

alone, but for blessings in abundant measure to descend, in all future time, down even to the latest generation, upon this, the dearest object of their affection. From the secresy of the closet, where none but God could hear or see the praying saint on bended knee ; and from these fields, and woodlands, and mountain slopes, and the streets even of this extended territory, which the parish has embraced within its limits, there have been breathed supplications, which have been winged by strong faith, and have gone up on swift pinion to Heaven above. And all along through the rapid flight of years, these precious prayers have been receiving continual answer, from a covenant-keeping God. None can estimate what this church, for its quiet, its purity, its prosperity, its long continuance, its success, owes to these same prayers. But we all very well know that every blessing which it has enjoyed is due, in very large measure, to their wonderful efficacy. And they are yet laid up in store for us of the present generation, and for all who come after us, full of efficacy in procuring blessing as the clouds of rain, and ready under the Divine

direction as they, to cause the grateful, fertilizing shower to fall upon us. In the hands of the four beasts, and of the four and twenty elders, whom the Apostle John beheld prostrating themselves before the Lamb, who was about to open the seven seals of the mystical book, there were golden vials full of odors, which are the prayers of the saints. Does not this signify that these prayers are a treasure laid up in Heaven to receive answer in abundant measure in all future time? How does the past come down to us, then, laden with inexhaustible riches, in the fervent supplications of pious hearts, offered up in behalf of this church so dear to them, all unnoted and unrecorded upon earth, but held in precious remembrance on high!

Nor of less worth is another portion of our inheritance in the past history of this church—the manifold and varied endeavors of the great company of Christ's servants who have occupied hitherto this vineyard of the Lord. With faith and prayer they have cultivated the soil, and sown the seed, which is yet to spring up and bear an abundant harvest, though something of the fruitage is already gath-

ered into the heavenly storehouses. The seed of the Word, which it is the christian's privilege to sow, is sometimes long in springing up. It lies dormant, awaiting God's time, as the seed of a former generation of forest trees lies in the rich loam until the right time for it to spring up shall come. And when it does shoot upward from out the soil in which it is planted, and reach its fruit-bearing, it is not of short life, but is like the tree "planted by the rivers of water, whose leaf also shall not wither." The abundant and faithful labors of Christ's ministers, who have here lived and died, think you that they have ceased to be fruitful of good to this church, sources of its vitality and power, hidden springs from which flow refreshing streams of holy influence? By no means. Not while the world stands, shall this prove true. Neither has God forgotten a single earnest endeavor for the upbuilding of this church, put forth in weakness by the feeblest member of the flock. Nor will He fail to render it also fruitful of blessing thereto, until the end of time. "He that goeth forth and weepeth, bearing precious seed, shall doubt-

less come again with rejoicing, bringing his sheaves with him," when the long working day of the world's redemption is ended. The sowing is man's work. But the growing, and fruit-bearing, and harvesting, are God's care. And these latter processes will continue until the song of the angels, shouting harvest home, is heard resounding through the skies.

How very precious, then, is the past, by reason of these toilsome and tearful, yet trustful and loving labors of our forefathers for the salvation of souls, for the establishment and upbuilding of this church, for the honor of Christ and the glory of God. They each, under the Divine superintendence, are noiselessly working among the life forces of this spiritual building, which is slowly growing up "to an holy temple in the Lord, in whom we also are builded together, for an habitation of God through the Spirit."

Ye see then your inheritance, brethren, which the past history of this venerable church yields into your hands, as yours, and bids you take up, and employ, and transmit to future generations. We

are now engaging in a service, one purpose of which is the review of our priceless inheritance, which has come down to us from our godly ancestry, who were fellow members with us of this household of faith. We are bidden to look upon it, that we may see how it is enriched with their prayers and tears, and adorned by their holy walk and conversation, and fragrant with their benedictions, which they left behind them upon all who should come after, as they passed from earth to Heaven. We are summoned thus to behold it, that we may understand its real worth, its manifold resources, the many advantages which it affords, and the numerous blessings it confers. We are thus to contemplate it that we may fully possess ourselves of it, and make it all our own as our rightful inheritance. This is in part our answer to the inquiry which so naturally arises, "What mean ye by this service?"

II. But this is not all. We would also cast our eyes forward into the yet unrevealed future, to discover, if we may, *what the possibilities are in reference to the future history of this church, what mission it yet*

has to perform, what place to fill, and what results to achieve. We must not sit down to content ourselves with *what has been already*, but explore what is before us, to see *what may yet be* in time to come, whereby the inheritance we have received may be enlarged, beautified, and enriched. To do otherwise is a most fatal error. "Precious indeed," says Liddon, in his Bampton Lectures, "precious indeed to every wise man, to every association of true-hearted and generous men, must ever be the inheritance of the past. Yet what is the past without the future? What is memory when unaccompanied by hope? Look at the case of the single soul. Is it not certain that a life of high, earnest purpose, will die outright if it is permitted to sink into the placid reverie of perpetual retrospect; if the man of action becomes the mere "laudator temporis acti?" How is the force of moral life developed and strengthened? Is it not by successive, conscious efforts to act and to suffer at the call of duty? Must not every moral life dwindle and fade away, if it be not reaching forward to a standard higher, truer, purer, stronger, than its own? Will not the

struggles, the sacrifices, the self-conquests even of a great character, in by-gone years, if they now occupy its whole field of vision, only serve to consummate its ruin? As it doatingly fondles them in memory, will it not be stiffened by conceit into a moral petrifaction, or consigned by sloth to the successive processes of moral decomposition? Has not the author of our life so bound up its deepest instincts and yearnings with His own eternity, that no blessings in the past would be blessings, if they were utterly unconnected with the future? * * * A nation must have a future before it, a future which can rebuke its despondency, and can direct its enthusiasm; a future for which it will prepare itself; a future which it will aspire to create, and control. Unless it would barter away the vigorous nerve of true patriotism, for the feeble pedantry of a soulless archæology, a nation cannot fall back altogether upon the centuries which have flattered its ambition, or which have developed its material well-being. Something it must propose to itself as an object to be compassed in coming time, something which is as yet beyond it. * * * So it is also in the case of society. The greatest of all

societies among men at this moment is the church of Jesus Christ. Is she sustained only by the deeds and writings of her saints, and martyrs in a distant past, or only by her reverent, trustful sense of the Divine Presence which blesses her in the actual present? Does she not resolutely pierce the gloom of the future, and confidently reckon upon new struggles and triumphs on earth, and beyond these upon a home in heaven, wherein she will enjoy rest and victory; a rest that no trouble can disturb—a victory that no reverse can forfeit?"

Assuredly we must give full and hearty assent to these sentiments, so eloquently expressed and enforced, and feel that they have direct and most pertinent application to us at the present time. It is our solemn duty to consider well the future, and ponder deeply what it has in store for the church with which we stand connected, if we and those who come after us do not fail of our duty and privilege in this matter.

It requires but the most cursory glance into the near future, to discover that we are upon the verge of something grander and nobler in conception and execution than ever yet has been realized,

in every department of human activity. Though there may not be so much accomplished, perhaps, in the way of new discoveries, yet in the application of those which have been already made, to meet the necessities of men, an era of prodigious undertakings is dawning upon us. Nor are these such as cannot be carried through to completion, or when consummated, likely to prove of little value. Enough has already been achieved to show that the energy of will which is brought into use, will be quite equal to the mighty strain put upon it; and also that the judgment exercised will not be at fault in giving right direction to whatever is undertaken. The girdling of continents with iron roadways; the traversing of oceans which wash shores widely distant from each other with swift steamships; the tying together of great countries by a wire thread stretched along the bottom of the wide sea, or in the thin atmosphere above the earth, through which intelligence can be flashed in the twinkling of an eye, we must regard as only the first instalments of what is yet to transpire, by which all the inhabitants of the world shall be made akin, and their material interests be greatly

promoted. There are already half-defined prophecies of something greater shortly to follow;—possibilities yet slumbering, waiting the touch of a master hand to evolve them into realities.

The age just at hand is to be one of the most radical changes in the condition of society, and of state. Even now there are beginnings of revolutions, for the most part peaceful, which foreshadow great overturnings, readjustments, and reforms; the overthrow of erroneous and effete systems of legislation and government; and the removal of the great obstacles to human progress, which have hitherto stood in the way, like insurmountable barriers. No Ecumenical Council can avail to keep back the on-rushing tide of popular sentiment which is setting in the direction of freedom of thought and action. The Pope and his Cardinals and Bishops might as well take their stand at low water upon the sandy beach, and endeavor to force back the sea as it rises higher and higher, and rolls in farther and farther with every succeeding wave upon the main-land. No barricading of the streets of the French capital, so as to quell an uprising, will long preserve the sceptre and throne of the

Emperor Napoleon, unless he gracefully yields, to the stern demand of the people, the rights of which they have been so long defrauded. The questions of the separation of church and state; of the right to popular education; of participation in the affairs of government in some form or other by the people, are already virtually decided. Feudalism, caste, tyranny and despotism, are soon to become traditions of the past, rather than present realities. Labor and capital are seeking a new and more equitable adjustment of their relations to each other. The basis of standing in society, and of reputation among men, is gradually shifting from that of birth, or wealth, or any of the merely accidental and false grounds of social distinction, to that of real worth of character and life, such as has been displayed in one of our own countrymen, who has so recently departed this life. Of humble origin, and wholly destitute of any adventitious circumstances wherewith to win favor and distinction, he has risen to the highest position of esteem and admiration among men, by the sheer force of simple, unpretending goodness in character, and of the most bountiful and loving liberality to the

poor, the ignorant, the suffering, and the down-trodden. What a contrast to *his* life, and to the esteem in which *he* is held, and what an evidence also that the mere possession of money cannot buy the esteem of men, is exhibited in one of his compeers in wealth who has recently had the doubtful compliment paid him of the erection of a magnificent bronze statue in his honor, the unveiling of which was made the subject of such burlesque and ridicule the other day, among those who know him best, and where he had gained his fortune in large measure.

Nor less significant are present indications as to what the future is to be in its religious aspect. It always betokens a great advance in the kingdom of grace, when you find Satan setting up his throne of power, and actively engaged in rallying his forces to fresh onset, and to redoubled exertions for the overthrow of righteousness. When the Son of God came to earth, the evil one at once set on foot a project for his destruction; and so it was at the time when he entered upon his public ministry, and thereafter. Satan was ever on the alert and most determined in his efforts of opposition to Him, and

to His work of grace. When the early church began to spread itself in every direction, what fierce persecutions he incited and set in motion, in order to forestall, and put down, and crush it out if possible. So has it ever been from that time to this. He scents danger to his rule among men from afar, and is quick to ward it off if possible. What we behold, then, of desperate assault upon the person and work of our divine Lord, and upon the written word of Revelation, and upon the church, by those in league with Satan, and obedient to his dictation, only betokens a movement already in progress which is destined to result in highly exalting Him in the esteem of men, and leading them to enthrone Him in their hearts as well as over their lives, the Lord of all, as never before. Even this great assemblage now convening on the banks of the Tiber for the purpose of tightening the chains of spiritual bondage, in which Satan has so long held millions enslaved, through the instrumentality of a corrupt church, is most conclusive evidence that these slaves are threatening to break loose therefrom entirely, and foreshadows their emancipation as near at hand.

What magnificent opportunities, also, are offering for the spread of the kingdom of Christ, and for the wide diffusion of His gospel. What facilities also are afforded wherewith to accomplish what remains to be done to possess the world for Jesus, by reason of the proximity into which the most distant nations are brought in relation to each other, and the action and reaction which they are having upon one another in every possible way. The church, too, in its every separate branch, and throughout its entire membership, is beginning to awake, to put on its strength, and to gird itself for the great spiritual warfare which is before it. It is uniting its scattered and hitherto conflicting bands around their common standard, the Cross. It is inspiring itself with new zeal, and faith, and love, and is proposing to itself magnificent enterprises in the building up of the Redeemer's kingdom, such as the men of this world fearlessly undertake for the advancement of their material interests. It seems to be unwilling any longer that it should be said of itself, "the children of this world are wiser in their generation than the children of light."

It is upon such a future in the world at large,

which I have attempted to portray, but which no words of mine can adequately set forth, that this church is to enter. And it is a future wherein it may perform a most important part, and achieve results which it is given to few to attain. For if you will now turn your eyes from this broad outlook upon what is before us, to that which is nearer at hand and more immediately concerns this church in time to come, you cannot fail to see that its opportunities and facilities for service in Christ's name are, in common with those of its sister churches in this region, almost unparalleled. If the great metropolis of which we are in reality, though not in name, already a part, should continue to be the grand commercial emporium that it now is—and nobody dreams of the contrary—increasing and overflowing from year to year, in the future as it has done in the past, then we are to be located in the midst of a dense population, for the most part intelligent, cultivated, full of business energy and skill. It bids fair to be a population second to none in the land, for the qualities of character and action which are needful in the service of Christ; one neither puffed up with pride

by reason of great wealth, nor swallowed up by the eddying currents of the whirlpool of fashion, nor so extremely select and super-refined in their aristocratic notions that the lowly and humble work to which the despised Nazarene calls His disciples will be altogether too much beneath them. There is no grander field for christian activity than is thus opening more and more on every hand, right about us.

Then, too, we are placed near the heart, and not at the extremities, by our proximity to the chief city in importance of the western continent. It is one of the world's great marts for traffic and commerce, and the center-point whither men congregate from every land and nationality under the heavens. Christians here, in their daily contact with these men, may make their own individual influence world-wide. A church situated as this is, and composed of those who, like the early christians, preach the Word wherever they go, by pure lives, by loving words of warning and entreaty, and by good deeds of mercy and charity, may make itself felt with mighty power throughout the length and breadth of the earth. Truly

it is—to use the Saviour's own comparison—"a city that is set on a hill, that cannot be hid."

What ought not a church to be, and to do, which is thus favorably situated, and has such advantages and opportunities afforded it for making its power felt, both here and everywhere throughout the wide world? How peremptorily is it called upon to summon its energies to accomplish its utmost, as it enters upon another half century of its existence, at a time like this! How ought it to be stimulated to activity when such a glorious era is dawning upon the world, so full of inspiration to high and holy endeavor, and lofty and sublime undertaking; when everything is conspiring to render what the people of God may do for the upbuilding of the Redeemer's Kingdom eminently successful! Especially, what is there that ought to belong to any church, that should not characterize our own, in the future which lies before us? What a past history it has! What precious legacies of holy example, triumphant faith, fervent prayer, and noble achievement! How it has, by these many years of experience and discipline, become established and settled, grown strong and stable, and

become toughened in its every fibre, and inured to endurance, and schooled to patient continuance in well-doing! Surely none should be suffered to surpass it in the piety of its membership, their purity of life, their holy zeal, their ardent devotion, their indomitable energy, their unwavering faith, their willingness to spend and be spent for Christ, their boldness of undertaking, their exalted conceptions of what is their high privilege, their joy and gladness in labor, toil and self-sacrifice for their Divine Master, in imitation of His example. May God grant that such a practical appreciation of the future which is before this church, and of its great privilege and responsibility in view thereof, as I have set it forth, shall be another answer which we shall give to the question, "What mean ye by this service?"

III. But we may not stop here. Still further answer must we give to this query which we have put to one another. And it relates to the present. We are to respond as members of this church in regard to what we will do, in view of the position which we now occupy—a position midway be-

tween its past and its future. It is no light thing to stand where we do to-day. It involves no ordinary responsibility. Not only do we hold in our hands, and subject to our disposal, what has already transpired in the history of this church, which is fitted to be of future service, but we are to determine what shall transpire in time to come in large measure. Its ongoing is to be through us who are now upon the stage of action. We *must* do much, whatever our course of conduct in this matter may be, to give it shape and direction. We have to do with the prayers and labors, the seed sowing, and the tearful, but patient and hopeful watering of the same on the part of God's servants for a century and a half. It rests with us whether what has already borne much fruit, but is capable of bringing forth in years to come manifold more than in those gone by, shall yield yet more glorious harvests, for the ingathering of the angel reapers. How sacred the trust committed to us! How solemn the duty in view thereof!

Especially is this the case, when it seems as if the very midsummer of the church's history is fast

approaching, and even now is close at hand. For no one can for a moment doubt that the next half century of its existence, under the circumstances which are certain to surround it, may be far richer in results than any similar period in the past. It would seem as if this church were now about to enter upon the golden age in its history. And who of us shall dare to be in the way of the realization of all that may be reasonably anticipated for it? Who does not see that to be recreant to duty at such a time as this, is to trifle with the most sacred of trusts, and with the most inviting and promising opportunities for the fulfilment of what is reposed in us? We cannot be unmindful of what belongs to us, in view of the position which we occupy, and neglectful of the duty growing out of the same, without inflicting a great wrong, both upon those who have preceded us, into the fruit of whose labors we enter, and upon those who are to come after us, over whose interests we at present have control. It is with us as when an army, contending long and bravely against a powerful and determined foe, gains substantial advantages, and

puts itself in position at last to push the enemy to the wall, and achieve glorious results; but finds that through exhaustion and the decimation of its ranks by death, it can go no further. Fresh troops come upon the field, to whom the privilege is given of taking up what has already been accomplished by it, and all the advantages which now lie before it, and make them successful beyond what has ever been dreamed of by those who have hitherto borne the brunt of the conflict. How momentous the position in which such a body of soldiers is placed! How important that they at once, and with their whole energy, spring to their task, and carry all before them, until victory be complete, and all its fruits be secured.

But suppose that they do not, and are unmindful of their position, and of the critical juncture which they are called to meet. What disgrace, what burning shame would cover them! How would they deserve to have the arms of their own comrades who have fought so bravely, turned against them, and they be driven from the field, where they have brought such dishonor upon not them-

selves alone, but upon those whom they should have covered with glory by causing their efforts to be successful, in the attainment of their object.

This church is such an army, and is engaged in the great warfare with the powers of darkness. Steadily and persistently, through many years of conflict, has it waged successful warfare, never trailing its standard in the dust, never giving way before the enemy, though ofttimes he has come in like a flood, until now a point is reached where the future is bright with promise of the most signal and sublime results, and the advantages already obtained are of such a character as to warrant the expectation that these results may be realized. But they who have thus manfully struggled, bearing the heat and burden of the day, where are they? They have one by one fallen out of their places, even while fighting, and with their armor on, and they sleep in the city of the dead, and their souls have gone to their rest and reward. We have come forward to take their places. And shall we fail to meet the present momentous crisis? Shall we be recreant to duty, when so much is

within easy grasp, and everything conspires to incite endeavor, nerve us with courage, and fill us with hope, nay with the most confident expectation? Heaven forbid! We will not act thus basely. We will not bring this deepest disgrace upon ourselves, and upon those into whose labors we enter, that we may reap the fruits thereof. Be it rather our determined resolve to accept the trust which they of the past have given into our hands, together with all that it brings in the way of advantage, and in the form of responsibility. Be it ours to comprehend and deeply appreciate the significance of the times in which we live, and the promise of the future just before us. And in view of both, here and now let us solemnly dedicate ourselves to Christ, and to the work of promoting and building up this church, in a manner commensurate with our privilege and opportunity. Let us do this with a fixedness of purpose that knows no wavering, and with a loftiness of aim which shall in no way fall below what the future seems to give the certainty of attaining. How are we constrained to do this, as to-day we stand in the

presence of those who have gone before us in occupying the places which we now fill! Though they have been numbered, some of them long, with the general assembly of the church of the First Born on high, yet think you that they are indifferent spectators from yonder heavenly heights of what is transpiring here at this very hour? Are those who have stood in this pulpit as the messengers of God to dying men, and gone among these homes caring for the flock of God, as faithful shepherds, through whose labors in word and doctrine this church has been established and made to flourish; those who have died at their post with their harness on, and whose memories have been honored by these monumental inscriptions sacred thereto; are they unmindful of what we are now doing, and of what we here engage that we will undertake, in view of what lies before us? I tell you, nay. These all are as a great cloud of witnesses by which we are compassed about, and they hold us in full survey. I seem to hear them from the heavenly heights saying to us, "It was ours to sow. It is yours to reap. Fail not to do your

appointed work, that both 'he that soweth and he that reapeth may rejoice together,' in the day of final ingathering."

The great Napoleon once sought to inspire his army with enthusiasm for the task before them, and nerve them to the highest endeavor, while fighting in Egypt, within sight of its pyramids, by shouting to them as they were about to go into battle, "Soldiers, forty centuries look down upon you." So may it be said to you, but with greater significance and more solemn emphasis, and with far more to inspire and kindle your hearts with enthusiasm. Men and women of this church, full five generations look down upon you—not in the form of speechless monuments of human achievement, but in the persons of your brethren in Christ. They are a part of this branch of the great family of the redeemed, who have crossed the flood, where they watch with intense interest the ongoing of what is so dear to them in remembrance, and is so closely associated with their own past history.

How do they of the generations yet to come also

rise up, and beckon to us with uplifted finger. They bid us note well the significance of all the great movements which are transpiring in the earth, and mark with care what the indications are respecting the prosperity of our beloved Zion. They call upon us to see what achievements may yet be granted through its instrumentality for the honor of our dear Lord, far surpassing and eclipsing all that has ever yet been attained—all of which may be transmitted to them as their inheritance.

When asked, then, "What mean ye by this service?" let us, in addition to the answers already given, with firm resolve and humble dependence upon Almighty God, and in clear ringing tones, unitedly reply, we mean the voluntary and absolute consecration of ourselves to the Lord Jesus in the accomplishment of the great work which He has given us to perform, as members of this His church. We here give ourselves, afresh, and without reserve, to be employed in promoting its advancement, and the honor of our common Lord, through its instrumentality; saying to ourselves,

as did the Hebrews of old by the rivers of Babylon, concerning Jerusalem, "If I forget thee, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

III.

INAUGURATION OF

MURAL TABLET

TO THE

FIRST TWO MINISTERS OF THE CHURCH,

BY

REV. W. HENRY GREEN, D. D.

"The last enemy that shall be destroyed is death."

"For since by man came death, by man came also the resurrection of the dead."

II Cor. xv.

ADDRESS.

THE word of God declares that the righteous shall be in everlasting remembrance, (*Psalm* cxii: 6,) and the memory of the just is blessed, (*Prov.* x: 7.) Of this we have an illustration in this large and spontaneous gathering to commemorate the founding of this church. A century and more since they have entered into their rest and their reward, this whole community rejoices to do honor to that pious band of Christian men and women, to those self-denying and devoted ministers of Christ, who planted this church in what was then a wilderness. It is now in the heart of a populous and thriving community—the abode of civilization and wealth and refinement—it has grown to fair proportions—it has sent out its branches on every side—this whole region is dotted with flourishing churches, the offspring of this parent stock. It has a goodly

history of a century and a half to look back upon —a record of the ordinances of religion sustained and perpetuated in their purity and power through all that period—a record of a constantly increasing number of faithful worshippers to honor the name of Jesus, to exemplify and adorn His gospel, and to advance His cause and kingdom,—a record of souls hopefully converted to God, generation after generation, who have gone successively to swell the company of the Redeemed above, and who are now rejoicing in the presence of God and of the Lamb,—and an ever-widening circle of influence, which has leavened this whole region, set its stamp upon its population, given its direction to the current of public sentiment, and largely contributed to make Orange and the country around it what it is this day. All this we gratefully refer to the self-denying labors and privations of that godly people and their faithful pastors, who laid the foundation of this church of Newark Mountain. They who painfully watched and nurtured the feeble germ just sprouting from the earth, might find it difficult to recognize the giant trunk beneath whose spreading branches we are gathered

now, with its noble proportions, its pleasing verdure and its refreshing shade.

The good men whose names you have engraved upon the walls of this church, with a view to their perpetual remembrance, could they be recalled from their blissful seats, would not recognize the work of their own hands. The successive buildings which they erected, and in which they worshipped, have long since disappeared; the voices which there proclaimed the word of life, and the voices which were there joined in songs of praise, have long since been hushed; the ministers and their auditors have long been numbered with the dead; only scanty notices of them remain, which antiquarian research has succeeded in gathering up; but the results which have flowed from the beginnings which they here made, are their imperishable monument, and this whole generation, sensible of their indebtedness, rises up and calls them blessed.

It is very difficult for us to transport ourselves back to the times in which our fathers lived—almost as impossible as it would have been for them to have imaged in advance the condition of things

in which we now are. We must recall the period when this new continent was as yet unexplored; when the primeval forests covered not only regions more remote, but this very territory all about us here, except as the few sparse settlers had effected their partial clearings, and the axe of the woodman, and "Harrison's saw-mill," made their inroads upon it; when this was frontier ground; when bounties were still offered for the destruction of wolves, and panthers, and foxes; when the savage aborigines still held their title to the soil, and the French and the Indians were forever inspiring the colonists with fresh terrors of torture or of massacre; when, instead of the great empire now built up on this broad continent, under whose protection we rejoice and which takes rank with the most powerful nations of the earth, there were only a few scattered and feeble settlements; when New York was a town of perhaps 7,000 or 8,000 inhabitants; in the very year in which the first Presbyterian church was founded in that metropolis of churches; six years before the first newspaper was printed there; a dozen years before the first stage line was established between New York and Bos-

ton, running once in a month, and occupying fourteen days in the journey; when New Jersey was still under the Proprietary government, and the grasping demands of these claimants of the soil led to frequent disturbances on the part of the hardy settlers; when the seas were infested by pirates, and the notorious Capt. Kidd had but recently been arrested in his murderous career; when the entire Presbyterian body in this whole country could muster but twenty-three ordained ministers, and three probationers;—such was the state of things when the foundation of this church was laid. How can we return to the present from such glimpses of the past, without thanking God, and taking courage!

Several years ago I remember to have looked through a package of the correspondence of Rev. Caleb Smith, preserved in the family, but of which I have now only a very imperfect recollection. I have, however, in my library, a copy of Poole's Commentary on the Scriptures, which I frequently consult, and greatly value for its intrinsic excellence, but which I hold in especial esteem on account of its history. It is in 2 vols., folio. The title

page of each volume, with a few pages at the beginning and the end, have been torn or worn away, though the volumes are otherwise in perfect preservation. I cannot, therefore, determine the year of their publication; but it contains a family record of three successive generations. The second family whose history is here traced, is that of Rev. Caleb Smith, the second pastor of this church. The date of his own birth, that of his marriage, and the births of his several children, are therein clearly and legibly noted by his own hand. I may mention that these dates, which are unquestionably authentic, while corroborating in the main the figures given by your late pastor, the Rev. Mr. Hoyt, in his very full and accurate history of this church, suggest a slight amendment in one particular. Rev. Mr. Smith was married one year earlier than is stated by Mr. Hoyt—September 7, 1748, O. S.; (and not September, 1749.) So slight a correction would scarcely be worth referring to, except as it destroys some of the romance which in the admirable history of this church before mentioned, is gathered about the young minister then recently settled in this parish, and his frequent

visits upon a tender errand to Elizabethtown—the home of Miss Martha Dickinson—while the parsonage was in the course of construction by the considerate people of his charge. I am sorry to mar this pleasing picture, but historic truth obliges me to say that Mr. Smith was already married at the time of his settlement, and the special occasion for visits of the kind referred to was therefore past.

Another consideration which obliges me to insist upon the correction of this error, trifling as it seems, is that Mr. Smith's eldest daughter Anna, from whom I claim the honor of being descended, if she was ever born at all, was born before September, 1749. So that this unfortunate mistake would have the effect of rendering her existence purely mythical, if not of entirely annihilating the entire body of her descendants; a misfortune to which we cannot be expected tamely to submit.

This venerable Commentary of which I have spoken, no doubt had its place in the pastor's study, in the new parsonage, and contributed its share to his instructions and his expositions of Scripture, during his entire pastorate.

Before they came into the possession of Rev. Mr. Smith, these volumes had been owned by his father-in-law, Rev. Mr. Dickinson, of Elizabethtown. Mr. Smith, soon after his graduation at Yale College, came, at Mr. Dickinson's invitation, to assist him in teaching his classical school, the germ of the College of New Jersey. While there he studied theology, and was licensed by the Presbytery of New York. His acceptability as a preacher is shown by the fact of his receiving calls from a number of different churches, among which he concluded to accept that which was tendered to him from this church. He was accordingly settled here, in November, 1748, bringing with him, as his wife, Mr. Dickinson's youngest daughter, to whom he had been married two months before, and who is represented to have been a lady of rare excellence.

According to the family record to which I have already several times referred, Mr. Dickinson had eight children. The seventh, his daughter Mary, was born in October, 1722, and baptised by Mr. Webb. The readers of Mr. Hoyt's history will recognize this as the name of the minister, whom

an incorrect tradition makes to have been the predecessor of Rev. Mr. Taylor as the pastor of this church, but who was really settled over the church in Newark, though he may have occasionally supplied this church before they obtained the services of a regular pastor; and who was subsequently drowned, together with his son, while crossing the Connecticut river at Saybrook.

Mr. Dickinson's youngest daughter, Martha, the future Mrs. Smith, was born in May, 1726, and baptised the same day, by Mr. Jedediah Andrews, the first Presbyterian minister ever settled in Philadelphia.

Of Rev. Daniel Taylor, the first pastor of this church, I know nothing beyond what is stated in Mr. Hoyt's history, with which you are all familiar. His ministry carries us back to the formative period of this congregation, when its ecclesiastical organization even had not been determined. It seems to have been first congregational. When, or under what influences, it became finally Presbyterian, is not certainly known. It might help to clear up some doubtful or disputed points

in the ecclesiastical history of this region, if this could be satisfactorily ascertained. But there are no contemporaneous records to lend us a clue in this matter, and it must remain enveloped in obscurity.

We know, at all events, that Rev. Caleb Smith was a Presbyterian ; that he was installed here by the Presbytery of New York; and that from that time forth, if never before, this church was embraced in the Presbyterian connection.

The schism in the Presbyterian church, which led to the formation of the Synod of New York by ministers who withdrew from the Synod of Philadelphia, had taken place but three years before the settlement of Rev. Mr. Smith in this place. At the very next meeting of the Synod of New York, in May, 1749, a motion was offered, and prevailed, to make proposals of union to the Synod of Philadelphia, and to appoint delegates to wait upon the Synod of Philadelphia with these proposals. Negotiations were carried on between the two Synods for several years. At length, in the autumn of 1756, the Synod of New York appointed a com-

mittee, of which Rev. Caleb Smith was one, to meet with a similar committee from the Synod of Philadelphia, to fix upon a proper plan of union, to be laid before each Synod at their next meeting. This plan was drawn up, submitted to the two Synods, accepted by them, and the United Synod of New York and Philadelphia met in the city of Philadelphia, in May, 1758. It is a pleasing omen in connection with your anniversary celebration, that a like union, only on a far larger scale, has just been effected between the two great Presbyterian bodies in this land; and that next May will witness the assembling, in the city of Brotherly Love, not of a united Synod of six or seven Presbyteries, and sixty or seventy ministers, but a united General Assembly of more than two hundred and fifty Presbyteries, and four thousand ministers.

I find the name of Mr. Smith upon several important committees, appointed at different times by the Synod; *e. g.*, to prepare a plan respecting a fund for the support of ministers' widows and orphans; to examine needy candidates for the min-

istry ; to prepare an address to the commander-in-chief of all his majesty's forces. Once it is as the Commission of the Synod of New York, empowered to sit in the intervals of the regular session, to transact Synodical business ; and once as the Commission of the Synod of New York and Philadelphia. And all his pacific qualities, for which he was distinguished, were brought into requisition by his being placed on a committee to appease the strife which had broken out in the refractory church in New York city, with its discordant elements, and which gave the Synod a world of trouble, coming up by complaint on reference year after year. One grievance related to Psalmody ; part of the congregation being wedded to Rouse, and another part preferring Watts, the first edition of whose Psalms, I may remark, was published in London one hundred and fifty years ago, the very year that this church was founded. Another related to the singing of anthems in church, which greatly offended the consciences of some good people. Another cause of complaint was, that their minister offered prayer at funerals, when

solicited by the relatives of the deceased to do so, and this they thought smacked of popery. Another was, that some of them thought it unpresbyterian that the property of the church should be held by trustees, instead of being committed to the deacons. All which goes to show that there were impracticable people then, as now; and if the committee sent to quiet the matter succeeded in so doing, they must have had occasion for all their arts of pacification.

It may also be interesting to note that the Synod, in 1751, enjoined upon all their churches to take up an annual collection for the purpose of propagating the gospel among the heathen ; and it appears from the minutes of the succeeding meeting of Synod, that this church, as well as others, did take up the required collection ; and the sum so raised was put into the hands of Rev. John Brainerd, for the support of missions among the Indians, chiefly in New Jersey and in Eastern Pennsylvania. It would be curious to know what was the amount of this early collection for the cause of missions. Mr. Smith's lively interest in

the spread of the Gospel among the unevangelized, may be inferred from his uniting with a number of other ministers, in this country and in Scotland, in a weekly and a quarterly concert of prayer for this end.

But it would be unpardonable in me not to refer to Mr. Smith's connection with the college of New Jersey, of which he was a trustee from 1750 till his death, in 1762; for a brief time its acting President; and always its ardent and devoted friend. With a brief account of this matter, I shall close these desultory remarks, already too protracted.

The first charter of the College of New Jersey dated from the year 1746. It was actually organized in May, 1747. Rev. Mr. Dickinson, of Elizabethtown, was its first President; and as Mr. Smith was engaged as his assistant, he may be styled the first usher or tutor in the college. Upon the death of Mr. Dickinson, within the brief period of four months after the organization of the college, it was removed to Newark, and placed under the presidency of Rev. Aaron Burr, pastor of the

church in that place. The first Commencement was held in the Newark meeting-house, when a class of six graduated; one of the members being Hon. Richard Stockton, Chief Justice of the State of New Jersey, a member of the Continental Congress, and a signer of the Declaration of Independence. The second in New Brunswick. The subsequent Commencements in Newark, generally in the Court House, until 1756. After which it was removed to Princeton, to the new edifice erected for it, named after William, Prince of Orange, Nassau Hall.

President Burr dying two days before the first Commencement in Princeton, Rev. Caleb Smith preached his funeral sermon, by appointment of the Board of Trustees; a discourse which was subsequently published at their request. Jonathan Edwards being chosen Mr. Burr's successor, Mr. Smith and John Brainerd were, by vote of trustees of the college, requested to go to Stockbridge, to attend the ecclesiastical council to convene relative to his dismission, with the view of obtaining his release from the Indian congregation to which he

was at that time ministering. The untimely death of Mr. Edwards, which occurred about two months after he reached Princeton, left the college once more without a head. A President was accordingly chosen, and Mr. Smith placed upon the committee to make arrangements for his removal. Meanwhile Mr. Smith was himself appointed to act as President of the college until the next meeting of the Trustees. At that meeting, it appearing that the President elect had declined, Mr. Smith was requested to continue to preside in the college until the next annual Commencement, and to confer the degrees upon the candidates. The Presidency of the college at that time involved not only giving instruction, and the oversight of the institution, but preaching in the college chapel, which was the only place of public worship in Princeton, and was accordingly attended by the inhabitants of the town, and the pews rented to occupants as in other churches. During this time Mr. Smith continued to preach one Sabbath in four in his own charge; and the Synod directed the Presbytery of New Brunswick to assist, to their utmost, in sup-

plying his congregation. The choice of the Trustees next fell upon Mr. Samuel Davies, who first declined, but afterward accepted the appointment; this favorable result being largely due, as it would appear, to the personal influence of Mr. Smith, who was upon the committee to secure his acceptance and arrange for his removal.

As an indication of the large and comprehensive views which were at that time entertained regarding education and educational institutions, and the schemes which were projected for their elevation and improvement, it is deserving of mention that Mr. Smith presented to the Trustees a plan of union among the several colleges in the American Provinces, which had been drawn up by President Clap, of Yale College. No action was taken upon this paper at the time, or subsequently, so far as is known. But I may say that this suggestion was recently renewed by President McCosh, of Princeton, in his inaugural address. I now quote the words of Dr. McCosh: "I have sometimes thought that, as Oxford University combines some twenty-two colleges, and Cambridge eighteen, so

there might in this country be a combination of colleges in one university. * * * Some such combination as this, while it would promote a wholesome rivalry among the colleges, would at the same time keep up the standard of erudition. Another benefit would arise: the examination of candidates being conducted, not by those who taught them, but by elected examiners, would give a high and catholic tone to the teaching in the colleges." There is no doubt that if this were practicable, valuable and important ends would be accomplished by it.

I have said enough to show that Mr. Smith yielded to none in his interest in the cause of education generally, and in his devotion to the welfare of the College of New Jersey, which was the child of the Synod, cherished by the whole body of the Presbyterian church, and whose name, without being exclusive or sectarian, has ever been identified with sound learning and with staunch Presbyterianism.

ERECTED NOV. 24, 1869,

TO THE MEMORY OF

The FIRST TWO MINISTERS of this Parish:

REV^{D} DANIEL TAYLOR

His death, Jany 8, 1747–8,
at the age of 56,
Closed a pastorate of about 25 years.

REV^{D} CALEB SMITH

Ordained and installed Nov. 30, 1748,
Died Oct. 22, 1762,
Aged 39.

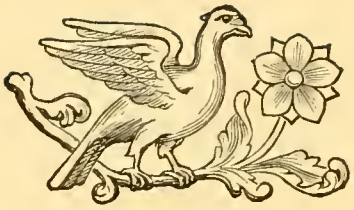
Their remains await the resurrection among those of their flock in the Parish burying-place.

IV.

HISTORICAL DISCOURSE

BY

REV. E. H. GILLETT, D. D.



"This shall be written for the generation to come; and the people which shall be created shall praise the Lord."

PSALM cii: 18.

HISTORICAL DISCOURSE.

THE life of an institution is not necessarily like that of a man, bounded by a period of three-score years and ten. If, like a local church, it has in it the elements of permanence, if its roots strike deep into the soil of social sympathy, if it is forever assimilating to itself the materials around it, it may endure for ages. It may see generations after generations pass away, and the moss gather on their grave-stones: it may look down on changes of dynasties and governments: it may witness social and civil revolutions, forever young and fresh, while the hamlet becomes a village, and the village a city; while the grandest structures of human art crumble to decay, and the records of centuries moulder back to dust.

To stand by the side of such an institution, and to look up at it, is to invoke sacred memories of

the past. And this is our position now. More than four successive generations, that have worshipped here, have passed away, and we gather, as it were, over their dust, to commemorate the progress and review the history of what they planted and cherished; and under the shadow of this tree of centuries we look upward and around us, not to the spectacle of dead branches and withered leaves, but of freshness and vigor and verdure that have outworn decay.

One hundred and fifty years ago! The Presbyterian church in this land was then a feeble sapling, with uncertain prospects before it. It numbered about twenty-six ministers, and possibly some forty feeble churches. But there were those among its pastors then that have left behind them memorable names. James Anderson, just settled at New York, of whom the historian Wodrow, correspondent of Colman and the Mathers, speaks as "my old acquaintance,"—Pumroy, of Newtown, Long Island, whose son, in the Great Revival of 1740, was a friend of Whitefield, and a co-laborer with Wheelock and Bellamy,—John Thompson, of Lewes, Delaware, subsequently the leading member

of what was known as the "Old Side,"—Pierson, of Woodbridge, where he had labored for two years, the third in a line of ministers worthily held in high honor,—Robert Cross, just settled at Newcastle, Delaware, but subsequently destined to larger usefulness at Jamaica, Long Island, and Philadelphia,—William Tennent, the patriarch of Neshaminy, the father of a ministerial household, who were to make the name famous to after centuries; and among others, if last not least, "the great Mr. Dickinson," Jonathan Dickinson of Elizabethtown, a man who, by his rare gifts and graces, his learning and wisdom, was *facile princeps* among his brethren, and who was for his time the leading champion against the claims of a High Church Episcopacy, trusted and honored alike in his own field, in New England and in Scotland.

Into association more or less intimate with such men came Daniel Taylor, the first pastor of the church of Newark Mountains, some four or five years after the church was gathered. To Dickinson, especially, possessed of a kindred spirit and of the same political sympathies, he must have been strongly drawn. Both men combatted the claims

of the Proprietors, who made nothing of Indian deeds, and asserted rights of property which were accounted unwarranted and oppressive. Each was in more than an ecclesiastical sense the leader of his people, and each was an honored representative of popular rights. Dickinson died October 12, 1747, and Taylor was spared for his work less than three months longer.

If, as has been supposed, the organization of the church of Newark Mountains was helped forward by dissatisfaction with the Presbyterian sympathy or connection of the mother church of Newark, events had already occurred which tended to unite them in kindlier feeling. In 1738, Aaron Burr was settled at Newark, and in the following year his labors were crowned with a powerful revival. Undoubtedly its influence extended to the church of Orange, and all questions of ecclesiastical sympathy were overruled by the questions which it excited. The "great work of God," as men like Edwards and Wheelock termed it, had commenced, and it was destined to sweep with irresistible power throughout the bounds of the American churches. Denominational lines were now of but small ac-

count. The division in the Middle States, as in New England, was between the friends and the opponents of the revival. Then came Gilbert Tennent's Nottingham Sermon, and stormy sessions of the Synod, protests and counter protests, till the Old Side and the New Side drew apart in the division of 1741. Then the New Brunswick Presbytery became the champion of the new religious movement, and responded to the calls of Connecticut churches, that favored the revival, to supply their pulpits. Then came the persecuting Connecticut laws of 1742, by which young Finley, subsequently President of the College at Princeton, was arrested, and sent as a vagrant beyond the limits of the colony; laws which forbade David Brainerd to show his face at New Haven for fear of imprisonment; laws which dogged the steps of many a minister, and virtually silenced him; laws which sent several of the most devout and fervent pastors of Connecticut out of the colony, to find, within the bounds of the Presbyterian church, a freedom that they could not hope to enjoy under the shadow of a church trammeled by the State.*

* At this point the speaker quoted from the "Historical

In such circumstances, men who might otherwise have lived and died Congregationalists, could remain such no longer. They became exiles from their former homes, that under the Presbyterian system they might enjoy a freedom which could not be allowed them as pastors of Connecticut churches. Into this region they came, and met a hearty welcome. There was no State church here. There were no ecclesiastical laws, made by the civil authority, to interfere with the free discharge of their duties, and they gladly accepted the privileges which were offered here by the friends of the

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Sketch of Religious Liberty in Connecticut," (His. Magazine, July 1868, pp. 9, 10,) as follows:

"In the diary of David Brainerd, for September 1742, we find that he had preached for the Separatist Church, organized in New Haven in the preceding May, (5th) by Joseph Bellamy, Samuel Cooke, John Graham, and Elisha Kent. For this, he was informed that the civil authorities were seeking an opportunity to arrest and imprison him. He desired to meet his friends at New Haven, but he dared only to venture to the house of an acquaintance at a distance from the town. * * * Thomas Lewis was a fellow student of Brainerd, graduating at Yale College in 1741. For him, zealous in the cause of the revival, there was no toleration within the bounds of Connecticut; and like Davenport, Symmes, Allen and others, New

revival, and under an ecclesiastical system which secured supervision of the churches without the aid of Governors or sheriffs.

It was thus, that whenever the question of ecclesiastical connection or sympathy was raised, the Congregationalism of Connecticut, leaning on State patronage and support, represented church bondage; and the Presbyterian system, independent of State aid or supervision, represented at once ecclesiastical liberty and sympathy with the revival.

In such circumstances there could be no question on what side men like Webb and the Brainerds,

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Jersey furnished him a refuge, and in 1747 he was settled at Bethlehem in that province. * * *

"He could not complain of the character of those that suffered with him. A few months before, Samuel Finley, subsequently President of Princeton College, was sent by the Presbytery of New Brunswick to supply the churches formed at Milford and New Haven, which had put themselves under their care. For preaching at Milford, he was arrested and sent out of the Government as a vagrant. He returned and preached at New Haven, for which he was seized at the meeting house door, on Lord's day morning, and carried away by an officer. He returned again, and preached to the people. This is said to have induced the Legislature to enact that any minister who should do the like, should be imprisoned till he gave a bond in one hundred pounds not to do so again."

Dickinson, Pierson, and doubtless we may add Taylor of Orange, long before his death, would be found. A wonderful Providence had made questions of mere church order or organization seem of small importance, and a Congregational zealot of that day would have seemed as much out of place here as a swallow in January. It is only at a later period that Jacob Green, of Hanover, perhaps the first man on the continent that called himself an *Edwardian*, chose to take a position outside the pale of the Presbyterian church, there however to organize a new Presbytery on the voluntary principle, and assume the privilege, which the Synod denied, of sending others beside liberally educated men to work in the great field, whitening to the harvest. Seventeen years the division of the Old and New Side continued. In 1758 the parted streams mingled once more in a common current. Daniel Taylor had gone to his rest; and Caleb Smith, a young licentiate, and a theological pupil of Jonathan Dickinson, was called (1748) to succeed him. For ten years previous to the reunion he was pastor at Orange, and doubtless was in full sympathy with the efforts that brought it about.

With him a new generation of ministers appears upon the stage. The church at large has rapidly increased. The ministry has multiplied, in forty years, nearly four-fold, and the churches doubtless in like proportion. The missionary spirit of the church has gone forth to new, larger, and more distant fields. McWhorter, of Newark, has traversed Virginia and the Carolinas on preaching tours. The saintly Brainerd, at the forks of the Delaware, has illustrated the triumphant power of the Gospel over savage nature, and has prayed, and wept, and preached, and worn out his feeble strength, in his apostolic work. Scarcely his inferior in devotion, his brother John, stationed for a time at Newark, has traversed the New Jersey Pines, and carried the Gospel to almost every heathen neighborhood. Ere long, Spencer, of Elizabethtown and Trenton, with a mind worthy of a statesman, and a heart large enough to take to its sympathy the largest plans of Christian effort; Beatty, on whose shoulders fell the mantle of the Patriarch of Neshaminy, and whose pioneer labors extended to the far-off banks of the Ohio; Duffield, his worthy compeer, resolute, unflinching, daring

to speak the boldest words which a Christian patriot might speak; these, and many more, worthy to be associated with them, appear on the scene, gracing the missionary annals of the church with records of which their honored descendants may well be proud. Nor, at this juncture, should such names be forgotten as those of John Rodgers, the friend of Whitefield, transplanted from the Southern field to New York, where he lived to lay his hand upon the head of one (Dr. Spring) whose long protracted pastorate links the generation of a century ago to ours; President Davies, the Virginian Apostle, a model of pulpit eloquence, commanding the admiration of lawyers in the courts where he appeared to plead the rights of Virginia "Dissenters," and extorting applause from the critical hearers of the old world where he urged the claims of sacred learning, and collected the means to endow Princeton College; the Finleys, combining scholarship with piety, and giving point to the contrast drawn by the great Dr. Mason between the death-bed of the believer and that of the skeptic; Bostwick, of New York, challenging from the historian Smith a tribute to his eloquence;

Francis Alison, the most thorough scholar of the day, whose plea for reunion in 1758, recently republished, is inferior in force of argument and fervor of eloquence to no similar production of this recent period; Samuel Buell, of Easthampton, L. I., a friend of Edwards and Hopkins, whose appeals could melt a listening assembly to tears, and whose wit could disarm even Tory insolence. And even with such a list, we must pass over many with whom the second pastor of this church came in contact, and whose features and characters were photographed upon his memory, and treasured in his heart.

But at the early age of thirty-eight he was called away by death; and in 1766, after a vacancy of three or four years, he was succeeded by a man whose name has gone forth far and wide, and whose just fame is limited by no parish bounds. This man was Jedediah Chapman, doubtless a pupil of Dr. Bellamy, and one who was destined in another sphere to lay the foundations of many generations.

The period of his ministry here, extending to the opening of the present century, is eventful in

the history of the church and world at large. It began at the very time when the United Convention of Presbyterians and Congregationalists was formed to counteract the project of leading Episcopalians to impose Bishops on the Colonies, with or without the authority of Parliament. It closed when the plan of union between the two denominations, that was intended to harmonize them on the great Mission Field at the West, was about to take effect. It began almost at the same time that the Stamp Act produced a revolutionary ferment throughout the land. It closed when the thrones of Europe were shaking with the echoes of French cannons, and at the tramp of Napoleon's legions. It covered the period of our revolutionary struggle, and of the terrible revolution of France. It was characterized by national convulsions, the inroads of infidelity and error, and the outbreak of the powerful revivals in the South and West.

To events and scenes like these, the pastor of this church could not have been indifferent. Doubtless many a time the attention of his Sabbath audience was divided between his words, and the echo of the enemy's cannon, rolled back from these neighbor-

ing mountains. Many a time, doubtless, the congregation met on one Sabbath, uncertain whether the next should find them gathered beneath the sacred roof, or scattered as fugitives from their desolate or plundered homes. The proximity of the enemy at New York must have been a constant terror. How precious must have been the truth which in such times pointed them to God as their refuge and strength, or directed their trembling faith to the Rock of Ages! Then indeed the sanctuary was precious to them. Here the prayer of burdened souls, trembling at once for the liberty of the country and the Ark of God, went up to heaven. Here the faithful pastor, loyal to God and his country, inspired hope amid the thickening gloom, by the words of the divine promise. Hunted out himself by special malignity, and forced to flee for his life, with what power must his accents have fallen on the ears of those who knew his danger, and under the sense of what impending risks he spoke!

But another class of events soon claimed his attention. The Presbyterian Church, with the close of the war, was summoned to a survey of the

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desolations that had been wrought, and called not only to rebuild the old wastes, but to enter upon new fields. Almost contemporary with the organization of the Federal Government, the General Assembly was constituted, and the Presbyterian Church was equipped, none too early, for a work that would tax all its energies. Population was rolling its vast tide westward. The nuclei of churches were gathering in the wilderness. There was need of experienced and judicious men to shape the social elements of new regions, and after a ministry longer than falls to the lot of most men, Mr. Chapman was summoned by the voice of the Church to remove to a frontier post in the State of New York. Here for twelve years the patriarch toiled on, and the voice that had been heard here amid scenes of peace and scenes of conflict, was to speak the counsels of wisdom to the young ministry that gathered around him.

The pastor who succeeded Mr. Chapman was so intimately associated with the leading ministers of the church, and important events connected with it, that his life becomes largely a part of its history. He studied theology under Dr. Buell, the friend of

Edwards, completing his course under Dr. Livingston, of New York, the first theological professor, and one of the Fathers of the Reformed (Dutch) Church. His attainments, character and position, commanded respect, and the list of his intimate friendships would bring up such names as those of Griffin and Richards, Perrine and Armstrong, and scores of others, some of whom linger yet among us, venerable in usefulness as in years. But Mr. Hillyer came not inexperienced into this field. He had endured hardness as a pioneer missionary. With his own eyes he had looked upon the fields white for the harvest. He had traversed the forests of Central New York, and entered fully into the missionary spirit of the era that opened with the century.

What a change was he spared to witness! The single Synod of 1786, when he began his ministry at Madison, had grown to a General Assembly with many Synods. The membership of the church had increased from perhaps fifteen or twenty thousand to between two and three hundred thousand. Within ten years after his settlement here, Prince-

ton Seminary was established, and it had to the end no firmer friend than he. A few years later Auburn was founded. And how his heart must have glowed to hear of the Union Theological Seminary in Virginia, Marysville in Tennessee, Allegheny at Pittsburg, Lane at Cincinnati, Union at New York —until whole States, that were a wilderness when he came here, had become the strongholds of the Presbyterian church.

In the grand movement that helped all this forward he took a leading part, and he had, moreover, his share of burden and trial. It might seem as if the rage of partisan feeling or prejudice might have spared one as inoffensive and gentle as Hillyer, but amid the recriminations of that period, when the imputation of sympathy with New England theology sufficed in some quarters to condemn a man, even Hillyer was marked for reprobation.

It is instructive now, though perhaps not very entertaining, to go back to those days when the now venerable Dr. Spring was accounted a heretic, and only received to the Presbytery in the confidence that, if gently dealt with, he would be

brought to entertain sounder views, or in part by the bold and generous declaration of Dr. Miller, "you may reject that young man, if you see fit, but in condemning him, you will condemn me;" to those days when the Rev. (Dr.) Ely published his contrast between Calvinism and Hopkinsianism, and Dr. McLeod gave evening lectures to his people to fortify them against the terrible heresy implied in the latter; to those days when the writer of the "Triangle," lighted up with wit and sprightliness all the obscure inconsistencies that he thought he could detect in ultra Calvinism, and the Young Men's Missionary Society, of New York, was rent in twain on the question of commissioning Rev. (Dr.) Cox, whom the Presbytery of Philadelphia had counted unsound in the faith. But it is instructive, at least, now that the stormy partizanship of the time has passed by, to see how good men misapprehended one another, and to note how on both sides were found names that divide about equally our respect.

From a contemporary publication, (Historical Sketch of Opinions on the Atonement, 1817,) a

goodly octavo volume, I quote as follows: "Error spreads, and the great interests of the Redeemer's kingdom are compromised. Gentle measures have been tried, and have failed. It may be thought the Theological Seminary will correct the evil, and no doubt it will counteract the operations of errorists; but its progress will be slow; and it is even possible the Hopkinsians may obtain its direction, for an unwise policy, called peaceful, has already given Mr. Spring, Dr. Richards, and Mr. Hillyer a seat in the board."

Such was the published estimate, at that date, of Dr. Hillyer, and yet through all the bitter strifes of twenty years later—with the exception of a single year—he retained his seat in the Seminary board. Sadly must he have felt the alienations and suspicions of the period of the division of the Presbyterian church, and gladly would he have welcomed the era of peace and union that has dawned at last.

But with all the clouds that gathered over and around him, he was not left without more than the consolations of a peaceful conscience. He lived to note the growth and extension of the church in this

and in other lands. He saw the introduction of Sabbath Schools. He participated in the formation of Bible, Missionary, and Tract Societies, the glory of the age. He was rewarded by witnessing revival after revival, which gathered harvests of souls into the church over which he watched with such devotion and fidelity.

The close of Dr. Hillyer's ministry brings us down to a period within the memory of those who yet survive, and who can recall his farewell words and counsels of peace. Of his immediate successors, White and Hoyt, the memory of many of you keeps a fuller and fresher record than can be traced by the pen. The last-named of these was my classmate and friend, and in his unassuming manner, sound sense, thorough scholarship, and devoted piety, it was always safe to confide. I might pay a warmer tribute to his worth, if I was at liberty to open the record of personal afflictions and private sympathies.

We have now passed hastily through the successive stories of the historical structure with which this church is identified. We have simply caught

glimpses, as we have looked forth from the windows, of the scenes on which the generations gazed that have passed on before us. Shall we not now go and look to the east and to the west, to the period that preceded the founding of the church, and to that future that expands dimly but grandly over our horizon?

Surely one cannot walk along the crest of these three last half centuries, without pausing at either end, and regarding the contrast which a view from each presents. The founders of this church stood in immediate proximity to scenes and events of deepest interest in Presbyterian history. Less than a half century before, New York was a Dutch colony, and on the whole Atlantic slope, Presbyterianism had scarcely a foothold or a name. Congregationalism—with a leaven of Presbyterianism, represented by such names as Colman and Stoddard, and the father of the elder Edwards—was the established church in Massachusetts and Connecticut. Episcopalians and Quakers, and a few scattered Baptist churches, were asking for a measure of toleration that would exempt them from the

society or town tax for the support of ministers on whose services they did not find it edifying to attend. By a stretch of usurpation, Lord Cornbury, vieing with the bigotry of the Stuarts, had secured in New York the state establishment of the Episcopal church. He had thrown into a New York prison—and kept him there for weeks, releasing him only on the payment of exorbitant costs—Francis Makemie, the Father of the American Presbyterian church; and he had done this for the mere crime—with which he was charged—of preaching a Presbyterian sermon in a private house in Pearl street. At Jamaica, L. I., he had thrust out the Presbyterian minister, to make room for an Episcopal incumbent, with no better right than the authority of bayonets. Among the founders of the Orange church there must have been some few, at least, on whose memories outrages like these had left a deep and still vivid impression, and who needed not to go to the Old World to find how little religious liberty was understood or practiced by men in power, even on this continent.

But almost as fresh, too, on the page of memory,

were traced the leading facts of that more than romantic, that terribly tragic story which for nearly two consecutive generations had constituted the record of Presbyterianism in Scotland and Ireland. The founders of this church may well have conversed with those who shared the siege of Derry, or listened to battle songs or gospel messages,

> "By Cameron thundered, or by Renwick poured
> In sweetest strain."

It can scarcely be, that in their childhood some of them had not heard the story of bloody Claverhouse and his dragoons; or of Richard Baxter arraigned, to be insulted by the monster Jeffries for deeds of Christian service for which we honor him; or of English prisons filled with men like Joseph Alleine, or John Bunyan, of whom the world was not worthy; while the caustic but well-dissembled irony of Defoe's "Shortest way with the Dissenters," and the unreasoning bigotry and excitement that characterized the period of the trial of Sachevernell, and the national convulsion that resulted from the attempt to restore the Stu-

arts to the English throne, were things of yesterday. If we could have seated ourselves by the fireside of the more intelligent and thoughtful of the men who first stood forth here to profess themselves the Lord's freemen, we might have heard them speaking now of the victories of the great Marlborough, and now of the Indian wars at the North and the South, and still again of Presbyterian exiles from Ireland seeking a refuge on these shores, and the probabilities that attempts would be made here to deprive them of their religious rights. Perhaps the conversation turns on Cornbury's iniquities, and the vain attempt of the Presbyterians of New York city to secure themselves a charter of incorporation, in which they were opposed and defeated by Trinity Church; and perhaps they expressed no idle or shallow fear that the time might come when ecclesiastical usurpation would reach its long arm across the ocean, and lord it over the consciences of men who had hoped to find a safe asylum here. However this may be, nearly one hundred years before Connecticut laws allowed equal liberty to all sects, and more than

that, before Massachusetts adopted the principle, these fathers of the Orange church, inheriting the principle for which the Scottish martyrs before all others had suffered and contended, that every church has a right to choose its own pastor, and manage, in subordination to the common interests, its own affairs, embodied in their organization and vindicated in their practice the great central truth of ecclesiastical autonomy, so strangely overlooked for generations, but on this soil never to be lost sight of again.

With something of fear and trembling they gathered up the lessons of the past. The clouds were still piled up on the eastern sky, which spoke of the tempests of wrong and outrage which the preceding generation of Englishmen had felt in their full severity. What a future might still be before them they could not tell, but they had abundant reason to be jealous of their rights, and guard with vigilance their sacred trust.

But where do we stand to-day, and what is the prospect that opens before us? The feeble one has become a host. The Presbyterian church in

this country, divided once and again, is at length reunited. Its history is enriched with grandest names. Turn over its pages, and you shall meet there the portraits of Makemie, Dickinson, Burr, Edwards, Davies, Witherspoon, Mason, Griffin, Blackburn, Alexander, Miller, Richards, and scores of others, the very mention of whom brings up before us all that is venerable in character, or high and pure in purpose, or commanding in eloquence. Where there was a feeble sapling once, swaying with every blast, there stands now a broad trunk, with its roots strong and deep in our own American soil, but with branches spreading out their sheltering shade over a continent. The Presbyterian church in this land is, in respect to numbers, intelligence, moral influence, educational institutions, one of the most powerful organizations in the land. If it is faithful to its trust, faithful to the pledge given over and over again in the history of its past endeavors, the generations that follow you here shall witness a future for it, so cheering, so sublime in achievement, so extended in influence, that the contrast of its germ

and development shall make romance seem tame, and invite upon it the benedictions of angels and men. It will expand its field of effort with the country's growth. It will apply its energies with a self-denying zeal. In all the centres of arts, and and commerce, and social life, it will be found at work, originating churches and institutions that will regenerate society, and stand as witnessing monuments of God's truth, till the grand work of human redemption is complete.

With such a prospect the actual history of this church links that day of small things, when its fathers, feeble in means and small in numbers, laid here the foundations of many generations. Look to the past, and then to the future, and you will feel that you stand upon a Pisgah. Close by you on the one side is the weariness and desolation of the desert; on the other is Canaan promise, and the near and ever nearer advent of that Jerusalem which is from above, which is the mother of us all. We breathe the purer air of a higher life. We look down upon periods of strife and division, and lament our errors. We look upward and invoke

the grace that will perfect our union, by the same influences that cement and secure the eternal union of the blessed.

It is well that we may meet for our commemorative task at a day like this. It lends inspiration to the occasion. Our fathers would have rejoiced to see this day, and been glad. How their silent benedictions seem to distil upon us, as in our thanksgivings we recognize the grace that has triumphed over division, and made the reunited church what it is to-day! If those who have toiled here, and borne the heat and burden of the day —who have been associated with the trials and the hopes of the past—could appear among us, with what radiant spirits, with what hearty God-speeds, would they greet us, swelling our joys while they fulfilled their own!

They are not with us in person—however their spirits may hover near. They will not come back to us, but we shall go to them. And what a lesson to inspire us to high endeavor, that we may recount what their feebleness has achieved, and may say, as we do to-day, that over these graves, these hal-

lowed scenes of prayer and praise, these spheres of toil and trial, there waves the banner of a reunited church, there gather associations and memories that make the ground we tread seem holy, there come thronging clouds of witnesses whose presence in thought we could not and would not banish.

V.

POEM

BY

ANSON D. F. RANDOLPH.

"Remember the days of old;
Consider the years of many generations."

DEUT. 32: 7.

POEM.

PICTURES OF OTHER PERIODS: these to-night
I bring to place before your waiting sight;
And here the Present shall its sunlight cast
Upon the lengthening shadows of the Past:
Each varied hue, and interblending part,
Have power to please, and elevate the heart;
And all combined make one harmonious whole,
To stir the pulses of the grateful soul.

Behold a picture of the days of eld,
When these broad lands the Fathers first beheld;
And by the waters of Communipaw
The Burgomaster first the Yankee saw,
And little dreamed, as then their trade began,
That he was dealing with the Coming Man,
Whose restless feet but touched New England's shore,
And thence departed to return no more,
But ever onward with resistless sway,
From age to age would Westward make his way;

His hand the waste and desert soil subdue,
And build the City where the Forest grew;
The Church and School plant firm in every vale,
Where late was found the Indian's fire or trail;
That one by one there slowly might arise
New States, as stars, to bless the Nation's eyes,—
From where the waters of the Hudson rolled,
To San Francisco's opening Gate of Gold!

Where the Passaic like a silver thread,
Winds through the marshy meadows to the Sound,
Your Fathers, by the Great All-Father led,
Planted the seeds, whose fruitage here is found.
Stern in their will, of simple faith and pure,
They for His cause would any ill endure:
His was the World—dare any one expect
To rule the State, save only His elect?
Such was their creed—a life and not a name,
And here to found *their* perfect State they came:
Who would might come, in peace securely dwell,
And sow and reap, or freely buy and sell
Under just rule—so did their laws denote—
While none but Saints should have the right to vote!

Just to themselves, to others they were true;
The Indian at their hands no outrage knew;

They took his lands and paid as they agreed,
And had from him a primal title deed
For these fair lands, that from the river shore
Break at the mountain; full many a score
Of miles of wood and undulating plain,
And valleys low, by purchase did obtain,
And this the price: if there be brokers here,
Who put our house-rent higher every year,
Give *your* attention, lend me now your ear,
And I in verse the price will here relate,
Of this great sale of Orange Real Estate!

Fifty double hands of powder, and one hundred bars of lead;
Twenty ankers of good liquors, or equivalent instead;
Twenty coats and twenty pistols, and of swords and kettles ten;
Fifty knives; ten pair of breeches for the most distinguished men;
Full eight hundred feet of wampum, and four barrels of good beer,
And three troopers' coats:—I'm sure *you* do not think the purchase dear;
But rather that your fathers were unwise,
They did not buy, and hold it for a rise!

From river's marge back to the mountain's foot,
They built their homes, the cottage and the hut;
The rich, a house in length but thirty feet

And twenty wide, found ample and complete;
While for the poor, two rooms, or three at best,
Met every want, if God became the guest.
No brocatelle in gilt and carvéd wood,
Made of the home a most essential part;
No mirror on a sculptured mantel stood—
The uneven walls were bare of works of art.
The whitened floor, and simple oaken chair,
The dresser and the shining platters there,
The chest of drawers, with common oblong chest,
And spinning wheel at motion or at rest,
With table polished by the scrubbing broom,—
These were the features of the living room;
In next, the bed where wearied ones laid down,
To sweeter sleep than he who wears a crown;
While near the shelf, on which the Bible lay,
God's angel stood to guard them night and day.

They little knew of other lands and men,
Nor sought for knowledge deemed beyond their ken;
They saw no wicked spirits in the air,
Nor tracked the hated Indian to his lair;
While day by day they went the common round
Of duty, and God's blessing sought and found.
Beside the church they reared the public school,
And ruling self, could others wisely rule;

The good protect and hold the bad in awe,
Not by the Civil but the Higher Law;
Forsook some errors of their earlier days,
And walked in broader and more liberal ways;
The rights of conscience fully did accord,
Nor held the Church as greater than its Lord;
While evermore their life this truth displayed,
That God, not man, is first to be obeyed!

Unlettered men! whose names are known to few,
Ye builded broader than ye thought or knew:
While wary Statesmen and ambitious Kings
Worked out their problems, aimed at meaner things,
Spread to the world each wide embracing plan,
Regardless of the sacred rights of man,
Ye in the forest, all to them unknown,
Assumed a power still greater than the throne;
As stone by stone, with none to make afraid,
Those deep foundations were securely laid,
On which your children at a later date
Should rear the fabric of a nobler State!

Full fifty years each Sabbath day had seen,
With shining faces and becoming mien,
The settlers here to Newark take their way,
There in God's house the solemn vow to pay.
But now in numbers slowly stronger grown,

They would build up a meeting of their own,
True to *their* Order, firm as Plymouth Rock,
And wholly made of Congregational stock;
For oh, most sad to think and sad to say,
The Newark Church had gone another way;
While loving Cambridge, honoring Saybrook too,
It long had sought *this* special work to do—
T' absorb Westminster, with those lights full orbed—
But in th' attempt had been itself absorbed!

'T was but the law; such effort could but fail,
The right must ever in the end prevail!
That which succeeds within a narrow bound,
In wider circles oft is wanting found.
This Order on New England's sterile soil,
Bears goodly fruit, repays the patient toil;
The tree transplanted into broader fields,
Grows sickly, and but little fruitage yields,
Till grafted on the Presbyterian tree,
(As has been shown in many a learned D. D.,)
It has a life that winter cannot kill,
While summer heat new juices doth distill:
And if it will not *thus* consent to grow,—
But I forbear: the Mountain church you know
Tried it full long—but failed to make it go.
If there be friends of this old Order here,

I trust their duty has been made so clear
That here and now their grafting may begin,
While we are waiting to receive them in!

Look now, my friends, behold with thankful eyes,
The Mountain Temple of the Lord arise!

No skillful Architect had drawn his plan—
  No estimates had skillful builders made;
No keen trustees been set the work to scan,
  Or borrow money in the Marts of Trade;
The ladies had not even held a fair
To buy the carpets and the pulpit chair,
Or named committee, say of three or five,
To fan their funds and keep the flame alive
When men refused to give, and that outright,
As trade was dull and money very tight:
But rare Old Pierson, type of those who wrought
The work of God, because they knew they ought,
Nor stopped to parley, wasting half their day
In frequent asking if the work would pay;—
He and his friends on holy purpose bent,
Their little skill and cheerful labor spent.
The axe and wedge apart the timber tore,
  The noisy saw divided it again;
The augur made its round and perfect bore,
  While swiftly moved the ready smoothing plane,

Till all was done, and God by them was praised,
In those rude walls they by His help had raised.

Would that I had the pencil and the skill,
The Opening Service fitly to portray;
How would your eyes with tears of gladness fill,
Your hearts leap up as theirs to sing and pray.
The gray haired sire, the bronzed and stalwart son,
The stooping mother and the bashful maid,
With little children, quiet now and staid,
Had in their places gathered, one by one.
No organ peal disturbed the solemn air,
No anthem ushered in the opening prayer;
First on the ear, stretched to its true intent,
Broke th' full voice of him whom God had sent:
They at its summons rose with reverent mien,
The head bowed low, the heart too full for speech,
While on the wrinkled face there might be seen
A look that compassed heaven in its reach,
As from the preacher's lips there outward went
Words that on wings of praise were heavenward sent,
And when he ended with his full Amen!
From trembling lips it faintly rose again.

The time would fail, were I to linger here,
And in detail portray each passing year;
How from the East, sound in the faith, to claim

Their loving homage, DANIEL TAYLOR came—
For thirty years these paths of duty trod,
Fearless of man, but in the fear of God:
As poor man's friend, and to th' oppressed a shield,
To might, as wrong, was never known to yield,
While he with zeal made known the Gospel plan,
And all the "wondrous ways of God to man."
When from the East far to the South and West,
The restless foot of Whitefield onward pressed,
Then when the spirit of the Lord came down
The labors of the toiling ones to crown,
Here in the Mountain were His wonders shown,
In quickening saints, in turning hearts of stone,
And TAYLOR saw the glory of the Lord,
And years of waiting brought the large reward.
In patient service thus he kept the Faith;
The good fight fought: triumphant was in death;
And this his praise: When with the dead he slept,
His memory green was by his people kept.

I ask you now to look again, and see
What was, what is not, what again should be;
The PARSONAGE, early reared by willing hands,
With ample marge of wood and meadow lands;
Whereto in time a youthful pastor* came,

* REV. CALEB SMITH.

With her whose father† bore an honored name,
Whose praise in all the churches could be found,
Whose zeal for God no limit knew or bound,
Whose weighty words and cogent argument
With vital force straight to the conscience went,
While clear in doctrine, ever apt to teach,
With sweetest grace could simplest Gospel preach.

Trained in such school, by such a master taught,
The second pastor learned to shape his thought,
And hither came, in all the grace of youth,
Its ardent zeal, and glowing love of truth.

About that Parsonage of those days long gone,
What memories cluster, and what scenes are drawn!
What else we see, where'er our steps may roam,
We find no simpler, see no happier home.
Could those long fallen walls articulate,
And all their prisoned secrets here relate,
Or on the canvas, with the pencil throw
The scenes they witnessed in the years ago;—
Of grief or joy, of love or hope deferred,
All then withheld, all that was there conferred,—
The secrets told, the errors full confessed,
With trembling lips, or sobbings unsuppressed,—

† Rev. Jonathan Dickinson, of Elizabethtown.

Your hearts would alternate 'twixt hopes and fears,
One moment sanguine, and the next depressed,
And laughter come unbidden on your tears!
Yet there the round that every morning brought
The press of care, some useful lesson taught;
And there the Pastor wisdom daily learned,
Which to account he in the pulpit turned;
While in his own he would his people show
A Christian Home, the sweetest spot below,
Not free from ill, that is the common lot,—
How could he serve if here he had it not?—
Where every joy might have a keener zest,
No state that did not bring with it content,
Since all that came was timely, for the best,
And by the loving Lord in mercy sent.

I pass the scenes wherein you might behold
The new and larger church supplant the old:—
Look on the people fasting, and at prayer
That God would come their well-beloved to spare,—
Then turn once more, where slow the funeral train
Winds to the grave, and leaves the dead again.
The Pastor's work was done: he had possessed
The promised land, and entered into rest.
Ah! well they loved him: precious memories kept,
Though side by side he now with TAYLOR slept;

And here to-day your love with theirs is shown,
In fitting words, and monumental stone!

The Mountain Church was wise to understand
No field's well ploughed without a guiding hand,—
And so with decent haste set out to find
One true in furrow, and of ready mind
To do the work: and, strange though it may sound,
They thought he in New England must be found.
There straight, with letters to the Fathers, went
A brother, on this purpose fully bent.
Not type of some who in this later day
Hunt for a Pastor, knowing not the way:
Their trials sore, and disappointments keen,
You have, my friends, too often, often seen.
No easy task, in these swift days of ours,
To find a man possessed of all the powers,—
The power to preach, with ampler powers to talk,
Of pleasing manners and a graceful walk;
At funerals good, at parties full of life,
With just the woman for a pastor's wife;
Who sage advice from no one will refuse,
And raise the funds by filling up the pews.

Not such as this your fathers went to seek,
But one in doctrine sound, in spirit meek:
They hated error, and no honeyed speech

Would answer, if he failed the truth to preach.
Yet, to be honest; I should here relate
He must speak well, and they were free to state
That they New England's drawling tone did hate.
At length in CHAPMAN what they sought was found,
A Pastor good, a preacher wise and sound.
He came when ominous signs along the sky
Foretold those days that noble souls would try;
He heard the voice that 'cross the ocean went—
"You shall not tax if none may represent!"
He read in mystic lines on chest of tea
The Captions of the Charter of the Free,
And saw the flash, and heard the signal gun,
That shook the world on plain of Lexington.

Through those and all the years of noise and strife
He did his work, nor counted dear his life;
In Church and State, was true to God and man,
Wise in his work, and honest in his plan:
He saw the War with all its tumults cease,
  The many States slow rounding into One,
While on the Church, God sent with days of peace,
  That power by which alone His work is done.
I may not on long years of service dwell,
Or speak of all so wisely done and well:
Enough that from your church another came,

Whose altar-fire, though separate, was the same;
And he in public measures foremost still,
Cheerful of heart, and sovereign in his will;
Though strong in speech, was careful how he wrought,
And ever practiced what he clearly taught!

A single fact, a word of comfort here
For those who cause of Woman's Rights hold dear,—
Who 'd lift the Angel woman to each place
That Man now holds, that demon of the race!
When a good deacon of this church resigned
His Treasurership, this record do we find:
That to his daughter ESTHER, then a maid
The sum of twenty shillings should be paid:
And facts there were which made this duty clear,—
She had the Treasurer been for many a year!
The old, old law, of Christian and of Turk,
Man has the honors, woman does the work!

One other picture, and I leave you then
To memories that are fresh in living men.

Awhile had GRIFFIN, he of silvery tongue
And heart of fire, served his Master here;—
What pathos on those lips there often hung!
What piercing notes to stir the soul with fear!
Then HILLYER came, with ample gifts and rare,

Your fathers' work and generous love to share.
Abundant labors, in unnumbered ways,
Attest his virtues and prolong his praise;
Alike the rich, the needy or oppressed,
Held him as friend, or welcomed him as guest;
No noble cause to which he did not lend
The skill to do what faith could comprehend.
These solid walls, this temple of the Lord,
His steadfast faith and patient toil record;
But dearer for those monuments of grace
I in the fathers and their children trace;
Who now as then still rise to call him blessed,
Who with them wrought till here they Christ confessed.

I see him now, as down yon aisle he came,
Up to the feast spread in his Master's name:
Those emblems mute of body and of blood,
How glad his heart as then and there he stood;
The earth afar, the hour so near at hand,
When he beside his risen Lord should stand!
With feeble lips, and sweetest whispering word,
The secret pulses of the people stirred;
Awhile with trembling hands the bread he brake,
And bade them eat it for the Master's sake:
And then, e'en while they wept, the cup he poured,
And gave his final message of the Lord.

'Twas his last service, fitting and complete,
A hallowed scene, a memory rare and sweet.

As one who through a crowded gallery strays
Where Art its master-pieces well displays,
Observes each one, in each finds some delight,
Yet holds them all within his wondering sight,
Nor knows which most he loves, or which is best,
What school is rarer, or is best expressed,
Still finds in all a joy to carry thence,
A loftier thought, a clearer, deeper sense,—
So I, my friends, amid the Fathers here,
Speak of the few, but all alike revere;
No wondrous name nor single life display,
But equal honor unto all would pay.
Each did his work, each in his place has shown
That which was worthy, and which should be known.
Let us to-night these many names enshrine:
THEIR DEEDS HEROIC, AND THEIR FAITH SUBLIME!

VI.

REV. JAMES HOYT,

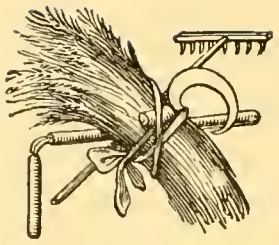
WITH

RECOLLECTIONS OF HIS PASTORATE,

BY

STEPHEN · WICKES, M. D.,

MEMBER OF SESSION.



"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

PSALM CXXVI: 6.

DISCOURSE.

THE ministry of the Rev. Wm. C. White, the fifth pastor of this church, terminated by his resignation of his charge in April, 1855. During the most of the period of his honored and useful ministry, Orange, which then embraced within its limits all the present Oranges, and extended over the mountain to the town of Livingston on the west, contained a somewhat sparse and rural population. About the time of his settlement, the historian describes the place as a straggling village and post-town, extending about three miles along the turnpike from Newark toward Dover, containing two Presbyterian churches, one Episcopal, and one Methodist; two taverns, ten stores; two saw mills and a bark mill; and about two hundred to two hundred and thirty dwellings; a large trade being carried on in the

manufacture of leather, shoes and hats. The population of the township, four years before his settlement, was rated by the census at 3,887. The opening of the Morris & Essex Railroad in the year 1836, first run from Orange to Newark by horse power; and in less than a year thereafter by steam, through from Madison to Newark, connecting at that place with the New Jersey Railroad to New York, stimulated a new and hitherto unknown source of local growth. The facilities of intercommunication increased trade and manufactures, and began to invite new residents within its limits. These changes, at first slow in their influence, had begun, at the time of Mr. White's resignation, to exert a marked change in the character of the population of the town. The rapid increase of the metropolis in commercial growth, and the appropriation of all the lower parts of the city to business purposes, rendered necessary the removal of the merchants' homes to the upper parts of the city, or to those towns contiguous which afforded convenient modes of transit. The business hours of the great city had begun to be regulated by the time tables of railroad and steamboat lines. The natural

beauty of the Orange landscape, its hill and dale, its mountain slope, its elevation above tide water, and the perfection of its natural drainage, all combined to offer unusual attractions to those in search of a rural home. The quiet of the region, and the absence too of those influences which invite the sporting class, secured, to a marked degree, an increase of residents distinguished for their love of high moral and Christian influences. This infusion of a new and vigorously active Christian element exerted a marked effect upon all the Christian congregations of the town, and upon none more so than upon our own.

It will thus be readily seen that when the successor of the faithful White entered upon his labors in Orange, the church was in a transition state. The impulse and vigor of city life was being brought in contact and commingling with the slower and perhaps more substantial habits, nurtured under the more quiet influences of rural occupations. Each element, the old and the new, had much to learn from the other, and the lessons of the period were cordially accepted by a church ever united and harmoniously striving to promote

its highest interests, for the honor of the Divine Master.

The Rev. James Hoyt was installed the sixth pastor of this church on the 14th of February, 1856. He was the son of Jas. Taylor and Rebecca Hoyt, and was born in Greenfield, Saratoga County, New York, on the 7th of October, 1817, being the youngest son of a family of eight children. His father, during the earlier years of his married life, was not a professor of religion. He was brought to repentance, and to the exercise of faith in Christ, by the sudden death of his eldest son by drowning. This afflictive providence gave to the godly mother a pious husband, and to the children a pious father. The change in his character was at once manifest. Before his conversion he had little sympathy with the religious sentiments of his wife, being inclined to adopt the doctrines of Universalism. He once said to his son, that whatever change of views he might experience in regard to religion, he *knew* that he should never become a Presbyterian. He knew not himself, nor the power of Divine grace. Upon his conversion, he became very decided in his Calvin-

istic views; united with the Presbyterian church in Galway, New York, and became, at once, an earnest and active church member; often riding from seven to nine miles to attend the evening prayer meeting. He was soon elected a ruling elder, and exercised the functions of his office till laid aside by disease. He was characterized by great firmness of moral principle, great argumentative powers, and a most retentive memory. The godly parents lived to see their seven surviving children hopefully pious, and pleasantly settled in life. James, the subject of this notice, exhibited, when very young, a peculiar aptitude for learning. When he was five years old, his father brought home, among other books, a copy of Bunyan's Pilgrim's Progress, which was given to him. Pleased with his new book, he devoted himself to its study. The minister soon after visiting the family, in noticing the youngest boy, said to him, "I suppose that you will soon be old enough to read." "I can read already," he replied, and gave evidence of his ability by the ease and correctness with which he read the book. As a child he was always frank, unassuming and kind. His

brother says of him, "I know not that he ever quarreled in the least, with one of his playmates, and had he in early life professed piety, no one could have charged him with impropriety of deportment as a Christian." Once when suspected by another with an attempt to deceive, a companion came boldly to his defence, exclaiming, "boys, you *know* that James Hoyt *never* told a lie." His fondness for books, and the ease and rapidity with which he learned, induced his father to favor him in the acquirement of a liberal education. When he commenced Murray's English Grammar, he committed it to memory with so much rapidity, that his teacher concluded that he was one of those who learned rapidly, and forgot so soon as learned; and with this view, when he had completed the book, she turned to the commencement, and asked him, "What is English Grammar?" he answered immediately, and continued reciting until she handed him the book, saying that she had not time to hear him recite the whole. In the Sabbath School he was accustomed to recite from one hundred to two hundred verses of Scripture at one lesson. While he was pastor

in Orange, he once remarked to a friend that the large amount of Scripture which he had committed to memory when a boy, was of great value to him in the preparation of his sermons. He had also a good voice and ear for music, taking, while very young, the lead of the singing in public worship.

In the summer of 1835 he left home, to enter upon a course of study preparatory to entering college. While at the academy in Fairfield, New York, he made a public profession of religion. He stated at the time, that he had experienced no sudden change of feeling or sentiment, but that he believed that he was a Christian, and as such, he felt it to be his duty to take a more public stand for Christ, "and," said he, "henceforth I shall do so."

He entered the senior class in Union College in 1839. As a college student, he was especially fond of the languages, a knowledge of which he acquired with great facility; and yet his knowledge of the mathematics was such, that his professor, at the close of a recitation, once asked him if the mathematics had not always been his favorite study, to which he gave a negative reply.

Upon his graduation at college, he immediately entered the Union Theological Seminary, at which he graduated in 1844, and was licensed to preach by the Third Presbytery of New York. Just after he was licensed, a friend says, "I remember with what a solemn expression he stated his feelings, when he entered the sacred desk to preach his first sermon; said he, 'now, then, *we* are ambassadors for Christ.' A classmate remarked to me afterwards what a deep impression that sentiment, as spoken by him, had made upon his mind."

Soon after his licensure, he was invited to supply the pulpit of the church in Harlem. While there he was visited by a committee from a church in Stanwich, Connecticut, inviting him to visit them and become their pastor, if it should prove to be mutually desirable. He was thereupon presented with a call from the church in Harlem, which he did not feel at liberty to accept. He went to Stanwich, and labored with such acceptance as to secure the warm affection of the church and congregation. While at Stanwich his lungs, which had become somewhat diseased during his course of preparatory study, became so seriously affected that a resi-

dence at the South was recommended by his medical adviser.

After visiting many of the principal cities of the Southern States, he was called to the First Presbyterian Church of Tuskegee, Alabama. He was ordained as its pastor in 1846. The church being new and somewhat weak, he devoted himself, with no ordinary success, to the promotion of its growth. While at Tuskegee he was married to Miss Frances L. Pratt, daughter of Dr. Linus H. Pratt, of New York. After a ministry of three years at this place, he resigned his charge. The reasons moving him thereto were partly pecuniary and partly those of health, and with the conviction that his usefulness might be greater in some other field of labor.

He had always taken a deep interest in the education of the young, had been an early friend of common schools, and had done much for their improvement. He had always been a successful teacher, and hoping that his health might be benefitted by the change, he accepted a position as principal of a large Female Institute under the care of Presbytery, at Talladega, Alabama.

Here his characteristic diligence and devotion to his work were shown, employing his time, in the school and out of it, for the good of his pupils. The moral and religious influence which he exerted over this institution was of a marked character. One of the trustees remarked that in Mr. Hoyt were embodied all the essentials of a successful teacher. During his connection with the Institute, he delivered a course of chemical lectures with experiments, also several lectures on education. One on "Religion in Schools," was published by the trustees.

In 1853 he returned to the North, with his wife and child. The signs of the approaching conflict were, even then, beginning to make his position uncomfortable, and his restored health led him to desire once more to engage in the work of the ministry. The first winter after his return was spent in New York. He then supplied the pulpit of the church in Stamford, Connecticut, and the following winter declined a call to become its pastor, and accepted an invitation to the First Congregational Church in New London, Connecticut,

as a colleague to the Rev. Dr. McIrwin. After an engagement of about nine months, he received a call from that church, but did not consider it sufficiently unanimous to warrant his acceptance. He soon after received a unanimous call from this church, and entered at once upon his ministry with this people. His diary, which records this new relation, has the following minute: "I am thus the second time a pastor—the shepherd of a numerous flock. Oh that I might ever feel the responsibilities which such a charge imposes, and so be led to the unfailing source of strength and wisdom. That I may suitably feed the flock, and lead them to the heavenly pastures, is my heart's desire and prayer to God."

His entrance upon his ministerial work in Orange was marked by circumstances of peculiar and solemn interest. Only four days before his installation, he had seen this House of God hung with the emblems of mourning, and filled by a sorrowing congregation. The servant of God, who for more than twenty-two years had ministered to this people, had been suddenly called to the heavenly

rest. There were two coincidences. The first was, that his pastorate began in the same month, and the same week of the month, in which his predecessor's had commenced twenty-three years before. Had the installation occurred a day sooner the coincidence of dates would have been exact. The second was, that it took place in the same week with his burial. One minister at the altar was just carried out, as another was called to officiate in the same holy office. In his first anniversary discourse, alluding to these impressive events, he says: "I was taught that the pulpit is, like other places, but a step from the grave, and that I should do with my might whatsoever work God gives me to do. There was also something in such a juncture of events to support the faith of the church. Ministers die, but the ministry remains. The *Word* still lives, though tongues that have proclaimed it become silent." With such sentiments, he entered with his characteristic energy upon the responsibilities of his ministry in this church.

It is less the design of this discourse to give a connected history of Mr. Hoyt's pastorate, than to

furnish such recollections as may illustrate its character, and to preserve such facts and incidents as may be worthy of being treasured in the future. If what is offered may prove to be somewhat desultory, it is hoped that it may possess more interest for an occasion like this, than a continuous history would afford.

I notice first, the valuable contribution to the history of the church and of the town, entitled the "*Mountain Society*, a History of the First Presbyterian Church of Orange." This book was the outgrowth of a resolution of the Session to compile a manual for the use of the members of the church and congregation. When the manual was prepared, the pastor was requested to preface the same by a concise history of the church, with a short notice of its former pastors. He accepted the task, and entered upon its execution, not knowing how large a field of historical research was before him. The work of publishing the manual was delayed for a considerable time, waiting for the short historical preface. It was finally furnished to the Session by the pastor, with the state-

ment that this little effort had so grown upon his hands, and he had struck so many historical veins, before unopened, that he preferred to prepare and publish a history by itself. His book was given to the public in 1860. It was the result of much labor and research. As he says, when writing of it, "no one can appreciate such a labor, who has not personally undertaken it. The letters written in the way of eliciting information would of themselves make quite a volume. Some scores of miles have had to be traveled in the parish and its vicinity, to gather names and facts and dates. The old graveyard has had to be visited, its dim monuments patiently cleared, and their inscriptions copied; many an hour, or series of hours, has been passed in the company of these silent memorials of generations gone." All this, with searches into the old township records of Newark for two hundred years, and records of Presbytery and Synod, involved an amount of time and labor which led him, at times, to regret that he had undertaken it. The result, however, is the preservation of valuable material which would very

soon have been lost, and furnishes an enduring monument to his zeal for the honor of this ancient church, for which his name will be held in lasting gratitude.

The Presbytery of Newark, with which our church is connected, has for many years past taken a special interest in promoting the Christian welfare of the German population within its limits. In 1861 a German church in Paterson was made by Presbytery an object of its regard, and a committee was appointed to procure among the churches a sum of money sufficient to relieve it of its pecuniary burdens. The committee consisted of three, but it proved that the work was chiefly thrown upon our pastor, as the man best adapted to secure its success. He entered upon it, and by exchanges with the other ministers of Presbytery, and appropriating to the effort the time allotted to him for his summer vacation, he successfully completed it, creating in his own mind a deep and lasting interest in the German population. His interest and efforts for this class of our fellow citizens continued while he lived. It was a remark

not uncommon among his people, that Mr. Hoyt had German on the brain. It was more true that he had the German on his heart, and its reflex action on his vigorous brain secured a large success to the cause he loved. In 1864 the Presbytery initiated the work of German church erection, fixing upon the sum of eight thousand dollars as the amount to be raised among the churches. To this end, Dr. Poor, late of Newark, was made chairman of the committee of Presbytery, and Mr. Hoyt his associate. It was expected by Mr. Hoyt, and by Presbytery, that the chairman would assume the chief labor of the work, but being very providentially laid aside by sickness, his associate assumed it. During the fall and winter of that year he presented the cause in the Second Church of Orange, in Caldwell, Montclair, South Orange, Plainfield, Mendham, Morristown, Bloomfield, in the five churches in Newark, and in his own church, preaching and taking collections fourteen times; the pastors from these different churches filling his pulpit in the morning, and where practicable returning himself to conduct the

second service. Dr. Poor remarked to the writer, that he felt deeply disappointed at the necessity which disease had laid upon him to abandon any active agency in this effort, and invited Mr. Hoyt to present the subject to his own people. "When I heard his admirable appeal," said he, "I felt that God had placed the matter in the best hands, and that its success was assured." The Presbytery passed a vote of thanks to the committee, and in a resolution recognized the aid which this people had rendered, by generously allowing their minister to proceed with the enterprise through so long a time. "One effect of this work," says Mr. Hoyt, in writing upon the subject, "has been to awaken attention to the heaving masses of foreigners that are displacing the old American residents of our large cities, and to the pressing importance of such mission work among the Protestant Germans as will engraft them, (which may easily be done,) upon our American Protestantism. It is now a recognized fact that we have a great work of this kind to do."

As a preacher, our pastor was much above the

average. A Calvinist in his belief, his views of Christian doctrine were remarkably accurate. He knew exactly what he believed, and could defend his faith by the most logical argument. His discourses were well studied and well written, with passages often of much eloquence and power. He was not emotional, but presented truth in so clear and logical a form that it found a lodgment in the convictions and conscience of the attentive hearer. The great theme of his preaching was Christ and Him crucified, and around this primal truth were drawn the powers of his cultured mind.

Nevertheless, possessing great force of character, with strong convictions, and with moral courage to proclaim and enforce them, he sometimes brought himself in collision with those whose sentiments were not in correspondence with his own. He was inspired with a broad view of his responsibilities as a minister of God, and with enlarged and accurate ideas of the relations of moral and religious truth. No considerations of personal popularity prevented him from meeting the demands of the times. Popular errors, vicious

practices, social evils and national sins, met their fitting rebuke at his hands.

It stands to his honor as a citizen, and as a Christian minister, that his preaching was not always popular. As was said of him by one, not a member of his congregation, "Mr. Hoyt was a marked man, and he has left an enduring mark upon this community." The terse, doric record on that memorial tablet is historic of his work: "He died in the discharge of an honored and faithful ministry."

He had been our pastor about three years, when he was impressed with the belief that the insidious doctrines and evil tendencies of the so-called *spiritual manifestations*, were exerting a disturbing influence upon the minds of some within the bounds of his own parish. Having, in a place of his former residence, witnessed the distracting effects of such teachings in the breaking up of happy family circles, the insanity of their dupes, and the destruction of the solid foundations of Christian belief, he deemed it to be his duty to meet the error here; and on the 19th of June,

1859, preached a most exhaustive and convincing sermon upon "the sin of seeking unto the dead," from the passage in Isaiah, viii: 19: "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto the Lord? for the living to the dead?" There was some diversity of sentiment among his people as to the propriety of discoursing upon such a subject, and *some* were offended, but the Scripture instruction which it imparted, and the solemn warnings which it contained, settled the wavering minds and confirmed his people in the soundness of their Christian faith.

About the year 1861 or 1862, a citizen of Orange and a member of his church, purchased a plot of ground within easy distance of the centre of the town, and leveled and graded it for the purposes of a Driving Park. When completed, the proprietor, for the purpose of inaugurating it with some eclat, arranged his programme by offering premiums for the entry of trotting horses, thereby inviting the attendance of the habitues of the race

and trotting course. Tickets were issued and notices posted, to render the occasion as popular as possible. The proprietor called upon his minister, and gave him a ticket. He looked at it, and said, "Is this a respectable affair?" "It is," said he, "if you will make it so." He did not use his ticket. What his thoughts were on the occasion may be judged by the sequel. The Driving Park, as such, did not prove to be a success, and a charter was obtained to incorporate the "Essex County Agricultural Society," the fairs and exhibitions of the same to be held at the Park. Under this charter "exhibitions" were advertised, in the County and in the New York City papers, for the 4th of July, 1864. The entertainment promised was in fact that of a completely appointed race course, and designed to be so perfect, in furnishing the pleasures of the race, as to give the *Orange Course* a name and a place among others in the neighborhood of the great city. On the third of July, it being the Sabbath, and the day before the exhibition, the pastor, against the advice of one of his warmest friends, came before his people

with a sermon on horse-racing; showed the evils of the race, its gambling tendencies, and the injury which it entails upon the morals of the community. He then took up the history of the proposed exhibition for the next day; showed that it had not a single agricultural feature to redeem it; spread over the desk before him the large posters which advertised the race, and warned his fellow Christians and his fellow citizens of the iniquity which was about to be introduced into our midst; and as a man of God, and the guardian of public morality and virtue, lifted up his standard against its vicious and corrupting influences. He preached the same discourse, by request of the pastor, in the Second Church, in the evening. This bold and unusual measure caused much excitement in the congregation. The posters of the race-course, hung over the sacred desk in the face of the congregation, were considered a desecration of the place and of the sacred associations of the day; and certainly they did look a little out of place; but God's minister was behind them, and made them the occasion of earnest warning to the people. How

far the faithful minister did right in all this, and how large a debt of gratitude the quiet town of Orange owes him, may be estimated by the fact that the writer of this, and others now present, heard the proprietor of that Park say to the minister a year or two afterward, "*that sermon of yours killed the whole thing.*"

Our minister was a decided friend of temperance. When the social glass was offered to him, his reply was, "No, I thank you, I am a Rechabite." He preached a series of sermons on the wine question, showing the nature of the wines of the Bible, and their uses. The discussion displayed great and very accurate research, and was, in the estimation of many who heard them, as exhaustive and profound as anything which has been published upon the subject.

I should do injustice to my subject and to the sentiments of those who hear me, if I did not allude to the relation which the pastor and his congregation held with reference to the late war of the rebellion. This pulpit sent forth no uncertain sound during the nation's trial. The pastor,

who had resided at the South and been intimately associated with the people for a series of years, was profoundly impressed with the deep moral turpitude of slavery. He regarded *it* as the guilty cause of our civil war. Though never an abolitionist, so called, he was too true to every moral obligation, because obedient to every divine law, not to recognize the moral viper which had struck at the vitals of the nation. Never hesitating to give bold expression to his sentiments, like the patriot Chapman in the days of our fathers' revolutionary struggle, he roused the indignation of his people against the enemies of our government; and, like him, he stimulated the patriotism of the people, leading their devotions as, under discouragements, they bowed in humiliation before God, and rejoicing with them as, for victories achieved, they raised their songs of thanksgiving.

The doors of this edifice were open during all the war to welcome a community seeking unto the nation's God in sorrow and in rejoicing. Who can forget the inspiring peal of its bell as it rung out the victory at Fort Donaldson, and the spontaneous

gathering of a grateful people within these walls to render thanks to Almighty God for His mercies rendered ; and who that was oppressed with doubt and fear during the long, dark Fourth of July, 1863, will cease to remember the first ring of rejoicing which sounded forth the success at Gettysburg? Let it not be understood that the other churches and congregations of the town were not in kindred sympathy. Almost all of them were imbued with patriotic devotion. The loyal sympathies of one of them* found expression in the erection of a flag staff beside the church, surmounted by a cross, beneath which, on every Sabbath day, the nation's flag was unfurled—a beautiful emblem of the purest loyalty—*first*, THE CROSS ; *next*, OUR COUNTRY. At the close of the war the session of this church adopted the following minute, and directed that it should be recorded in its book of minutes :

"We deem it due to the ancient church in which it is our privilege to hold office, to place upon its records an expression of our sentiments, and those of this church, relative to the four years' civil war now closed.

First. We record the fact that personally, and as a session,

* Grace (Episcopal) Church.

during all the years of the war, we have been possessed with an unswerving loyalty and devotion to the Government of the United States, a conviction of the justice of its measures, and an abiding faith, under God, in the complete final success of our arms.

Second. We rejoice with thanksgiving to God, that as a result of the war our land is purged from the sin and curse of slavery.

Third. We bow in mourning before God, while we recognise His hand, in the assassination of Abraham Lincoln, President of the United States. We gave him our individual votes; we remembered him at our praying altars; we loved him as a pure and honest patriot; we revered him as a wise President, and a far-seeing and cautious statesman; we hand down his name to the future, as

> "One of the few, the immortal names
> That were not born to die."

Fourth. This church and congregation have cordially sympathised with the pastor, who has fully represented their sentiments in his outspoken and distinct expressions of loyalty, and in his utterances from the pulpit and elsewhere condemning the rebellion; in his prayers for the success of our national arms; and in his recent four weeks' service (in June) as a delegate of the Christian Commission among the military camps in and around Washington.

In the result of the war we recognize our high national destiny, and are profoundly sensible of the obligations laid upon the Church to meet the responsibilities of its high mission in this new era of the nation's history."

Adopted September 2, 1865.

The results of Mr. Hoyt's ministry indicate its successful character. When he entered upon his charge, the membership of the church was two hundred and fifty-three. There were added during his ministry about two hundred and eighty-three. The numbers brought in were thirty more than the number at the time of his settlement. Those dismissed from the church numbered one hundred and thirty-three; fifty-eight died; three were excommunicated; making one hundred and ninety-four removed from the roll, leaving a net increase to the membership of about eighty. A revival of religion blessed his labors in the winter of 1857–8, the history and incidents of which are noticed in his published history. During his pastorate the church contributed to the cause of religious benevolence the sum of twenty-six thousand dollars, in addition to the amount annually raised for the purpose of maintaining our own worship.

The official changes which have taken place during his pastorate, are the election of four elders in June, 1856, whose names are noticed in his published history; and five others in 1864–5.

William H. Dayton was added to the session on October 16, 1864; and Edgar P. Starr, Henry N. Beach, David H. McCoy and Andrew Mason, on September 24, 1865. George Lindsley, Charles N. White and Horton D. Williams, were elected deacons June 26, of the same year.

During the last ten years the church has furnished members, chiefly from within its own limits, for the foundation of two other church organizations, which are now in successful operation. The mission enterprise instituted by Elder James Greacen in Orange Valley, was in existence when Mr. Hoyt was settled among us. After his settlement a commodious chapel was erected, at an expense of $3,500, on ground donated by a member of this church, and on November 1st, 1859, was conveyed by him to "The Trustees of the Orange Valley Church," and "to their successors in office for ever." Upon the completion of the chapel, and before a religious society was organized, the Rev. Dr. Hay, who was then a resident of Orange, was selected as a stated supply to preach the Gospel to those whom he might collect together, the seats being

free to all. His success in collecting a congregation was such that, in the spring of 1860, those living in the vicinity of the chapel, and all others desirous to unite in the organization of a church, and who had contributed anything to the enterprise, were invited to assemble for the purpose of effecting an organization. Upon taking a vote, it was found that the majority was in favor of a church after the Presbyterian form of government, and the meeting adjourned with the understanding that the society should be Presbyterian. A large and influential minority favored the Congregational. The merits of the two systems were thereupon made the subject of further discussion, at a meeting called subsequently to reconsider the former vote, but without essentially changing the sentiments of the majority, until it was urged that if the society became Presbyterian, and its workings in the future made it desirable to change to the Congregational form, the Presbytery would interpose such difficulties as to render a change almost impossible. This consideration influencing the minds of many in the majority, who were not sufficiently familiar

with the Presbyterian system to discover its fallacy, led to the perfection of their organization as the First Congregational Church of Orange. Twenty-eight of our members took their letters to the new church. It has been in successful progress since that time. Two years since a large and ornate church edifice was erected on the ridge to the east of the chapel, where the congregation now worship. The Sabbath school and prayer meetings of the church have continued to be held in the chapel until two months since, when it was sold to the Romanists. It is now the Roman Catholic Chapel of "Our Lady of the Valley," much to the disappointment of those in this church who gave their sympathies and willing aid to the self-denying efforts of our brother Greacen, and to the grief of those in the vicinity who contributed of their limited means for its erection. Though their contributions were relatively small, the Master, who commended the widow's mite, may have regarded them as "more" than those furnished from abundant resources.

The Central Presbyterian Church was organ-

ized in January, 1867, seventeen of our number taking their letters for the purpose. There were many excellent members of both the Presbyterian churches in Orange whose former associations and sympathies had always been with those of the other branch of the Presbyterian church, but who, upon settling in Orange, united with our churches and cordially gave to them their active co-operation. We remember them and their Christian work with us with fraternal affection, and we give them now, as we ever shall, our heartfelt "God bless you" in their work. The rapid increase of our population led them to believe that the time had arrived for another church, and efforts were instituted to that end towards the close of the year 1866. The inception of this measure, which we now recognize as, under God, an abundant success, became the source of great mental anxiety to our pastor. Not that he was unwilling to see the church enlarge its borders, and put forth new efforts to extend the blessings of its influence, for few ministers have a spirit more liberal and catholic than was possessed and uniformly exhib-

ited by him; but because he was not so informed of the movement, as to form an estimate of his own hold upon his congregation, and the stability of his relations to it. Naturally reticent and hesitating to confide to others his anxieties, and thereby kept in ignorance of the true *animus* of the enterprise, he magnified it into one which might mar the welfare of the church which he so much loved. "I don't know," said he to one, "that almost all my elders may not go out from me." It was unknown to any of his friends, or to his church officers, though it is known now, that for three weeks before his death his mind was intensely agitated.

Notice was given in the local and New York papers that religious services after the Presbyterian order would be held in Central Hall on Sabbath morning, December 16, and every Sabbath thereafter. Sickness in our minister's family had led him early in the week to arrange an exchange with the Rev. Dr. Poor, of Newark, for the Sabbath. On the evening of Saturday, after dark, he received a message from the doctor that he was

confined to his bed by sickness, and would be unable to preach for him. It may be readily imagined that this announcement sadly disappointed him. A break was to occur on the morrow among his people; he knew not the extent of it, nor its consequences; and now, on the eve of this *crisis Sabbath*, he was left without any preparation for the services of the day. Having selected from the material he had on hand, a discourse from the text, "Will ye also go away?" he left his house to visit one of his elders, with whom he remained until after ten o'clock. This elder bears testimony to his nervous state of mind, and the exaggerated view which possessed him in regard to the condition of his church. He returned late to his house, quieted somewhat by the conversation of the evening, and retired to bed, when he was soon after stricken with apoplexy, which so speedily terminated his life.

The Sabbath morning opened with a driving, blinding snow storm. At the hour of worship, his people who assembled at the church, and those who, for the first time, passed its open doors to worship under other auspices, met to hear the

startling announcement that the pastor was dying. The occasion was profoundly impressive. The hand of God was manifest, though we could not read His purposes. As the dreary, storm-shrouded hours of the Sabbath wore away, the mortal part of the pastor wore out with them, and in the evening twilight the bell tolled the requiem of his spirit translated from the storms of earth to the brightness and the rest of heaven.

Do we adequately estimate the keen sensibilities which possess the heart of a church pastor? I notice a coincidence very significant, if not illustrative. When Mr. White died, (he was attacked with apoplexy, and died in twenty minutes), the last of his intelligent acts was the reading, in the daily paper, a notice of the meeting of Presbytery for the installation of his successor; and so the last intelligent conversation of pastor Hoyt related to the going out of those to whom he had preached and for whom he had prayed, to receive the ministrations of another.

His remains were borne to their resting place in Rosedale Cemetery, followed by his stricken people, and by his associates in the ministry from

this and other neighboring towns. The beautiful apostrophe of his accomplished co-presbyter,* as the mortal part of our pastor was lowered into the sepulchre, forms a fitting close to my discourse on this occasion:

"Farewell, precious remains of our departed friend and brother! farewell, till we meet you again at the glorious resurrection of the just.

"He was a brother beloved, a minister able and devoted, a Christian marked with a true simplicity and godly sincerity; and fearful to us as was the shock of our sudden bereavement, it was well for him. Sad, weary and anxious, with burdened heart and bursting brain, he laid himself down upon his bed. In the unconsciousness of slumber, all heaven's glory flashed upon him through its opening gates, and he went up—

'Not slain, but caught up as it were,
To meet his Saviour in the air.'

'And O how bright
Were the realms of light,
Bursting at once upon the sight.'

"Farewell, dear sainted spirit! Thou hast fought

* Rev. Dr. Stearns.

a good fight. Thou hast finished thy course. Thou hast kept the faith. Henceforth there is laid up for thee a crown of righteousness.

"'And I heard a voice from Heaven,' says an apostle, 'saying unto me, write 'Blessed are the dead who die in the Lord from henceforth.' 'Yea,' saith the spirit, 'that they may rest from their labors, and their works do follow them.'"

SUPPLEMENT.

The church and congregation so suddenly and so unexpectedly bereaved, were taught a lesson which still abides. It was humbly accepted by them. In their subsequent efforts for the welfare of the church, and in the selection of another pastor, they have relied upon the smiles and the guidance of Him who in His divine sovereignty "putteth down one and setteth up another," doubting not the wisdom of His purposes.

Without delay an effort was initiated to raise a

fund for the benefit of the surviving family of the deceased pastor, which amounted to Five Thousand Dollars; One Thousand of which were cordially contributed by those who were leaving the congregation, for the formation of the new church. A mural tablet to the memory of Mr. Hoyt, was erected in the church, according to a resolution adopted at the annual parish meeting, held in the month of April succeeding his death. At the anniversary exercises it was also announced that an order had been given for the erection of a suitable monument over his remains in Rosedale Cemetery.

The Central Presbyterian Church, the corporate title of the new organization, was formed on the 20th of January, 1867. To the original number (seventeen) who received letters of dismission, none have since been added from this church. Their loss to our church was estimated less by their number than by the esteem in which they were held, and by the influence they had exerted through their earnest christian co-operation, and by their material aid in promoting the interests of the congregation. The Rev. Edward D. Yeomans, D. D., was called to the pastorate, from Rochester,

N. Y., and was installed on the 2d of July in the same year. A few months after his settlement, his health failed him, and on the 26th of August, 1868, he was suddenly removed by death. The church soon united in a call to the Rev. Alfred Yeomans, of Bellefont, Pa., a brother of the deceased pastor, who accepted the call, and was installed on the 9th of February, 1869. The congregation thereafter purchased a manse and lot adjoining, at a cost of $20,000, and have erected a chapel at a cost of $15,000, where they now worship —the chapel forming an integral part of a plan for a complete church edifice to be hereafter erected. The present membership is about one hundred. The most cordial christian relations have characterized the intercourse of the two churches, cemented as they now are by the re-union of the two branches of the Presbyterian Church, now substantially accomplished.

The Rev. Eldridge Mix, a native of Atwater, Ohio, was installed as successor of the late Mr. Hoyt, on the 7th of October, 1867. His preliminary studies were prosecuted first at Western Reserve College, and subsequently at Williams College,

where he graduated in 1854. He pursued his theological studies two years in Union Seminary, N. Y., and one year in Andover, where he graduated in 1860. He was soon after associated with the Rev. T. S. Hastings, D. D., in the pastorate of the 42d street and Carmine street Presbyterian Churches, in New York. The arrest of commercial enterprise, consequent upon the outbreak of the civil war, led to the abandonment of the church organization in Carmine street, thus releasing him from the service of those churches. He was thereupon called to the First Congregational Church in Burlington, Vermont, which he served as its pastor, for five years, and until he was called, by a very harmonious vote, to the pastorate of this church.

The present membership of the church is three hundred and fifty-seven.

The officers are as follows:

PASTOR:

ELDRIDGE MIX.

RULING ELDERS:

JONATHAN S. WILLIAMS,	WILLIAM H. DAYTON,
SMITH WILLIAMS,	EDGAR P. STARR,
CHARLES R. DAY,	HENRY N. BEACH,
STEPHEN WICKES,	DAVID H. McCOY,
IRA HARRISON,	ANDREW MASON.

DEACONS:

GEORGE LINDSLEY, CHARLES N. WHITE,
HORTON D. WILLIAMS.

TRUSTEES:

HENRY A. HOWE, *Pres.*, GEORGE LINDSLEY,
FRANCIS BACON, *Sec.*, JOSEPH W. STICKLER,
STEPHEN T. SMITH, *Treas.*, OLIVER S. CARTER,
JAMES H. HEROY.

The SUNDAY SCHOOL numbers—scholars, 356; officers and teachers, 32. Total, 388. EDGAR P. STARR, Superintendent.

The contributions to benevolent objects, during the last two years, exclusive of the current expenses of the church, have been as follows: 1867, $2,887 75; 1868, $3,554 00; Total, $6,441 75.

J. M. Bennett

from

Isaac J. Everitt

18B

Presb.

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