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FORTY YEARS AT RARITAN.

---

EIGHT MEMORIAL SERMONS,

WITH

NOTES FOR A HISTORY OF THE REFORMED DUTCH CHURCHES  
IN SOMERSET COUNTY, N. J.

BY

ABRAHAM MESSLER, D.D.,

PASTOR OF THE CHURCH OF RARITAN.



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## PREFACE.

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THE first four sermons were originally published in 1852. They are republished now, because they have been long out of print. The whole includes a record of the views, sentiments, and labors of forty years in one congregation, and are intended as a legacy to friends.

The appendix is added to dispose of matter collected through all these years, and which it is thought ought not to be lost. We are indebted to the Historical Discourses of Rev. DR. STEEL and E. T. CORWIN for many things relating to New-Brunswick and Millstone. These discourses are almost invaluable. Other friends have aided as they could, and have our thanks. The whole volume is a contribution of the heart to my own people, and generally to the churches in Somerset County.

ABRAHAM MESSLER.

SOMERVILLE, N. J., NOVEMBER, 1872.





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# A PASTOR'S MEMORIAL.

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## THE FIRST SERMON.

PREACHED OCT. 29TH, 1837.

THE PASTOR LONGING FOR THE SALVATION OF HIS PEOPLE.

"Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."—  
JEREMIAH 9: 1.

THE immediate occasion prompting this pathetic language on the part of the prophet was the anticipated destruction of the city of Jerusalem, as a consequence of the sins and apostasy of its inhabitants. He could not see that sacred city where was the sanctuary of Jehovah, and where "the tribes went up to worship, even the tribes, in the temple of the Lord," given to desolation, and all his kindred involved in its ruin, without tears. The "slain of the daughter of his people" awaked his tenderest sympathies and made him feel as if he ought to weep, even more than nature allowed him to do. When he saw the dreadful scene, it appeared to him that he was not adequately affected by it—his conceptions were not as vivid and his heart as sensible as the magnitude of the evil rendered proper; and he prayed for "a fountain of tears," that they might flow continually; for his "head to dissolve in waters," that he might "weep day and night."

When he considered the state of the people, he did not find any thing in their moral condition to afford him any hope; nor did their obstinacy seem to forebode any thing but a certainty, that God would execute his threatened vengeance. He had not even pleasure in associating with them, on account

of their marked impiety, and the filthy conversation of the wicked which pained his ears; and he longed for the solitude of the desert, where he might be alone and unvexed. "O that I had in the wilderness a lodging place of wayfaring men, that I might leave my people and go from them." On every side their provocations seemed rapidly to increase; and from every place the evidence of their apostasy appeared to rise up, convincing him that it was impossible that the threatened vengeance should fail. Nineveh had repented and its guilty inhabitants been spared; even Sodom would not have been consumed if there had been found five righteous men in it; but for Jerusalem, in its abounding corruptions, and hardened impenitency, there was no hope: from the people even to the priest, all did wickedly—all perverted judgment, and hastened on the direful calamity that was to sweep them almost entirely from the face of the earth, and make their name a by-word among the nations. Was not the prophet justified in manifesting such deep emotion? Was the fervor of his feelings any thing but what the scene, as he saw it before him, was calculated to produce?

The text admits of a natural and profitable application to our circumstances. There is no sin more heinous in the sight of heaven than the ingratitude and impenitence of a Christian people. There is none which sooner and more certainly calls down the vengeance of God. Have we any of it? And shall we then hope to escape? Ah! indeed, when we consider what our privileges have been and how we have improved them; what hardness, impenitency, and worldliness we have exhibited in our conduct; how many warnings of his providence have been in vain, and how many solicitations of his love have failed; what years of provocation and rebellion we have spent; we may well tremble; and our pastors and Christian friends may well seek to move us, and express their sympathy for us in the affecting language of Jeremiah, "Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

Here is a striking and beautiful sentiment. Let us endeavor to improve it by making it the theme of our present

meditations. It may express the solicitude with which, after so many years of vain effort, we regard you to-day. If we consider it carefully we shall find it to yield us most important and varied instruction. We remark—

I. It shows us the feelings of a Christian pastor, when his warnings are unheeded, his exhortations fail, and he sees his people stupid, impenitent, and hardened, while wickedness increases and the word is as if it were sown among thorns or on a rock.

Without feigning any thing or pretending what is not experienced, I appropriate it to myself, as I stand up before you this morning, on the anniversary of my settlement as your pastor, and, after five years of earnest and prayerful exhortation, find so many of you yet in your impenitence. If weeping would effect any thing, I could weep over you; if tears had in them power to move, my tears could flow in copious showers. Like the prophet, I could wish to weep even more than nature allows; exhausting the fountain of sympathy in my heart, in order to reach yours, and subdue their enmity to love. There is in the condition of impenitent men, under the means of grace, every thing to induce such feelings in the heart of a faithful pastor. Let us consider this for a moment; it may be you have not reflected upon it, and are not prepared to accredit what we avow; and therefore the appeals which we make to you may not reach that place in your heart in which we would fain lodge them. They are more intimately connected with your eternal state than you imagine.

The ministry of reconciliation is the only instrument which grace in its deep compassion has determined to employ for the salvation of sinners—and it is a sufficient instrumentality. A faithful ministry makes constant appeals to the understanding and the heart, to convince the one of sin and win the other to God. No one can attend such a ministry, and remain in a state of impenitency, without making constant opposition to his convictions of right and to the dictates of his conscience. The process which is going on necessarily, in the mind of every impenitent man under the Gospel, is a hardening process. In awakening appeals which every Sabbath are sounded from the sacred oracles, there is created a necessity for renewed and in-

creasing opposition, if he refuse to hear them and submit to God. Under such an influence it is impossible to remain unaffected—the heart of necessity grows harder, and the mind becomes more insensible to the interests of eternity and to the salvation of the soul. Every day is therefore in effect a step backward from the path of life, and renders the probability increasingly certain that no means will be found so efficient, no warnings so importunate, no exhortations so affecting, as to bring the rebel to the foot of the cross and bow his stubborn neck to Christ.

Estimate now, if you can sufficiently, the demerit of such a state. All sin is a great evil in the sight of God; but impenitence is a dreadful and aggravated evil. Its character is hateful and its consequences are most appalling. It not only turns our hearts away from God, but it makes him our enemy. "It is an evil and a bitter thing (says the prophet) that thou hast forsaken the Lord thy God, and that his fear is not in thee." It produces a blind insensibility to all the mercy and compassion of God, and leads us to disregard his vengeance and to dare his wrath. It obscures the understanding so that we can not see our true interest, and hardens the heart so that we can not estimate the danger of our position and our relation to eternal things. It has an infatuating power which produces blindness and leads us to call evil good, and good evil, and waste upon the pleasures of sense and the vanities of time the treasures of immortal glory.

Impenitence is opposed to the character of God, and the claims of his righteous law. It contravenes directly his right in us and the authority which he claims to rule over us. It can not exist in any of his creatures without obligations of the utmost moment, in the moral government of the world, being violated, and claims the most affecting and tender being disregarded.

Impenitence makes the character of man as a creature of God hateful in the sight of his Maker by making him a despiser of his goodness and long-suffering. There are no circumstances possible which can so mitigate its evil or extenuate its ingratitude as to deprive it of this hateful feature, or prevent this fearful result. Hence he can not away with it.



Hence his determination to punish it; because if it were suffered to continue in this his moral empire, it would not only destroy his right to reign as a sovereign, but absolutely endanger the health of all his creatures. To refrain from punishing it would be to abandon his cherished purpose, forego the most solemn declarations of his truth, and prove unfaithful to himself where both *his* authority and *our* dearest interests were involved. Hence there are so many threatenings of wrath, so many warnings, so many assurances that the sinner shall certainly die, and that all the impenitent shall perish forever from his presence in the burnings of his indignation. "The wages of sin is death." The sinner, though an hundred years old, shall die. "God shall cast the fury of his wrath upon the wicked and rain it upon them."

The Gospel furnishes to an apostate world the only means of escape from the consequences of impenitence, which grace has been enabled to devise, and in which God can be just and the sinner obtain salvation. In the Gospel, the character and work of Jesus Christ are clearly exhibited, and all suitable promises of encouragement presented, to persuade us to embrace his righteousness by faith, and live; while in its moral influence we have the most effectual means to overcome the enmity of our hearts and the pride of our unbelief. Through the enlightening and sanctifying influences of the Holy Ghost, it is "the power of God and the wisdom of God" to renew the heart and cleanse the soul from sin. If this great instrument fails and these means prove inefficient, there remains to a sinner no more hope; for there is no other sacrifice for sin, no other name by which we can be saved, no other instrument to awaken us to life.

This the faithful pastor knows, knows it well. He has a double evidence of this solemn truth. He has the determination of God as expressed in his word, and a consciousness resulting clearly from the work of grace in his own heart. He has seen God's truth fructifying in the humble and contrite heart, and producing a meetness for heaven. He has witnessed, too, how upon the impenitent it produces hardness and blindness, and how, the savor of it being lost, it works death. If he be a true Christian, he has, besides this, experienced

in his own soul the terrors of the wrath of God, and felt the fearful dread of his indignation against sin. When he pleads with men, he speaks, consequently, with all the earnest impotency of real conviction, and with all the persuasive eloquence inspired by a sense of the danger which he sees; declaring what he hath seen, and urging what he hath known in his own experience.

In many cases, moreover, he feels a peculiar interest. For some he is conscious of strong affection, for he is dealing with those whom he loves; in others a yearning tenderness, for he is pleading with those for whom he would willingly impart not the Gospel only but his own soul also to bring them to Christ. What affecting associations at the same time urge him on in his work, and point the language in which he addresses them! He has seen them in affliction—he has sought to comfort them in their sorrows. He has stood by their sick-bed to warn—by their death-bed to entreat. He has met them in the path of pleasure as a faithful mentor, and in the vale of sorrow as a tender, sympathizing friend. He has borne them on the arms of faith and prayer, in his retirement, at the throne of grace, and with many strong cries and tears sought to bring down the blessing of God upon their souls. For many long years he has followed them, and endeavored to impress their minds with a sense of sin, and win their hearts to holiness. But all seems to be in vain. Every means which he has contrived, every instrument which he has adopted, fails. All the avenues to their heart appear to be closed, and insensibility grows more insensible—impenitence more impenitent. Years roll on—death approaches—judgment draws near, and the day of grace is just ended! What is he to do? He knows they must die; he knows just as well that they are not prepared to die. Shall he abandon them? shall he throw off from his mind and heart all interest in their welfare? How can he do this? They are associated with all his recollections of the past. Their name rises up in all the solemn scenes of his life, and their image is entwined with the tenderest feelings of his heart. He must therefore be sad, very sad, when thinking of their end; and many gloomy, very gloomy anticipations must crowd upon his mind as he follows them to the conclusion of

their course. He expects to stand by their death-bed, when the hand of the destroyer is upon them, and the swellings of Jordan come into their souls; and he knows that *that last struggle* must be a fearful one—that *that last hour* must be without hope. Can he then cease to feel for them, to warn them, to pray for them? Ah no! no! Like the prophet he will weep in secret, and complain that the fountain of his emotion is dried up. He knows too well the whole of their dreadful condition, and sees but too certainly the whole terror of their fearful doom. If his head were waters and his eyes a fountain of tears, he would weep day and night for the slain of the daughter of his people.

This is one application of the sentiment in our text. It is almost literally that of the Prophet himself. He saw a temporal ruin coming upon his friends and fellow-citizens. We have described the spiritual and eternal ruin which awaits the impenitent. This is as certain as that which he foresaw, and infinitely more awful in its consequences. If the vision of the former filled his mind with dreadful forebodings and drew a flood of tears from his eyes, how much more must the latter overwhelm an affectionate Pastor with sorrow! O impenitent man! you do not know how much prayer and kindness it becomes necessary for you to oppose and prevent in order to hold on your guilty course. You do not know how much you grieve the heart of your friend. How affectionately desirous he is of your peace; and how truly he can say with Paul, "We are willing, not only to impart unto you the Gospel of God, but our own souls also, because ye are dear to us!" Oh! when will you be wise, and cease to grieve his heart, and the heart of that affectionate Saviour, who once died for you on the cross, and still pleads for you in heaven?

Need I pause to tell you personally to-day how much I desire your peace? Need I remind you that I have been seeking it earnestly for five years? Shall I call to your remembrance all the prayers sent up to heaven in your behalf, which you have prevented; all the warnings, urged with importunity, which you have disregarded; all the expostulations, earnest and repeated, which you have set at naught? May I not ask you, is it nothing that all this has been in vain? Are there

no forebodings in it? Does it give no evidence of a moral state, or a coming retribution? Five years of earnest effort to save you, but in vain! Then you have five years of neglected gospel privilege to answer for, and I charge you to look to it; for your eternal interests are involved in the answer you will give to God when you stand in judgment.

II. Another illustration is furnished in the feelings which grow up between Christian friends. Suppose the existence of strong bonds of affection between two individuals. Such endearments are often formed to cheer and bless this scene of misery through which we are passing in our earthly pilgrimage. They may have resulted from habitual intercourse and many acts of reciprocated kindness. They may be the effect of family alliance leading to intimacy and the appreciation of mutual good qualities, as in the instance of David and Jonathan. Or perhaps they result from similarity of sentiment and taste—from kindred feelings and attractive accomplishments. Love may have endeared the sacred bond, an anticipation have desired and agreed that it should be cemented and consecrated at the matrimonial altar. The two hearts are now perfectly united in sentiment and feeling, in taste and desire; but there is one subject where their views separate, and they have nothing in common. The one is a follower of the Lamb—the other rejects Christ and his Gospel. The one sees a beauty in Christ and loves him; the other is more than indifferent, he tramples him under his feet. The one experiences all the power of faith and hope, and tastes all the sweetness of communion with God; the other knows only the pleasures of sense, and is moved alone by the fascinations of the world. They are one in all things, except that which is the most important to be agreed in, because it is capable of exciting the strongest feelings, and really has the largest share in forming character and shaping our destiny. Here they are obliged to separate. Here there is no common bond of sympathy; and they are mutually afraid to touch the tender chord lest its vibrations should produce discord—perhaps even excite feelings of dislike. Is all this nothing to their happiness? It is; for how can the voice of affection and conscience be silenced, the thoughts of eternity be prevented?

In this state of things, therefore, how will the Christian be affected? He knows the importance of the grand reality; but how shall he communicate his sense of it? He is deeply convinced of its value in every point of view, and for every purpose of life, now as well as hereafter; but how shall he impart his convictions, and persuade *his friend* to entertain the same sentiments? Can he prevent his thoughts from wandering to death and judgment; or his imagination from picturing the awful condition of *that very friend*, when the soul is lost; or fail to feel the anguish of a separation forever? Think of all his love—how often he has borne that friend on the arms of prayer to the mercy-seat, how many contrivances he has adopted to win his heart from sin and bring him to Christ, how closely he is bound to him, and how many ties must be broken in a final separation.

Is there nothing now in such a scene as we have painted? Will it not naturally engender the greatest anxiety, and produce the strongest yearnings of heart—anxieties and yearnings proportioned to the blessings to be secured and the evils avoided? It is not a mere temporal good which is sought; but an interest in the grace of God. The pearl is the pearl of great price; and no earthly treasure has ever been desired more ardently than Christian love hath often sought to enrich the object of its affection with that priceless gem, or than it has striven to turn away the wrath of God from him who is dear to it. Tears have been copiously shed; and oh! how many ardent prayers have ascended to heaven! Think of it! How can we suffer a friend whom we love to go down to destruction without efforts to save him? How can we day by day see his onward course and not attempt to draw him back? How can we realize the wretchedness of his condition, and his hopeless end, without feeling impelled by the interest which he has in our hearts, to endeavor to arrest his career, and turn his feet from death? Ah! yes indeed! Many a tender Christian heart hath wept in secret bitter tears—many a friend importuned Heaven to have mercy upon and spare his friend. Many a pious wife or daughter pleaded long and earnestly for husband or father; and even sorrowed like the Prophet, after the fountain of her tears was dry, that she could not weep on

and make them flow night and day. If tears and prayers could save souls, tears would flow and prayers ascend perpetually to accomplish that end; but they will not always succeed. Impenitence is proof even against the power of the heart; and who can tell the anguish experienced when hope is lost and despair throws its dark mantle over such a loving spirit?

Oh! that the impenitent knew how much they always resist to continue in their sin! The church prays for them, their Christian friends pray for them, and their associates and bosom companions in secret weep over their condition, and by strong cries and tears seek to move Heaven to save them from perdition. Oh! that the impenitent knew what anguish of heart their ungodly course causes those who love them to suffer! Yes, and there are some of you who do know this, but it does not move you. Your nature is so perverted—your heart so hard, you love your idols so well—that after them you will go, even though friends and lovers should weep ever so much. Let me tell you, however, that you are sinning against your own souls as much as you are sinning against affection; and that the bitterest dreg in your cup of trembling will be the thought of what you have done all your life, in resisting so stoutly the kindness of Christian affection.

Is it necessary now to remind you, Christian brethren, that I stand related to each one of you individually as a friend; that I experience all the solitudes of that relation; that all the earnest importunity that love has ever engendered in the heart and employed in prayer, has been employed for you—employed for these five long years; and that all the bitterness of disappointment mingles in the cup which you commend necessarily to my lips, by your remaining in sin? Need I appeal to you on this ground, and remind you, as the apostle did his Philippian converts, that “I have you in my heart?” that I have been willing to impart to you all the treasures which grace has laid up for us in Christ? If kindness could have won you, it must have done so before to-day; or if importunity had power to overcome your disinclinations to holiness, it must have brought you to the feet of the Redeemer. Alas! that it has not; and that the close of a cycle of years finds you yet in the attitude of an opposer to Christ’s authority, and

a rejector of his mercy. Will you continue so until you die?

III. We may suggest another application of the sentiment in our text. The anguish of parental bosoms when their instructions, prayers, warnings, and exhortations all prove vain. Many a bleeding heart has felt the import of the prophet's language, Oh! that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

Among the interesting relations which are formed by that ordinance of heaven which has "placed man in families upon the earth," none is more sacred—none is stronger, than that which exists between parents and children. On the one hand there is all the instinctive love of a father or mother for their offspring; strengthened by the care which it has rendered necessary and the kindness which it has prompted. On the other there is all the gratitude which a consciousness of these expressions of love originates. No ties can be more sacred than these, and no relation involves more feelings that are naturally calculated to awaken sentiments of interest and kindness. A parent experiences pleasure in seeking the welfare of his child in all possible ways. He subjects himself to toil and labor, to lay up for him a store of good things for the present life. He denies himself many gratifications which he furnishes willingly to him; and in doing so he regards not the self-denial—he does not even count it a sacrifice; for he finds satisfaction in it—so deeply solicitous is he to advance the interests and secure the welfare of those he loves. If he could bestow a thousand times more, and deny himself a thousand times oftener, he would not grudge it, could he only shower down *all* upon the object of his affectionate solicitude.

Such is parental affection—so deep—so self-denying—always so full of anxious concern—always so ready to make sacrifices. It is a noble, a heaven-derived endowment. In it God's wisdom and his mercy to his creatures are both displayed. How much the world is benefited by it!

But the affection of a Christian parent, what is it? Has it not the same deep and instinctive feelings? Has it *not all* of these *ennobled, consecrated, and directed to higher ends*? Does he

not as a Christian necessarily experience a strong desire that his children should enjoy the hopes of religion, and be brought under the aegis of its protecting power? He knows how much it will benefit them, for he has himself tasted of its fruits in his own pilgrimage. He is sensible how much the heart of man needs such a kind hand to soothe its anguish in the hour of trial; for he has himself been pelted by adverse storms. He is conscious, from his own errors, that nothing can so effectually guard in temptation—guide in perplexity—and restrain when corrupt desires importune, as that blessed monitor. He has tasted the bitterness of sin—has trembled before the awful judgment-seat—has gone down into “the valley of Baca, weeping,” and saw no “springs of water” there—and knows well that there is no hope but in the consolations which the Gospel of Jesus Christ imparts. His knowledge and experience both confirm the declarations of divine Revelation, and convince him that nothing but its influence, in converting the soul and sanctifying the heart, can make salvation sure.

The depth and force of these convictions may be shown from several circumstances. You may consider the *motive* of those *careful instructions* in the doctrines and duties of religion. What was it but the manifestation of a desire on the parent's part to bring his child acquainted with its power? You may consider the *motive of his example*, walking carefully before his house—what was it but that he might be a guide to one whom he knew to be prone to err and hard to be convinced? You may listen to his *prayers*; and if you do so, you will clearly perceive how affection deepens their tone of earnestness and kindles an ardent flame of his devotion as soon as his little ones engage his heart, and he begins to plead in their behalf.

But suppose now, that Christian parent called in providence to witness the infatuated course of a prodigal—all his instructions despised—all his affectionate counsel disregarded—all his prayers and pleadings in vain! Sin, the monster sin, proving too strong for all the barriers which he has opposed to its power; and like a victorious conqueror capturing one after another the defenses set to protect the citadel of the heart against its assaults. That beloved child who was trained so carefully for heaven, going forward in the forbidden way until his feet



take hold on hell. What are his feelings now? Is any pen adequate to describe the bitterness of his heart, or paint the anguish of his bosom? *Ah! it is horrible!* There is a sense of disappointment, a feeling of indignation, and a sentiment of abhorrence and disapprobation, all mingling their bitter dregs in the cup which is presented to his lips, and which he is forced to drink, which almost dries up his spirit. So many fond anticipations are blasted, and so much enjoyment prevented, that he can not cease. Tears are shed, and bitter tears, as often as he remembers the lost one. He almost feels, sometimes, as if he could have given his life's blood, if it would have redeemed that child from ruin. He never goes to a throne of grace but he remembers him there. He never bows himself in confession before God, but the bitterness of his sorrow is brought to remembrance. The slain idol of his affections—the cherished jewel of his fond desires—how can he forget him? “How shall I give thee up, Ephraim?” is his constant cry! “Oh! that Ishmael my son might live before thee”—his daily prayer—and often the anguish of his spirit breathes itself forth in the language of David, “O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!” “Oh! that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.”

And is there not, in the relation of pastor and people, *every thing* that gives force and tenderness to that of a parent and his offspring? What then, I ask you, are my feelings to-day, in being obliged, after five years of patient toil, to see you yet without an interest in Christ? Some of you may conceive of them from experience. Perhaps your prodigal has wandered from the shadow of your roof, and spent all his substance in riotous living—perhaps your son has been blind to the obligations of duty, and the instincts of self-preservation, and lived in sin under a plenitude of gospel light and influence. Perhaps you have often sought to win him, but in vain; and now can only yearn and yearn, even though hope seems denied. Ah Christian parent! you know the feelings of our heart. You can tell what a weight lies upon it to-day—and why it is, that we endeavor to give utterance to its deep emotions in the prophet's words,

“ Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.”

*Application.*—Let us now for a moment consider what motives the subject presents to the impenitent to turn from sin. We do not at the present time “reason with you of righteousness, temperance, and a judgment to come;” we do not seek to move you by the love of Jesus Christ, or the grace of the Holy Spirit; we do not entreat you by the worth of your souls or the joys of heaven; nor warn you to beware, for there is wrath. All this has often been done; and alas! with many it has been in vain!

We seek to-day an avenue to your hearts less trodden, and we hope, on that account, more sure of success. Perhaps your feelings have become jaded by the frequency with which appeals have been made to them—Gospel-ridden and grace-hardened, you have ceased to feel the force of religious obligations. We tell you then to-day how much your pastor loves you—how often he prays for you—what distress of mind your continued impenitence causes him. Do you love him? Are you sensible that he is your friend, and that he is seeking to do you good? Oh! grieve no more his affectionate heart! Give him no more cause to cry unto God, “O that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.” He can have no rest while you live in sin. He can, as a minister of Christ, know no comfort but in seeing your joys abound and your hearts melting for the beatitudes of heaven.

We come also to tell you how your Christian friends and companions feel, when they see you rejecting the only Saviour and madly following after ruin. How they regret that amid all the bliss of communion, and the pleasure arising from association of friend with friend in heaven, they can not anticipate the joy of seeing you there. That their hearts now yearn over you, and ceaseless prayers ascend to heaven in your behalf: and to ask you whether all this tenderness, solicitude, and affection is to be in vain? and shall it indeed be in vain?

We come to call up to your remembrance the tears and prayers of that parent who is perhaps now in heaven, looking

down from his serene abode, and watching your course—those prayers and tears which your welfare prompted, and which your impenitence multiplied; and to ask you, whether they are to be in vain. To remind you of that parental instruction and example, under the influence of which your earliest years were blessed, and to ask you, whether you are going to forsake it finally and render it all abortive? We come to claim a place in your hearts to-day, for we are speaking in the name of those who have the best right to speak to you, and to ask you whether you have forgotten their love, and mean to disappoint their hopes, disavow their counsels, and wound them in their tenderest affections?

Think how many hearts are burning to see you in the way of life. How many prayers have made you consecrate to God. How many affectionate, how many solemn motives urge you to-day to make your choice. Five years of warning and solicitude, of prayer and privilege, is no small account to answer for to God. Shall they all prove vain? Eternity will answer the question, though you do not.

## THE SECOND MEMORIAL SERMON.

PREACHED OCT. 30TH, 1842.

THE REVIVALS OF RELIGION IN THE CHURCH OF RARITAN.

"Remember ye not the former things; neither consider the things of old."—ISAIAH 43: 18.

THE inquiry of the Prophet implies astonishment that any men of consideration could be so reckless as to neglect the instruction of the past; and well might he be surprised. What is our experience but the memory of former things, and the judgment of reason in regard to them? What is our prudence but avoiding the evils of the present as we have learned them in former days? A course of life in which prudence and experience should both be neglected would be sure to end in disaster. It is wise therefore always to remember "the former things" and "consider the things of old." When it is possible for us to do so, it is also important to embody it in the form of a narrative, that its lessons, being faithfully and impressively presented, may the more deeply impress our minds and influence our hearts.

History therefore has by the general sense of mankind been considered as one of the most important sources of knowledge. All men seem to be aware how much "that which hath been" is "that which shall be," and how necessary it is for us to know it, in order to judge right and live to advantage. There is, however, a moderation to be observed in the reverence which we attach to "the things of old," and the use which we make of their teachings. The manner in which it is sometimes spoken of would almost lead us to infer, that it was regarded as having embodied all truth and righteousness; and that all wisdom and good conduct have since failed from the earth! Such extravagance is unwise and mischievous. It arises from

that indiscriminate admiration, in which neither reflection nor judgment has been exercised. Lord Bacon seems to have stated exactly the use of antiquity. "It deserveth that reverence that men should make a stand thereupon, and discover what is the best way; but when the discovery is well taken, then to make progression." It is good as a Teacher, but not safe or proper as a resting-place.

On the other hand, to disregard entirely, as some are disposed to do, the experience of the past, and boldly launch out into the stormy sea of life without a chart to guide us, may display a venturesome spirit, and be commended as such; but certainly it is not a mark of prudence or of wisdom. Says Burke, "When ancient opinions and rules of life are taken away, the loss can not possibly be estimated. From that moment we have no compass to govern us, nor can we know distinctly to what point we steer." This is true: and the wisest and best men have been those who were neither slavish in their reverence of the past and their subjection to it, nor heedless of the many lessons which it teaches; not unwisely trammelled by it, nor yet so self-confident as to rush forward without its guiding wisdom and instruction in the conduct of life. It deserves to be well considered, but not "rested in." Bacon's "progression" is the watchword of improvement, and by listening to it the world has arrived at her present stage of advanced perfection, in almost every branch of human wisdom—to have rested would have prevented all.

To-day seems to be a point from which it may be proper to take a retrospective view of the dealings of Divine Providence with us as a people. It is the anniversary of the tenth year of my ministry among you: and I purpose to erect an Ebenezer here and offer a sacrifice of thanksgiving. God's goodness has been great, and should be recognized; and the poet tells us

"Tis greatly wise to talk of our past hours,  
And ask them what report they bore to heaven,  
And how they might have borne far welcomer news."

There is much in the past that will be of real advantage to us by way of encouragement in the future. In reviewing the history of this church only in one particular—the amount of

spiritual influence which God has deigned to bestow upon us, I have been so much delighted, as to induce me to arrange the facts in their order, and present them in the form of a succinct narrative. Adopting the recommendation of inspired wisdom, to remember the former things and consider the things of old, I shall present the history of those spiritual communications with which God has been pleased to accompany the dispensation of the word and ordinances among the people of this congregation. I believe there are but few churches in the land that have records so full of the manifestations of divine goodness, or a history more rich in evidences of divine care.

During the first twenty years after the organization of this church—March 9th, 1699—it enjoyed only occasionally the means of grace. The records would seem to indicate that *twice*, or sometimes *thrice*, in the course of the year, some preacher visited them, and then children were baptized and the Lord's Supper administered. From such a scanty seeding of the ground no adequate crop could be anticipated; and yet, by the blessing of God, the church did increase, at least in the number of those who attended on the means of grace and aided in supporting them, until in process of time it began to feel strong. About 1718, in connection with New-Brunswick, Six-Mile-Run, and North Branch,\* the church of Raritan ventured upon the effort to call, and agreed to provide for the support of a pastor. The important document, after having been duly prepared, was dispatched to Holland, and the Classes of Amsterdam was expected to select the pastor and send him out by their authority and with their recommendation. It was an anxious time among those who loved Zion and prayed for her prosperity, and these prayers were happily answered. The call was accepted by Theodorus Jacobus Frelinghuysen, and he arrived in New-York in January, 1720. As early as February he assumed the duties of his pastoral relation, embracing in the wide range of it almost the entire county of Somerset at that time sparsely settled and almost destitute of roads and bridges and other facilities of intercommunication.

\* Now called Readington.

It is impossible to ascertain accurately what was the state of the churches at the time when Mr. Frelinghuysen assumed the pastoral charge of them. No record remains, if any ever existed, of those who had been admitted into its communion previous to his day. There occur, however, on the list of baptisms the names of about seventy families belonging to the congregation. This indicates its numerical strength; and there had been three hundred and eighty children and two adults baptized, during the preceding twenty-one years. There must therefore have been at least a general external regard to the ordinances of God's house by the first settlers of this section of our State, and some benefit resulting from the occasional services which they had enjoyed under all the disadvantages of their circumstances, or these facts would not remain as materials of history. The baptism of the adults proves that a church existed, preserving order and providing for the administration of sacraments; and that the preaching of the Gospel was blessed to the conversion of some.

But although the records of the church are so meagre, we are happily furnished with testimony from another source, which will not be disputed, to aid us in forming an estimate of the spiritual state of the church, though not immediately referring to it. This testimony will show that although there might be an external observance of the forms and the sacraments of the Christian religion, yet that an experience of their power was by no means a general accompaniment of such observance. There must have been a great want of practical and serious Christianity. It was the fault of the age and the natural result of the destitution of the church. It was the common fault of all the churches at that time, and was true not only of Raritan but also of many other parts of the country.

Christianity, as it is revealed in the Bible, is always the same, beautiful, bright, and pure—an emanation of divinity; but as it exists in practical life, embodied in the faith and conduct of different nations, communities, and ages, it exhibits almost an infinite variety of aspects and phases. Some of them are dark, amounting almost to a total extinction of its light and spirit, while others are bright and animating, displaying all its

excellencies in prominent relief for the edification of mankind. It has always been so, and will continue to be so until the end of time.

The age succeeding the great Reformation, when the churches in this country were planted, may be characterized by a single word. It was a *transition state*. It retained some of that firm attachment to doctrine and purity of faith which had distinguished the period when martyrs shed their blood freely in attestation of the truth: but, by association with the spirit of the world, in days of prosperity and peace, it had learned to be content with a name to live, and rested in a faith without works. Its vital piety had almost ceased, and the fruits of godliness were stunted and scanty, though the forms and doctrines of a better time remained. Emigrating from the fatherland, our ancestors left behind them, not only their pleasant homes on the vine-clad hills of France and the verdant meadows of the Low Countries, but also, for a season at least, all the ennobling influences of their early associations and their church privileges. In this wilderness they found no Sabbath—no “sound of church-going bell,” and no minister of Christ to instruct, admonish, and lead them to the cross. As a necessary consequence of such destitution their children grew up almost in a state of nature, without any of the influence of those teachings and associations in which their fathers had been nurtured. When there was no persecutor to endear by his violence the very faith he sought to destroy, that faith was less esteemed and had less power. Their fathers’ example and prayers, in the nature of things, would not be entirely lost upon them; but it was too much to expect that they would transmit to their descendants the spirit of their piety, or that the children would become what they would have been if the sanctuary and the Sabbath had lent their aid to enforce parental precepts and example. Hence the natural effect of the position of the early settlers here would be, to impart to them a veneration for their fathers’ faith, but to leave them without the savor of its divine influence. Now that this was a fact, and that we have given a true picture of their moral condition, is proved by competent witnesses, bearing testimony of others in the same circumstances. Says one,



“The difference between the church and the world was vanishing away, church discipline was neglected, and the growing laxness of morals was invading the church. The young were abandoning themselves to frivolities and amusements of dangerous tendency; and party spirit was producing its natural fruit among the old. The progress of Arminianism had become so manifest as to cause alarm.” This is a picture of the Puritan churches at this time, and there can be but little question that the features were general, and applied as well to the state of things in New-Jersey as in Connecticut and Massachusetts.

We produce another. The Rev. Samuel Blair, one of the fathers of the Presbyterian church in America, employs the following language in reference to the state of the churches in Pennsylvania: “A very lamentable ignorance of the main essentials of true practical religion, and the doctrines nextly relating thereto, very generally prevailed. The nature and necessity of the *new birth* was but little known or thought of. The necessity of a conviction of sin and misery, by the Holy Spirit opening and applying the law to the conscience, in order to a saving closure with Christ, was hardly known at all, to the most. There was scarcely any suspicion at all, in general, of any danger of depending upon self-righteousness and not upon the righteousness of Christ alone for salvation.”

But we have testimony which is still more applicable. We come into the bounds of Mr. Frelinghuysen’s very charge itself; and we hear Gilbert Tennant saying of the state of the church in New-Brunswick in 1744, a little before the time when Mr. Frelinghuysen’s labors closed, “I examined many about the grounds of their hope of salvation, which I found in most to be nothing but as sand.” He is speaking of his own people, and not of those who had been converted under Mr. Frelinghuysen’s labors, as we shall show presently by another extract from the same account.

Now this was the aspect of the field which was to be cultivated; at least its moral condition could not have been more favorable than those of which we have given testimony; and if we consider the fact that for more than thirty years, most of the inhabitants of this section of the country had been living

in a wilderness without the Gospel, we may think it necessary to regard it as being even less favorable than they indicate; and this would be nearer to the truth.

Now mark the effect. Mr. Frelinghuysen commenced by preaching pointedly and seriously the necessity of a new heart. He insisted on Christian experience as a preparation for church membership and communion; and restored discipline to its legitimate place in the house of God. There was immediately clamor, resistance, reproach;\* but he was not a man to be turned away from a course which he considered it his duty to follow, by any such influences: and besides the Holy Spirit had already begun to testify to the truth and render it the power of God and the wisdom of God to the salvation of souls; how could he refrain from preaching it? As early as 1726, when there were probably not more than twenty members in communion in the whole congregation, and only six years from the time of his first settlement, during all of which opposition and defamation had been rife, there were admitted to the communion seven at one time on confession of faith. It must have been a day of joy to his heart, and of triumph to the cause of truth. It was indeed a great day. Seven added to twenty is equal to an addition of forty in a church composed of one hundred members; and this would, even now, be regarded as an extraordinary work. But we must consider that this was the fruit of his work *Raritan*. Now if the same state of things existed at North-Branch, Six-Mile-Run, and New-Brunswick—and that it did all traditional history asserts—and a corresponding number were introduced into the churches in each of these congregations, it was indeed a great day for Zion. But it did not end here. There is evidence that it continued in subsequent years. There were also accessions to the church of more than ordinary numbers in 1729 and 1734.

But the greatest blessing seems to have been enjoyed in 1739, simultaneous with the revival at Northampton under

\* See the complaint published by a part of his Consistory, in which it is attempted to be shown that his doctrine of regeneration is not the doctrine of the Church—and exceptions are taken to his whole course, especially his discipline.

Jonathan Edwards; and between these two revivals in other respects there was a striking similarity. They both originated in pointed doctrinal discussions, brought on a conflict between formalism and practical Christianity, and stirred up some of the worst passions in the human heart; but while Edwards was ejected from his charge, Mr. Frelinghuysen not only maintained his place and his influence, but perpetuated the work, until, finally, in the days of his successor, Dr. Hardenbergh, even the hearts of his enemies were conquered.

The effect of this state of things was to give an entirely new aspect to the state of the congregation. Religion became an object of almost universal attention and concern, and increased the desire and necessity for pastoral labors so much that Mr. Frelinghuysen was constrained to adopt an expedient, which seems to have been original with him; indeed, we have no knowledge of its having been adopted at any time anywhere else. He appointed from among the most gifted and experienced of his male members certain individuals whom he called "*helpers*," whose office was to expound the Scriptures in the meetings for prayer and conduct them with order, visit and converse with the anxious and inquiring, and to catechise the youth. This step was considered as a bold departure from long-established usage in the Dutch Church by those who expected to Mr. Frelinghuysen's course, and would even now be regarded as a "*new measure*" of very questionable propriety and usefulness. It may be that it was, upon the whole, neither wise nor safe; although, from the character of the individuals, their prudence, zeal, and godliness, its effects were seen in the most favorable light; but it is certain that his latter days were greatly embittered with strife, arising from the strong disapprobation expressed by some of the most influential members in his church of the course which he thought proper to adopt. But whether it would have been possible, with his views of truth, to avoid such a contest, may admit of a doubt. It seems, at least, to be certain that in some sections of the church, whatever the ostensible pretenses may have been, the great contest of *Coetus* and *Conferentie* was, in fact, a struggle of formalism against vital godliness—of the law of progress against the inertia generated by an admiration of the

past. It was the spirit of this age and of this land fighting for liberty when the attempt was made to bind it down by forms, customs, and veneration for the fatherland; and it conquered then, as it always will conquer in any future struggles.

The records of the church warrant us in estimating the fruit of this year as having been the conversion of at least fifty souls within the bounds of Mr. Frelinghuysen's pastoral charge. Of this number, ten are recorded as having united with the church at Raritan on confession. The accession is again equal to about one third of the whole number in communion. The records of the other congregations have perished, or, we have no doubt, our conjecture would have been confirmed, by their names actually appearing upon them.

In summing up, then, the results of the ministry of Mr. Frelinghuysen, we arrive at the following facts: There were thirty-eight added to his churches on confession in 1726, there were sixteen in each of the years 1729 and 1734, and there were fifty in 1739; the whole amount is one hundred and twenty. We do not say that these numbers are absolutely correct; but we do say that the data furnished us by the records of the church of Raritan fully sustain them, and even more than sustain them. From the records of New-Brunswick we have the following facts: About sixty persons were admitted to the communion. Many names are undoubtedly omitted from the list, as some are not found there who are known to have been in the communion. The largest number received in any one year was in 1741, when there was an addition of twenty-two persons. If we add these numbers together, we shall have in the two principal churches of his charge one hundred and eighty added on confession. This may well be regarded as evidence of a great revival. And when we consider the work of grace in connection with the external circumstances of the age and the church in which it occurred, it magnifies itself greatly in our estimation. There was much ignorance, much laxity of moral principle, a leaning to Arminianism, few preachers, and but little opportunity of hearing or meeting to encourage one another. That one man should wield such an influence, and be able to sustain himself and

his principles in the very midst of the fire kindled to consume him and them, is surely an evidence of the divine favor, and of special spiritual communications from above. In fact, the whole work is as clearly marked with power and sanctifying grace as any of those with which the churches in other places were blessed about this period, and stamps the ministry of Mr. Frelinghuysen as having been peculiarly favored and useful. The whole of its power we shall probably never know.

There is also one other circumstance worthy of notice. Several of the converts in this revival lived until within the memory of some who are yet with us, and were uniformly distinguished for their deep experience and ardent piety. Fathers and mothers in Israel were they truly, always abounding in every good word and work. Gilbert Tennent, of New-Brunswick, alludes to them in his letter to Mr. Prince, of Boston, in 1744. "The labors of Mr. Frelinghuysen were much blessed to the people of New-Brunswick and places adjacent about the time of his coming among them, which was about twenty-four years ago, (in 1720.) When I came there, which was about seven years after, divers of his hearers, with whom I had opportunity of conversing, appeared to be converted persons, by their soundness in principle, Christian experience, and pious practice; and these persons declared that the ministrations of the aforesaid gentleman were the means thereof." This is conclusive as to the spiritual character of the work.

Here we are disposed to award the honor which the zeal and piety of this good man seem to demand from us. We regard him as being the instrument, in the hand of Providence, to plant first the seed of truth and righteousness upon this soil, where, in subsequent years, such abundant harvests have been gathered. He broke up the fallow ground and prepared it for the glorious crop. He met and conquered the spirit of worldliness, self-righteousness, and carnal security, which had possession at least of the popular mind, if not of the church itself. This whole region owes his memory a debt of gratitude which it can never repay. His labors were the means of introducing *early* into the churches here, a tone

of piety, and a form of religious sentiment, which has been a blessing to them ever since. Their spirituality and peace are the fruits of it; and we are yet enjoying the benefit of his labors in many ways.

In order to understand the effect of his ministry, we must remember that the doctrine of *the necessity of a new heart* had almost entirely been lost sight of, and that formalism and self-righteousness almost universally prevailed. Christians were not ashamed to ridicule Christian experience, and many had become very resolute in opposing it. "The common names," says Blair, in reference to Pennsylvania, "for soul-concern were *melancholy, trouble of mind*, or despair. The necessity of first being in Christ, and in a justified state, before our religious services can be well-pleasing and acceptable to God, was very little understood or thought of; but the common notion seemed to be, that if people were aiming to be in the way of duty as well as they could, as they imagined, there was no reason to be much afraid." Upon this mass of corruption and worldliness the pastor's denunciations of the wrath of God were unceasingly poured out, warning, exhorting, and entreating all men, with all long-suffering and gentleness. In his public discourses he laid open the depravity and selfishness of the human heart, showed its entire alienation from God, and insisted upon the absolute necessity that it should be regenerated. His doctrine had no sympathy with that heartless Arminianism which teaches the availability of sincere but imperfect obedience; but plainly inculcated the great truth, that "the law is spiritual," and we are "carnal, sold under sin," and therefore must be made new creatures in Christ Jesus; and that we are justified freely through his grace, by the redemption of the Mediator. No wonder that the slumbering lion was aroused, and shook his mane in menace, when his den was thus invaded; nor, on the other hand, that God owned his truth, and attested it by the quickening operations of his Spirit. It is only what he has promised always to do.

We have spoken of "*helpers*" who were appointed in the different congregations. Those for Raritan were Hendrick Fisher and Andrias Ver Meulen; for Six-Mile Run, Ruluf

Nevius and Elbert Stothoff; and for North Branch, Peter Van Arsdalen and John Wyckoff.

The years 1750 and 1751 are marked on the records of the church as having witnessed more than an ordinary blessing upon the ministrations of the second pastor of this church—the Rev. John Frelinghuysen. Twenty-seven were added to the communion of the church on confession of faith. This we record as the *Second Revival* at Raritan; and it must have had the effect of again strengthening and encouraging the hopes of the pious. To understand its influence we must recollect that now the whole church was rent to atoms. Party spirit prevailed to an alarming extent, and embittered the common intercourse of life. In some places even personal violence was done at the very doors of the churches on the Sabbath morning; and Raritan was one of the centres from which this influence emanated, and where some of its bitterest spirit had been exhibited. The church had divided, and, however wrongfully, at least a respectable minority protested against the course of the pastor and consistory. That in such a state of things godliness should have triumphed, and brought so many to confess a meek and lowly Saviour, can be accounted for only by the presence of the “Spirit of peace.”

The ministry of Jacob Rutsen Hardenbergh, who succeeded John Frelinghuysen about 1763, and continued to serve this church until 1781—a period of eighteen years—was not marked by any special revival of religion. There are, however, abundant evidences of his zeal and faithfulness in his Master's work, his earnest efforts to build up the church, and his ability as a clear, sound, and practical preacher, to attest his character. In fact, if we remember that his ministry embraced the period of the Revolution, when all minds must have been so entirely absorbed in civil affairs; that the army of Washington was encamped, for a time, within the bounds of his congregation, and he himself was obliged to desert his own house to secure his personal safety; that there must have been a flood of iniquity spreading itself through the whole community as the effect of this state of things, no surprise can be experienced that it should be so: a revival could not be expected. And besides all this, the church edifice was

burnt to the ground, and never restored until after he had resigned his charge; so that the people were without a house of worship. In such a time of trial, to save the "foundations of truth and godliness from being removed" was honor enough; and this is the praise which his exertions and faithfulness demand from us. He was a great and a good man. His influence was second to no minister of his time; and the church manifested her estimate of his excellence by appointing him, soon after his removal from Raritan, to the presidency of Queen's College, in New-Brunswick, where he ended his days and was gathered to his fathers. He was a student of John Frelinghuysen, and subsequently married his widow, a woman whose piety has left a sweet savor in the midst of us. Jufvrow Hardenbergh, among the aged, was a pattern of all that was good and gentle and sanctified; and they have taught even the youth to reverence her.

The period embraced between the years 1785 and 1789, immediately after the death of the Rev. Theodorus Frelinghuysen Romeyn, and the settlement of the Rev. John Duryea, appears to have been characterized by another outpouring of the Spirit upon the word and ordinances. Eighty-two were added to the church on confession of faith during this time—and we record this as the *Third Revival in the Church of Raritan*. It extended through the first five years of Mr. Duryea's ministry, and materially increased the amount of vital godliness in the church. Many circumstances seem to have conspired to produce a favorable influence just then. The war of the Revolution had closed, bringing peace and independence to these United States; and many had seen and acknowledged God's hand in the result. The church now enjoyed almost the whole service of her pastor, for Mr. Duryea only preached at Bedminster once in three weeks. The ministry of Romeyn had been unusually spiritual and fervent, and had closed most impressively in his sudden and early death. He was a gifted and extraordinary young man, and his brief career left a deep impression upon the hearts of many; and God made his successor, who was far inferior to him in pulpit talent, the instrument of gathering the harvest which he had sown.

Again in 1802-3 and 4, there was a visible outpouring of the



Holy Spirit upon the labors of the Rev. John S. Vredenburg, who had assumed the pastoral charge of the congregation in 1800—seventy-seven individuals were received on confession of their faith. This we record as the *Fourth Revival of Religion* which God in his mercy has granted to this church to edify and build her up. And again in 1812-13 and 14 there were added forty-six members to the communion, on confession of faith, in the space of three years. We shall not enumerate this as a distinct revival, but only refer to it as we pass on.

In 1821, Mr. Vredenburg died suddenly after having continued to exercise the pastoral office for nearly twenty-one years; and as he descended to his rest, the Spirit came down to bless his labors and raise up the seed which he had sown with so much patience and prayer. This was a mighty shaking in the valley of dry bones. In a year and a half, three hundred and sixty-eight were added to the communion of the church. This *Fifth Revival of Religion* will long remain as one of the most remarkable eras in our history as a church. It was indeed a Pentecostal season. The influence pervaded all ranks, embodied all conditions in life, moulding and blending them into one mass, upon which the fear and love of God was indelibly impressed. For months, religion seemed to occupy completely and almost exclusively the attention of the whole community, and neither business nor pleasure was suffered to interrupt its services. But to record all the interesting incidents connected with it would require a volume to be written. Its great distinction from many which have been more loudly proclaimed, was its noiseless progress, its power and purity. It was a work remarkably solemn, deep, powerful, spiritual; and its results were such as are anticipated from such traits—permanent and abiding. Only two or three cases of discipline have become necessary, in the whole multitude which came thronging to the table of the Lord. This is the more worthy of note because it is so rare, and so distinctly indicates the gracious nature of the whole work, and how much of the Spirit of God was in it. The effect I need not describe, since there are here so many who witnessed it, and to whom its recollection is almost as sacred as that of Pentecost was to the early Christians. The cloven tongues of fire were not visible to the

eye of sense, but they burned in every heart ; and what the eye could not see the soul felt and enjoyed.

During the whole time that this work of grace was in progress the congregation was destitute of a pastor, and continued so until the settlement of the Rev. R. D. Van Kleek in 1824. The public services were maintained by the generous assistance of the neighboring ministry ; and a sermon of the Rev. Dr. Livingston on the Sabbath succeeding the death and burial of Mr. Vredenburgh was referred to by many of the converts as a time when their first convictions were felt. The Consistory also engaged for six months the services of the Rev. Truman Osborn, whose visits from house to house and various labors and exhortations had a most happy effect in carrying out and assisting the work. He seems to have been a man formed for exactly such a scene, and in the kind providence of God was sent to Raritan very opportunely for the accomplishment of the Lord's work. He is yet affectionately remembered by many of the converts of that Revival ; and his very dust will be sacred in their eyes. He has entered into his rest, and his works will follow him.

You must now allow me to speak of things still more recent, and pardon the necessary personality. They belong to a complete view of the subject, and can not be omitted with propriety. We have yet to record another which we shall denominate the *Sixth Revival of Religion* enjoyed by the church of Raritan. In the years 1837 and 1838 there is recorded an addition of eighty members to the communion of the church ; the larger portion were received on two occasions, and were the result of a very manifest blessing upon the word and ordinances. They compose at the present time, to some extent, the efficiency of the church ; and we should be ungrateful if we did not record the mercy of our God, and speak forth our gratitude by building up an *Ebenezer* of praise for the fulfillment of his promise to own and bless his truth.

The whole number of communicants whose names are registered on the books of the church is one thousand and seventy-nine. Of them how large a portion are numbered with the dead, having been called to the service of the sanctuary on high ! Of this number three hundred and thirty-seven are

at present in actual communion, traveling to the same inheritance of immortal blessedness and joy.

The past ten years have been most eventful years. That little flock whose journey through the wilderness we have traced in the preceding memorials, and which we have seen increasing in number under the care and labor of faithful pastors employed to edify it, and the dews of divine influence sent from heaven upon it—has during these years been divided into two bands. When this event occurred it produced necessarily a disruption of many tender ties and hallowed associations—and was not effected without many tears. This was to be expected; but now we are prepared to acquiesce in it, and concede that it was right. The number in our communion has already been so increased, by the blessing of God, as to exceed what it was previous to the division; and the accession in families is nearly equal to the loss: so that the actual strength of the church is not materially impaired by what has occurred.

The edifice in which our fathers so long worshiped has also been replaced by one more commodious and better adapted to the wants of the congregation; and thus all those *vered questions*, which arose out of the necessity of enlargement or reconstruction, and operated to the injury of our peace, are put at rest for a long time. Unanimity exists to as great an extent among all the members of the church, as it ever did at any preceding period. If we could only witness a deeper spirit of devotion in the house of God on the Sabbath day, and an enlarged measure of prayer animating the Christian bosom, we should be encouraged to hope for much. As it is, there seems to be danger of a Laodicean temper springing up among us, saying, "We are rich and increased with goods, and have need of nothing;" while in spirituals we may become actually "poor, and miserable, and blind, and naked."

The oldest living member in the communion of this church has now been connected with it fifty-five years. This individual sat with us at the table of the Lord on the last communion season. All those who were here when he united himself with the people of God have gone to rest; he alone remains, to link the past with the present—the only remnant of a former half-century. During this long period, he has worshiped

almost every Sabbath-day around the same altar. He has welcomed with joy all those who came to confess Christ, and mourned at the graves of all the departed. Few in this changing world have been permitted to serve God so long in one place—very few to spend so many Sabbaths and communion seasons in one house of worship—and fewer still have had the privilege to welcome eight hundred and forty-four to the fellowship of the church. Honored servant, may his end be peace!

During the period we are commemorating there have been numerous changes in this community. Many, called in providence to other places, have been cheerfully and honorably dismissed, and some have gone to form for themselves another place of worship and other associations. But this is not all; the destroyer has also been at work. The leaders of the host have fallen in great numbers and with frightful rapidity. Among those who welcomed me here and gave me their confidence, when with fear and trembling I consented to assume the pastoral charge of this numerous people, but who are not here to-day and will not be here again, are Howell, Talmage, Veghte, Frelinghuysen, Van Doren, Vroom, Van Arsdalen, Van Dyke, Van Arsdalen; besides all the mothers in Israel, whose ardent prayers were accustomed to rise like morning incense to heaven and bring down showers of blessings upon this heritage of the Lord. So busy has the destroyer been among the strong men and the aged, that now, when we look around, there are only a few venerable heads remaining to counsel and encourage. The pillars of the sanctuary are falling around us—the men who bore the ark disappearing—and as they fall, we feel in each stroke as if we had one friend less.

Death! great proprietor of all! tis thine  
To tread out empire and to quench the stars;  
The sun himself by thy permission shines,  
And one day thou shalt pluck him from his sphere!

The complete number of deaths in our communion I have not the means of ascertaining, but it has been large. The number added on confession during ten years is two hundred and thirty-two; the number of infants baptized two hundred and forty-five. Thus "one generation passeth away and an-

other cometh"—the living are taking the places of the dead, and treading upon their steps. From the cradle to the tomb is only a span, but it is all we have to prepare for that vast eternity which ensues. It is like the vestibule to some magnificent temple, the glory of which swallows up all our impressions of what went before, and proves those only to be wise who so live as to secure an everlasting rest in heaven.

*Application.*—The practical lessons which we are taught from this view of the past seem evidently to be, that God has recorded his name here, and in that record left the promise, sure to be fulfilled, "I will come and bless." It would seem to be sinful to doubt this, after what he has done; and to form any other expectation than that which embraces the fulfillment of this promise would be culpable unbelief. There will be seasons of dearth, and cold and chilling winters—the church must pass through these; but there will also come showers from heaven, and the spring-tide will appear, with its profusion of springing blades and opening flowers, giving presage of the fertility of the summer, and the fruits of autumn, to reward the faith and the toil of those who seek the good of Zion. Glorious things are spoken of thee, Zion, city of our God!

The effect of all the past is encouragement. If we abound in the work of the Lord, he will cause that our labors shall not be in vain in the Lord. When we wait upon him, he hears, and answers, and sends his Spirit down. But if we turn from him, he will hide his face from us, send his judgments to afflict us, and bring all our designs to naught. Should not a people, therefore, seek unto the Lord their God? Seek him with all your heart, and he will be found.

It would not be just if we did not also notice here the fact that in the relation of pastor and people we have enjoyed ten years of uninterrupted peace. I acknowledge the kindness with which I have been uniformly treated, the favor with which all my public services have been received, and the promptness with which every failure (and I am conscious of more than you seem to have noticed) has been passed over. I have been with you in weakness, and in fear, and in much trembling; but what I have attempted has been sincere and with a good conscience. I have labored for your profit, and

never furnished any but *beaten oil* for the light of the sanctuary. This has not been always regarded in the right point of view. There are some who would rather have a social visit from their pastor than a good sermon, and there are some, too, so unreasonable as to expect both; but I can not consider them wise or just. There may be others who think that it costs nothing to preach well, but they know nothing. There are ministers who shake their sermons out of their sleeves; but are they worth "the shaking" after they are out? The flock soon shows the kind of pasture upon which it has been subsisted. For myself I do not know a more heartless thing, or one more wicked, than for a minister to ascend the pulpit on the Sabbath, and, when souls are hungry for the bread of life, talk nonsense in the name of the Lord! If I have never done it, it has not been for the want of temptation, nor from a disinclination to social intercourse; but because I have been afraid. I could not so trifle with your souls and my own responsibilities. It is much *easier*, and much more *agreeable* likewise, to spend an afternoon in a social circle, than in close and laborious thinking in a silent chamber. It has not been for want of inclination, that I have never been a great visitor, but because my conception of what a faithful pastor ought to be embraced higher traits of character than those which are gratified with admiration in a lady's parlor; and if you are wise, and seek the good of the church, you will allow me unmolested to pursue this course: so far it has been well.

One generation passeth away and another cometh! We are now the living; our children will be in a few years what we are to-day! We are passing away; and they will take our places. This solemn thought intrudes itself, like those effigies of the dead with which the Egyptians adorned their feasts, into our most sacred, as it does also into our most joyful, assemblies and associations. The hand of the destroyer is upon us all, and the gaping tomb waits to receive us. Oh! if we could see to-day what ravages another ten years will make, how deeply would we be affected. Who is to die? The pastor? Which of the flock? If we are wise, we shall so live as to make our calling sure; and if we can conceive adequately of our responsi-

bilities to the church, the world, our own souls, work while the day lasts!

To the youth, the return of this anniversary Sabbath makes a special appeal. You have seen how the blessing of God has attended his word and ordinances, converting souls to God; how the ark has been sustained and carried forward; how the Lord has been with his church here, blessing her and making her a blessing. The responsibilities which your fathers have so nobly borne in past years, are now coming upon you. Prove yourselves worthy of the trust reposed in you. These walls must be dear to you by many hallowed associations. They are not only consecrated to holy things, but baptized by the Holy Ghost and by prayer. Within this sacred inclosure the Spirit has sealed your parents as the sons of God. If you desert them, or ever suffer them to remain desolate, you will be as guilty as though you had suffered the sepulchres of your fathers to be profaned.

It has likewise another voice by which it speaks. You have enjoyed ten years of earnest appeal from the word and ordinances of God. Why has it not resulted in your salvation? Can you give any good account why you are yet in your sins? Oh! be persuaded to turn to God and live. Religion is designed for man. It is necessary to his happiness. He is never what he ought to be, nor does he ever enjoy what he is capable of enjoying, without it. It sweetens every joy, destroys the edge of grief, and helps to bear the cross. It is the cordial of life—a sun to gild our path through the world, to light our steps when they are verging toward the dark valley, and to shine upon us in noonday effulgence in heaven. Make it yours. Where so much prayer has been answered, come and consecrate yourselves to the service of the covenant-keeping God of your fathers, and make him your God and portion. To-day is the accepted time—now is the day of salvation.. May God bless his truth! Amen.

## THE THIRD MEMORIAL SERMON.

PREACHED OCT. 31ST, 1847.

## EXPERIENCE AND DEATH INSTRUCTING MEN.

"Inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers: shall not they teach thee, and tell thee, and utter words out of their heart?"—JOB 8: 8-10.

HISTORY, it has been said, is "philosophy teaching by example." "God," says D'Aubigné, "is in history." If this striking sentiment is true, then it must be important for us to be acquainted with the records of the past, because we shall be able to draw from them many practical lessons, enabling us not only to live more wisely in the present, but to secure every advantage from the future.

A poet has said of experience as it is taught us in history—

"Tis very pregnant;  
The jewel that we find, we stop and take it,  
Because we see it: but what we do not see,  
We tread upon and never think of it;  
Therefore be *in eye* of every exercise!"

Want of reflection, which is in fact inattention to the instruction of the past and a neglect of the lessons which it teaches, is one of the most indubitable marks of a frivolous mind—a mind that will not become wise, however great its advantages or its acquaintance with life. In Scripture such neglect is characterized as a sin, and is charged as one of the occasions of the punishment of the Jews. "Israel doth not know; my people do not consider." "If thou hadst known, even thou, in this thy day, the things which belong to thy peace; but now they are hid from thine eyes." Inconsideration then constitutes the very centre and heart of that affectionate lamentation which our Saviour poured upon Jerusalem, as he looked upon it from the Mount of Olives, and foresaw how by rejecting and crucifying the Saviour, sent to redeem it from ruin, vengeance would be armed against its guilty people and fall upon them



in utter desolation. Inconsiderateness was in the case of that doomed city the occasion of her destruction.

There is, therefore, not only an intrinsic but also a personal interest in the records of the past. It has those lessons to teach us, which we can not well be wise and neglect; those instructions to give, which, if we refuse, we shall be almost certain to regret. If God is in history, it must be important for all God's creatures, if they would understand the order of his providence, to acquaint themselves with it; for there they may observe the ways of God—how he blesses those that seek him, and destroys transgressors out of his sight; proving in his works what he has declared in his word, that "the willing and the obedient eat the fruit of the land, but those that refuse and rebel perish without remedy."

Barrow has expressed himself so justly and appropriately in regard to the use of history, that we adduce his language: "The perusal of history, how pleasant illumination of the mind, how useful direction of life, how sprightly incentives to virtue doth it afford! How doth it supply the room of experience, and furnish us with prudence at the expense of others, informing us about the ways of action and the consequences thereof by exemplés, without our own danger or trouble! How may it instruct and encourage us in piety, while therein we trace the paths of God in men, or observe the methods of divine providence, how the Lord and Judge of the world in due season protecteth, prospereth, blesseth, rewardeth innocence and integrity; how he crosseth, defeateth, blasteth, enrsseth, punisheth iniquity and outrage; managing things with admirable temper of wisdom, to the good of mankind, and the advancement of his own glory." If there are such lessons to be taught us in history, and such benefits to be derived from it, we can not well be wise, guide ourselves properly, or secure all the advantages of our position without making the study of it a part of the serious business of our life.

And what is history but an aggregation of individual life and experience—a record of that special care which is extended by our Heavenly Father to each of his little ones? It is, in fact, individuality in its social combinations. The men of a nation, each one gazing upon his *own portrait*, in the picture

which it presents to view—the good and evil of each separate life seen in the common record of the whole. It is a summing up of innumerable items, to enable us to conceive more impressively the gross amount. And as God is the same yesterday, to-day, and forever, there must be a certain degree of uniformity in his providence and ways. What “has been is that which shall be, and there is no new thing under the sun.” The future is foreshadowed in the past. If we are anxious to know what will be, we may read the record written in broad characters upon the scroll of time. Hence there is an important individual applicability in the recommendation of Bildad, the friend of Job, as it stands in our text—“Inquire I pray thee of the former age, and prepare thyself to the search of their fathers : shall not they teach thee, and tell thee, and utter words out of their heart?”

We intend on the present occasion to make a special, and to some extent a personal, application of these words, and shall not therefore spend any more time in illustrating their general import or in enforcing their importance. This is a Sabbath of peculiar interest—to me not only, but to you. It ought to have a voice and a power by which to speak to our hearts, so that they shall not need to be spoken to again. The thoughts of the past which it recalls and the emotions of the past which it prompts are almost overwhelming. It completes fifteen years of labor and care as the pastor of this church ; and when I think of it—all the weight of responsibility involved in all those years—the idea so burdens my spirit that I exclaim, “Who is sufficient for these things ?” and tremble to realize that it must all be brought into account at the judgment. May God be merciful to us for the sake of Jesus Christ ! I can see no other hope, and have confidence in no other name. Grace affords the only possible refuge.

When Joshua had brought the tribes over Jordan and they actually stood within the precincts of their land of rest, he took twelve stones out the river, and pitched them in Gilgal, the place where the tribes first rested, as a pillar of memorial—“*a heap of witnesses*”—and spake unto the children of Israel, saying, “When your children shall ask, saying, what mean these stones ? then ye shall let your children know, saying, Israel

came over this Jordan on dry land; for the Lord your God dried up the waters of Jordan from before you, until ye were passed over, that all the people might know the hand of the Lord, that he is mighty, that ye might fear the Lord your God forever."

Such a memorial of the past we mean to erect this morning; not in a pillar of stones—"a heap of witnesses"—but by recalling names and awaking memories once fresh in your minds, and thus marking upon the tablets of your hearts, as deeply as affection and sentiment will enable us to do, the track of years. They have been more or less eventful to every one of us, and their passage has left traces upon our feelings, which all the *friction* of the future, however *wearing* it may be, will not obliterate. They have brought to us many lessons which are destined to become "*fixed things*" in eternity, constituting the matter of our joy and sorrow, our weal and woe, throughout the interminable revolution of *all its ages*. Fifteen years, according to political economists, is half a generation; and we may therefore consider ourselves to-day as standing amid the graves of *half of those* who commenced this period of time with us, and whom we have seen passing away under our own eyes. Here is indeed a great "heap of witnesses" of what the Lord has been doing by the instrumentality of "the king of terrors." In our cemetery there are more than "twelve stones," the witnesses of "death's doings," the frail memorials of crushed hearts—efforts made by affection to make the dead live in the memories of the living. We must speak of some of them, and recall their image to your thoughts. Their names have indeed (some of them at least) long since ceased to be heard in our streets; but we may repeat them in this sanctuary, and we shall do it, but not without reverence. Many of them were "*Fathers and Mothers in Israel*," and the memory of their holy life and the testimony of their faith belongs to the church for her encouragement and edification. They were "pillars in the house of God;" let piety and affection crown them with flowers and perfume them with incense, an offering of gratitude appropriated to them where they stood, and where they still stand, "distinct in memory's eye," as prominent helpers and benefactors of the church: The first Sabbath of these fif-

teen years is renewed to-day to my consciousness ; and I see it all, almost as distinctly as I saw it then. Two days before, I had stood beside my mother's open grave, and saw it shroud her venerated form forever from mortal eyes ; and when its morning dawned, instead of the cheerful vibration of the church-going bell, there was a sound of death. We met for the first time, not in the courts of Zion, but in a house of mourning ; and my first exhortation to you was, " Prepare to meet your God." Death had thus met me on the threshold with his sable pall, and he strode on before me like a giant, dealing his fatal blows in rapid succession, until Veghte, Frelinghuysen, Van Doren, Talmage, and Howell—all men of consecrated hearts, eminent for piety and influence, were no more—all gone before two years had elapsed. I stood appalled amid their graves, and anxiously inquired, " What hath not the Lord done ?" Hath he indeed forgotten to be gracious ? Will he draw out his anger to all generations ? I remember that it has been said, that just before the Babylonish captivity the pious and especially the aged in Israel died in rapid succession. It is mentioned as a well-known historical fact, in illustration of the language of Isaiah, " the righteous perisheth and no man layeth it to heart ; and merciful men are taken away ; none considering that the righteous is taken away from the evil to come." To the mind of the prophet the circumstance seemed so notorious, and the effect of the loss of their example and influence so disastrous to religion, that he says, " Run ye to and fro through the streets of Jerusalem, and see, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth." It seemed as if the godly had all ceased, as if all the merciful men were taken away, and that the nation was ready for the execution of delaying vengeance. " Go ye up and down her walls and destroy ; take away her battlements, for they are the Lord's," was the commission to the avengers, and the effect of it which followed—" abroad the sword devoureth ; at home there is death."

So, in our circumstances, such a succession of bereavements excited many fears that heaven had in store for us some approaching judgment. There was more than one mind sym-

pathizing with their feelings, and waiting with anxious solicitude for the leadings of Providence. It seemed indeed as if some sore calamity was certainly impending over us. But in the result all our fears were disappointed; the clouds in due time passed away, and mercy was revealed instead of judgment.

When I recall that first Sabbath, and look around me for those who sat here in the house of God, I am reminded of the absence of many besides those already named. Vroom and Davis and Tunison; Van Arsdalen, the Bryants, Van Arsdalen; Taylor, Dumont, Harcastle, Van Neste, Quick, Black, and Herriot are all gone; they have ceased from their labors, and been promoted from a seat in these courts below, to a place among the company of the redeemed who serve God in their white robes in the temple of glory. So faith judges, so hope whispers, and so imagination paints them to our view; while affection stands weeping beside their graves, and rears up her frail monuments, inscribing upon them, "*These all died in faith.*" How privileged! how honored in their resting-place, reposing as they all do on that magnificent couch—

"With patriarchs of the ancient world, with kings,  
The powerful of the earth—the wise, the good,  
Fair forms and hoary seers of ages past,  
All in one mighty sepulchre! The hills  
Rock-ribbed and ancient as the sun; the vales,  
Stretching in pensive quietness between;  
The venerable woods; rivers that move  
In majesty; and complaining brooks,  
That make the meadows green:  
Old ocean's gray and melancholy waste,  
Are but the solemn decorations all  
Of the great tomb of man! The golden sun,  
The planets, all the infinite host of heaven,  
Are shining on the sad abodes of death  
Through the still lapse of ages! All that tread  
The globe are but a handful to the tribes  
That slumber in its bosom!"

And, what is more comforting for us to know, for it may teach us how to die like them, they all "*had hope in their death!*" They passed through "the swellings of Jordan"

“ Sustained and soothed  
By an unflinching trust ! They neared the grave  
Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams.”

Nor must we omit to call to mind among that congregation “ those mothers in Israel ” whose piety consecrated the memories of the domestic fireside and hallowed all its associations, by breathing from thence toward heaven a perpetual stream of incense, which warmed the fervor of Christian love and drew down blessings upon the church. Many of them were largely her benefactors, and we should be not only delinquent in duty, but ungrateful, did we not cherish the recollection of their piety and engrave their names upon her records. I see before me, in imagination, the Mrs. Talmage, Veghte, White-naek, Wortman, Stryker, Davis, Porter, Brokaw, Vroom, Van Derveer, Gaston, Van Arsdalen, Veghte, Taylor, Rockafeller, Miller, Tunison, Polhemus, Staats, Van Neste, Beckman, Van Derveer, Black, Jobs, Cooper, Castner, Durling, Dumont, Brokaw, Quick, Tunison, Hedges ! “ *And these too all died in faith,* ” and their precious dust was in succession gathered to its mother, in whose faithful embrace every particle of it will be preserved as seed, from which will spring up in the morning of the resurrection so many glorified spiritual bodies to inhabit Paradise. They walked with God, serving him in their day and generation, and they are not, for God took them, and their end was peace. They spent their last Sabbath of privilege here in the worship of the sanctuary ; sat with us the last time at the Supper of the Lord, attesting their hope in Christ as a Redeemer, and then, as if weary of sin and panting for that heaven which they kept so near in view and longed so much to reach, broke away from all the ties which bound them to earth, and soared up on high to join the company of the white-robed saints in glory. There the eye of faith has often contemplated them singing in the choir of the church above, and longed to be with them, exclaiming,

“ Happy songsters !  
When shall I your chorus join ? ”

Besides these, there were others who were not in the communion of the church, who gave their bodies to the dust, and entered the eternal state, as Campbell, Gore, Sergeant, Tunison,

Torbert, Quick, Van Middlesworth, Beekman, Dolliver, and the Mrs. Tunison, Vroom, and Fisher—and others still, sojourning with us for a season, as Perrine and son, Mrs. Todd and Mrs. Rockefeller. The whole number of deaths among the members of the church has been sixty-six. Sad memorial of the power of the destroyer! But we have not yet called to mind all the trophies of the king of terrors, nor recorded the names of all who were once here, but are now in eternity. The young have died likewise—William and Martha Bryan, John and Edward Griffith, Elizabeth and Daniel Polhemus, Harriet Toms and Elizabeth Rockefeller, young Voorhees and Gaston. I have laid my hand upon their fair white brows when they were as cold as marble, and seen them dressed out clean and beautiful, as if for a bridal, to be wedded in their early youth to the dust. All the fond love, all the passionate grief of parents and friends, all the bright hopes of future good, all the strength of their young life, could not restrain the inexorable archer, or shield them from his arrow! His bow was bent, and the fatal shaft, true to its aim, sped, and they lay prostrate in the dust. All that was left for friendship and sympathy was to shed tears over their clay, and carry them to their rest among the cold sleepers of the cemetery. Monuments have perpetuated their names, but their voices are silent. Pale flowers have been planted around their graves, and watered with many tears; but the *flowers* will fade as they did, and drop their withered petals on their graves. We have often mused over these signs of affection, and felt the eloquence with which they spoke, when the leaves of summer, touched by an early frost, lay scattered thickly in the forest. The poet was interpreter to our thoughts:

“Thou lovely earth! Since kindred steps  
 From thy green paths have fled,  
 A dimness and a hush have fallen  
 O'er all thy beauties spread!  
 The silence of the absent soul  
 Is on me and around!  
 My heart hath echoes but for thee,  
 Thou still small warning sound!  
 The sky-lark sings out as he sang  
 When they were by my side;  
 And mournful tones are in the wind  
 Unheard before they died!”

And yet there are more claiming a record in this sad memorial. Those "blossoms of being born and gone," which the universal mother of all the living hath gathered back to her cold bosom—"the early lost," as nature regards them, but "the early saved," as the visions of our scripture faith teach us to esteem them, when in her holy records she points us to the Saviour's words, "Suffer the little children to come unto me and forbid them not, *for of such is the kingdom of God.*" There are many, very many short graves in yonder cemetery, and I never look upon them but I think how loving and faithful the Saviour is to his people, in taking so many of their "little ones" to himself, and garnering them in heaven before sin could have power to pollute them, or the world ensnare their feet in its slippery paths. We ought to thank him for every one which he claims and takes home. There are so many things to be dreaded, that the very tears which affection sheds when she enshrouds them ought to be accompanied with a consenting heart, and our loudest grief should be taught to say, "He hath done all things well." Our loss is their gain. There are so many shipwrecks on the ocean of human life, that it ought to be regarded more as a matter of congratulation than of regret, to see one of these frail vessels launched upon its surging waves, reaching early and safely the haven of eternal rest. "God has made every thing beautiful in its season." How is it that we *fail so much* to discern the "*beauty*" of his providence and love in gathering the buds and opening flowers of humanity into his own garner, before they have here had time to wither and the blight to touch them? I can not be faith; it is only nature that impels these gushing tears. We must teach nature to chasten her strong yearnings by the power of faith's revealings, and become willing to thank God if we have children in heaven. We must learn to gaze upward and "stretch our sight," until we see them in their white robes among "the shining ones" in glory; and then, coming back to our cares and toils, think how much happier they are in having escaped them all. We must make our love to them a living power to elevate us above the influence of our nature and our sin, and strengthen us until we are victors in the conflict, and have permission to come away and join



them where we shall part no more. It is a divine hope, indeed, to think of meeting our loved ones in glory. It seems to make heaven nearer and dearer to us. We realize its existence as we could not do but from the fact that it is the home and resting-place of those we love. They have not ceased to be, because God has taken them; they are only veiled from our sight; death reached but the mortal part, and brought the material form to the dust—the soul is with God. The blossom which withered here upon its stalk in the spring of its beauty has been transplanted there in a place of endurance, and will expand in perfection and diffuse its fragrance eternally, to gladden and refresh that spirit which now weeps out an affection that has been sorely bruised. Oh! that our faith could see this when we mourn the loss of departed ones. It would assist us to say,

"There, like a dew-drop shrined  
 Within a crystal stone,  
 Thou art safe in heaven, my dove!  
 Safe with the source of love,  
 The everlasting One.  
 And when the hour arrives  
 From flesh to set me free,  
 Thy spirit will await,  
 The first at heaven's gate,  
 To meet and welcome me."

II. There have also been many changes besides those resulting from death. Since the small beginnings of 1699, through a period of one hundred and forty-eight years, this church has not only experienced a variety of fortune and favor, but as the effect of all, by the blessing of God, it has waxed strong and become numerous. In thinking of those days in comparison with the present, we may appropriate the words of Jacob, "With my staff I passed over this Jordan, and now I am become two bands." It was natural that the propriety of a division should, at the time it was made, be strongly doubted even by the wisest. The end of it could not be foreseen—its effect upon time-honored associations was feared: and perhaps we lacked faith in the promise of God, which is as true of the church as it is of an individual—"I will never leave thee nor forsake thee." The parting hour was therefore an hour of sorrow.

We felt that we had reason to be sad. But at the present time doubt is at an end, and even fear is removed. There is no one who does not consider it a blessing, and is not prepared heartily to pray, "Send now, O Lord, prosperity, I beseech thee." The interests of religion generally, and of our own denomination especially, have been materially strengthened in this community as the effect of it. Our neighbors have been blessed abundantly, and from a mere handful grown up to be a respectable church; while at the same time our own numbers have gone on increasing in a progressive ratio, equal at least to what it was before, perhaps greater. So confident do both these "bands" now feel in their strength, that they have recently united in the erection of a commodious and beautiful house of worship, which they intend to make the nucleus of a "Third Church;" and our prospects will need to be very suddenly beclouded, if such an organization is not actually effected before another year elapses. Fifteen years since, when my ministry commenced here, the communion of the church consisted of three hundred and forty-seven members; at the present time there are the names of four hundred and seven recorded on our books. During this time there have been received in all three hundred and fifty-one. If there had been no deaths or removals, our communion would at the present time have been six hundred and ninety-eight; but on account of them, the actual increase has only been sixty. What a change this fact makes necessary! It is almost equal to an entire renewal of the whole congregation, in the space of fifteen years. The difference, however, is not in fact so much; for on looking around me I recognize here to-day many familiar faces—familiar during the whole time that I have ministered where I now do. They have been here constantly when the tribes went up, even the tribes of the Lord, to worship in his sanctuary. Many of those who came to us have remained but a little while; but the great body of the church has been permanent, and the larger number of changes has been confined to the *fluctuating* and the *transient*. Except where death has come in to perform his work, few have left us.

Fifteen years of Sabbaths! Seven hundred and eighty days in which we have sat together in God's holy house and heard

his Gospel! It is a long time. It embraces a vast amount of privilege. You have probably heard in that time fifteen hundred and sixty sermons. It has brought you acquainted with a vast amount of instruction, and it involves deep responsibilities. So much opportunity of learning Christ ought to have enriched your minds with a wide range of gospel truth and a rich experience of its power and sanctification. Paul speaks of Andronicus and Junia as being of note among the Christians at Rome, because "they were in Christ before him;" as if their age and experience gave them a special claim to attention and consideration. And ought it not to do so? Is it not a special privilege to have been in Christ early? to have been long in his school? Yes, indeed, age is a blessing. A long life is a privilege, especially when its years have been spent in the acquisition of knowledge and in the service of God. It has a richness in experience, a maturity of understanding, a sobriety of judgment, a settled conviction of truth, and a wisdom in discerning what is real from what is mere semblance, the effect of transient feelings and not of spiritual influence and grace, which renders it always safe to walk by its counsels when difficulties oppose or dangers are imminent. It may not display the fervor of youth nor manifest the ardor of its untried affections, it may sometimes be even too cautious and sluggish; but then it will have the advantage of having fewer mistakes to correct and less frequent occasion to repent and turn back. That, however, which constitutes its highest good is the opportunity which it affords of doing so much for religion, bearing so much fruit for Christ and promoting the interests of righteousness so long—"laying up," in the words of the Saviour, "a treasure in heaven with the mammon of unrighteousness." With such an end in view, a Christian may well rejoice in a long life.

But when avarice, the vice of old age, is allowed to grow and canker in the heart, and the veteran of years lives only to hoard his treasures—when no heavenly light shines upon its declining course and no religious topics sanctify the end of its days, the sight of it saddens and distresses us. We can not hide from ourselves the conviction that the rust of that unemployed gold, accumulating year by year, will be a terrible witness

against those white locks as an unprofitable steward, and we confess it would have been a blessing not to have lived so long. Among us there are but a few of the old disciples remaining, and this makes that small number who have been our friends from the beginning more endeared. We can not therefore refrain from uttering one specific petition for them : may they live long to adorn the religion they profess, and then, when all their work is done, sleep peacefully in the bosom of that Saviour whom they have loved and served. Our sentiment for them to-day is—a long life of piety and a sweet rest in glory. May they enjoy both !

In noticing the changes of fifteen years, what is most admonitory and impressive is, that death has been more busy among the aged than the young. This is not ordinary. The spoiler generally delights in “ a shining mark.” His most numerous victims are the beautiful and the young. His mansions are filled with lovely forms, and his favorite work is to destroy bright hopes. But such has not been his course among us ; the hoary head, and the form bending under a weight of years, have more frequently been taken to rest than “ the strong staff has been broken and the beautiful rod.” So great has the mortality among the aged been, that only a few of the old patriarchs, once the strength of the church, remain. This has subjected us to a sore trial. We feel their loss deeply ; their influence touched the cause of truth and righteousness in this community in many important points ; and what is still more to be lamented is, that in some instances they have left no representatives on whom their mantle could fall. The promise leads us to hope that “ in the place of the fathers there shall be their children,” but in these cases the promise yet seems to fail. May God work it out in his own time and way, for he is able to do it, even though it should be necessary out of “ the stones to raise up children unto Abraham” !

In this way the wealth which once was ours now seeks other channels, and the influence which aided us is neutralized or turned against us. We however do not mean this as a complaint. With all our losses we are strong—increasing in strength in many ways. What we need most is a higher tone, a wider range of piety, and a greater abounding of our liberality. Deadness

to the world and an earnest anxiety to do something for the glory of God would be a perfect remedy for all that we regret. With a mind to work, we should find it easy to meet every requisition which the church imposes. The want of it has made us groan, when we ought to have been singing songs of thanksgiving and joy.

III. But all has not been change. Amid all that we have mourned as we have seen it passing away, there is one thing over the permanency of which we could drop a tear, a bitter tear. It is the fixed, the unchanging, the unyielding impenitence of some of our people. We can not conceal it from ourselves that there are some yet out of Christ who were here fifteen years ago, and were then impenitent. They were halting between two opinions then, and they are yet in the same position ; they were almost Christians then, and they are only almost Christians now. Then they were waiting for better evidence, and now they are waiting for better evidence ; and how much longer will they wait ? Fifteen years of Sabbaths, and strivings of the Spirit, and admonitions of Providence ! Is it not enough ? How wonderful that heaven should be so patient ! Where is there another friend that would consent to stand so long and solicit a place in our hearts ? What love, other than the everlasting and the unspeakable love of Jesus Christ, is so enduring—so inexhaustible, long-suffering, and unabating ! The best friend would have forsaken us, and, in despair for so much hardness, given us over to ruin ; but the faithful, loving Spirit comes again and again ; the tender, compassionate Redeemer renews his solicitations year after year, unwilling that any sinner, even though he be an hundred years old, should perish while he stands on "mercy's ground," and death and a fixed eternity have not made his state irreversible ! It is wonderful to think of it. It gives us a most solemn view of the obstinate infatuation of impenitence—a living picture of the apostle's words, "The natural man receiveth not the things of the Spirit of God ; for they are foolishness unto him ; neither can he know them, because they are spiritually discerned." It is a mournful proof of the prophet's words, "The heart of man is deceitful above all things and desperately wicked ; who can know it ?" What must the

moral state of such individuals be ? To what can we compare their hearts ? Are they not akin to those eternal icebergs which surround the "pole"—congealed at the beginning of creation, when God first spake the earth into being, and never giving forth a drop since, but remaining always sharp and hard and fixed in their forbidding impenetrability, and destined to remain so, until the coming eternity shall have passed ? Or like those seas of ice on the Alpine heights, glittering in the beams of the sun and in perfect defiance of their power, sending back his rays from their adamantine surface, ever since the day when the power of Omnipotence upheaved them from the solid crust of the earth and fixed them on their everlasting foundations—emblems of hardened impenitence ? It is a sad state to be in ; the thought of it is enough to move any mind to tears ! Fifteen years of impenetrable obduraey to all the invitations of the Gospel, all the solicitations of God's most gracious Spirit, all the warnings of Providence, and all the admonitions of the dying ! Oh ! it is too much to think of. Has heaven done so much for us in vain ? Have we lived so long, and only lived to heap up wrath and indignation against the revelation of God's righteous judgment ? lived so long only to make our death-bed more cheerless, and our eternity a more intolerable depth of woe ?

To return again to our text : is there nothing in the former age, in the experience of the fathers, that may teach you ? Is their experience of no advantage to guide you ? Is your own without instruction ? What profit have you had from all the worldly things which you have pursued ? Have they compensated you for that neglect of your souls which they have induced ? Is a life of irreligion, in fact, an advantage ? We are willing to leave the question with your own judgment and conscience. Does it bring you an increase of happiness ? Does it enable you to drink from the cup of life a sweeter draught ? Does it make your social joys more exhilarating and your sorrows less oppressive ? What is your answer ? If you are silent and ashamed to speak, or if you have not marked any definite results of experience, we can answer for you. It has done none of these things ; and you ought to have known, before you adopted such a course, that it could not do any of these

things. But should you unfortunately doubt and be disposed to try it further, or should you be in search of information, we commend to you the recommendation in our text, "Inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers: shall not they teach thee, and tell thee, and utter words out of their heart?" "Can the rush grow up without mire? Can the flag grow without water? While it is yet in its greenness and not cut down, it withereth before any other herb; so are the paths of all that forget God! And the hypocrite's hope shall perish! His hope shall be cut off, and his trust shall be a spider's web; and the dwelling-place of the wicked shall come to naught! Have ye not asked them which go by the way? and do ye not know their tokens, that the wicked is reserved to the day of destruction? They shall be brought forth to the day of wrath: and the sinner, even though he be an hundred years old, shall be accursed."

Is this the testimony of experience? Does the voice of the past age and of the fathers speak in this wise? Then you are condemned as one that is living unwisely and running in the face of evil. It is, in fact, one of the most singular phenomena of human reason that impenitent men should read these denunciations in the Bible, acknowledge them to be from God and to be expressions of his determinations in regard to sin, and yet live on in their rebellion. It amounts to this: that reasonable beings are capable of acting very unreasonably, even where the most important interests are at stake; and, if any thing can do so, proves most conclusively that the difficulty with the impenitent man is not in his reason but in his heart: and if you mean to change him, it is to be done, not by argument, but moral influence. It is not because there is any want of evidence in religion, but because they are opposed to it, and therefore unwilling to be convinced by evidence or to listen to the voice of reason, that most men continue in sin. This is the testimony of Scripture: "the heart is deceitful above all things and desperately wicked," and will not of itself come to God. This is the best explanation ever given of impenitence—the only one that reaches all the facts of the case. But do you not perceive that this only makes your condition more hopeless?

Such a heart can not be happy without God, and it is unfitted for enjoyment with him. It is therefore morally disqualified for heaven. Holy enjoyments in its sensual state are a contradiction; the supposition that it can feel them is an absurdity; it must be changed; conversion or destruction is the only alternative. And so we conclude fifteen years of expostulation with you, and begin another. When will your hearts be able to realize its privileges or turn cordially to its duties?

*Application.*—It would seem as if one end, at least, of the various changes of human life was to instruct men. Attention to them will teach us wisdom. They are a mirror in which we may see the image of the future; and if we arrive at a proper understanding of their character, it will tend to prepare us to meet what is to come, if it does not enable us to avoid all the evils it brings with it. Surprisals find us unguarded. An unexperienced evil is greater on that account. Even death becomes familiar by seeing it often. How much instruction, as to the transitory nature of all earthly things, the changes of the past bring! We have loved, but where are the loved ones now? We have toiled for treasures and built garners for our hopes, but they have all faded like a frost-bitten flower. Some of you stand alone who once had companions to assist you in bearing your burdens and share with you the sufferings of your mortal state; others have carried their children to the narrow house appointed for all the living. All feel that the passage of years has wasted many things which they regarded as jewels of the heart! Learn, then, not to set your affections on things upon the earth, but to lay your treasure up with God. "They build too low, who build on aught beneath the skies." Heaven alone is pure, unchanging, and never fades away!

It would seem as if the past was intended to encourage us. In the midst of all the changes, losses, and disappointments which it brings, there are things that remain unchanged and can not be lost. God is our Father still. In Christ we have an undiminished portion of peace, enjoyment, and hope. Heaven yet invites us, and waits with wide-expanded doors to receive us into its mansions of rest. With God, and Christ, and heaven, have we not enough? Let us thank God, then, and take courage.



It would seem as if the past also admonished us. Is it gone? Has it been wasted? Does the thought of it bring regrets? Let the time past of our lives suffice us to have wrought the will of the flesh; henceforth let us live soberly, and righteously, and godly. Unprofitableness ought to induce repentance, and repentance wisdom, zeal, and diligence. The time is short; the work is great. We have no more days that we can afford to lose. Another may be the last; and to lose it may be to incur the loss of all things. May God make us wise and successful in working out our salvation while it is called to-day!

## THE FOURTH MEMORIAL SERMON.

PREACHED OCT. 31st, 1852.

AN IMPROVEMENT OF THE PAST.

“I WILL remember the years of the right hand of the Most High.”—PSALMS 77: 10.

THE Psalmist is recording a struggle which he had in his mind with unbelief. He sought the Lord in his trouble; his soul ran in the night and ceased not; his soul refused to be comforted. All around him was gloom and discouragement; but when he communed with his own heart, he found strength and hope. He advanced in his inquiries, he made diligent search, and said, “Will the Lord cast off forever? Will he be favorable no more? Is his mercy clean gone forever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?” No, this is “an infirmity;” to believe so is sin. It is in fact a denial of all God’s care and kindness as they are shown in his providence; because the obvious and necessary inference from the past is, that he is “long-suffering and abundant in mercy, forgiving iniquity, transgression, and sin.” It is, therefore, instructive and important to “remember the years of the right hand of the Most High.”

God’s “right hand” is the emblem of his power—“the years of his right hand” are therefore those years in which any event of providence displaying God’s power has occurred; and “remembering” them, is not only impressing their recollection on the mind, but making a memorial of them for the purpose of instruction and encouragement; and our text is a scriptural warrant and example for us to do so. Perhaps we ought to do it more frequently than we have been accustomed.

To-day it is twenty years since I assumed the responsible charge of the pastorate in this congregation, and it has seemed

to me to be necessary to make a memorial of it—to erect an Ebenezer here, and remember the years of the right hand of the Most High.

The text suggests our method. We shall group together some of the occurrences of this period with a view to our encouragement and improvement in faith and piety.

Twenty years is almost one third of the period allotted to man. It is a "score," and he has but "threescore and ten." When they are numbered, his strength is gone, his sight dimmed, his head bowed and blanched, and his tottering steps admonish him of the grave. One third of a life is no small thing to give to any cause or any object. To have given it, supposes an obligation as to the effect of its devotion of no small magnitude. I came here in comparative youth and inexperience. I had indeed but little, besides an honest purpose to be useful, and some fortitude and courage in following the opening path, to bring here and devote to you, as a return for the confidence which you expressed in calling me. I came, however, "as soon as I was sent for," and at the close of a score of years, can only adopt the language of an apostle and say, "I have been with you in weakness and fear, and much trembling, and my speech and my preaching has not been with enticing words of man's wisdom, but in demonstration of the Spirit and of power." If any thing has been effected, the glory is the Lord's. His spirit has given strength to weakness, made the foolish wise, and pulled down the strongholds of the enemy in the heart. Without feigning humility, we own his hand in all, and render praise to his name. His goodness has been far greater than our deserts, and his mercies have exceeded in number the most sanguine expectations we have ever felt it right to cherish.

Twenty years! Will you go back with me in memory to that Sabbath morning—some of you can do it; and let us first mark the things as they were, and then the changes that have been induced. You remember the old walls and seats—they were narrower than they are now, they were plainer, they were less comfortable, they were not worthy of you as a people, they did not indicate either your respect for God or your zeal in his service; and they were soon made to give place to others.

You remember how we praised them for the good they had done, and then bade them farewell with tears, as we would have done "old friends." They had been witnesses of many solemn hours, and were copiously baptized with the Holy Spirit. God has never wrought for himself and for your souls in this house as he did in that. Three hundred and sixty-eight as the fruit of one outpouring of the Spirit! It was like Pentecost. And some of you are yet here who enjoyed it, to weep over it, rejoice in it, and pray to have it repeated. May God in his mercy hear those prayers!

Ah! the recollection of that morning comes up in my memory as fresh as if it were only yesterday. I can recall distinctly many faces whom I shall see no more; the warm pressure of many hands, and some tears, (were they of joy?) which fell there. I recollect the text and the sermon; and I remember a pledge which I gave you. I have sometimes *almost* thought the time would come for me to redeem it, but not quite. It was something like this: "If the time ever comes that I shall cease to have the prayers and coöperation of Christians here, that day will be the last to see me in this pulpit." I hold it good yet to-day; and will be as ready to redeem it at any future time, as I have been always in the past. I will not for a slight cause break the ties which bind us; but I would not remain a day, if I thought that I had lost your regard and your prayers; if there was even a respectable minority cherishing such feelings.

But when I bring that first Sabbath in connection with to-day, and mark the changes, it almost appalls me. Among the dead since, I reckon some of the best, the kindest, the truest friends I have ever had, or ever expect to have in this world. Some of them were great men in their day, and they stood in this sanctuary like pillars with wreathed capitals for ornament and for strength. They were "good men and full of the Holy Ghost;" or they were "mothers in Israel" like Jael, Deborah, and Abigail. Women who knew how to pray, and who knew how to act. They had hearts and hands both. We might recite their names, but they do not need any eulogium. Their memorial is in heaven, and there they are reaping their reward. Happy if we can make sure of the same rest, by imitating

their patience and their faith. Let us strive as they did to enter in at the strait gate.

On that morning, there was but one place in which to worship God in this village, and even within miles of it. Then the whole strength of Christian influence and example centred in one point; and from this pulpit went forth the only warning to a sin-enthralled world. How they have multiplied! How various too the denominations, where all were one! In the midst of the present variety, it is at least to be hoped that all may be pleased and profited. May it appear in the end that in the diversity of gifts there is one spirit. May that spirit be Christ's; and may the work of Christ's grace be promoted.

There is but one "church redeemed with blood," and but one "company of the saints around the throne;" but some do not seem to think so, and seem to hope in a change of forms and creeds to find an easier way to heaven. What chance of success they have it is easy to determine.

The whole number of professing Christians in this church at the time of my settlement (and it was the whole number in the community) was about three hundred and fifty. Our two churches now contain about nine hundred. This one fact is sufficient to show what an extension of *visible* Christianity, at least, there has been as the effect of the means of grace; and proves conclusively the necessity of *more churches*, if not of so many *denominational divisions*. The strength of no one man could have proved adequate to the labor connected with their instruction and edification; and every Christian will rejoice that they have found in other communions what they could not have enjoyed so fully in ours, and will pray that they may be "built up in faith and good works," and "sanctified for heaven."

To the original number of three hundred and fifty, there has been added since, four hundred and thirty-five—of which two hundred and fifty-three have made a confession of faith, and one hundred and eighty-two have been received on certificate. The largest number added at any one communion is forty-one—in the autumn of 1837—and during the whole period there has been but one communion season when none were received on confession—and on that occasion two were added by

certificate. There has been only a single communion season when but one came forward to testify of the grace of God in its regeneratting power. The highest number received in a single year is sixty-three, and the smallest is *four*; which occurred in 1834, when the congregation was divided by the organization of the second church; and during which year, in consequence of being without a convenient place of worship, confined to the old lecture room, there was but one communion season observed by the church.

Of the three hundred and fifty in the communion of the church at the time of my settlement, there are now only about fifty remaining in actual attendance on the spiritual ordinances. All the others have either departed this life, or removed to other places. Such has been the effect of the lapse of time, and so rapid the changes which it has produced. Can you wonder that I feel this morning almost as if I were standing in the midst of another generation and ministering to another people? The circumstance originates mingled emotions in my bosom. It brings to my heart the memory of past joys, sweet and pleasant to the soul. With many who are gone, I had formed pleasant associations, and often walked with them to the house of God. With others friendships were only commenced, destined to endure but for a little while and then pass away like those gleams of sunshine which break from a clouded sky. The recollection of the pleasure is saddened by regret for the lost. I see in it a picture of human life, with its transitory joys, its fading hopes, its failing promises. It is at best but a journey in which we become acquainted with various passengers, and then at its different stages part with them again, each one to pursue his own course and seek after his own interests. It is a troubled sea, navigated with a frail vessel, from which one and another is continually falling, to disappear forever beneath the foaming waves. We inquire for them, but the answer is, They are gone. Gone! Ah, where? Gone many of them to a long eternity. They shall not return to us, but we must go to them. Oh! if we can only meet them on the happy shores of immortality. *There*, there will be no partings nor farewells, but associations such

as spirits form with spirits, and enjoyments such as flow from that higher life the full glory of which they taste!

But all is not *sadness*, that this memory of the past, as it mingles itself with the present, produces. In place of the *fathers* here are the children. Individuals and families have happily perpetuated themselves, in many instances, in the communion and support of the church; and the *sad* remembrance of the departed mingles itself with the *joyful* recognition of those who remain. Ties in many instances have been severed with the one, only to be re-formed more pleasantly and hopefully with the others. It has in this way been our privilege to see the covenant of God faithfully perpetuated and its blessings descending from fathers to sons, and from mothers to daughters, to become a witness to the truth of the promise, "to you, and to your children, and to them that are afar off—even as many as the Lord our God shall call;" and many a dying patriarch has been comforted concerning the church and the altars of his God, by the reflection that the place which he left vacant in his holy house would be filled after his departure by one brought up upon his knees, and his falling mantle, like Elijah's, come upon the shoulders of some Elisha to carry on and complete the work which he commenced. Nor is the fact without its interest in this point of view—that notwithstanding all the changes, there are so many of the *fast* and *tried* friends of the church who have perpetuated themselves in its communion in their children. It ought to be so. The place where our fathers worshipped is rendered more sacred to us by that association. Is it not pleasant to think, and does it not add to the impressiveness of our worship, that these very walls which witnessed their joy and heard their prayers, witness ours? Does it not make the scene more holy to us to reflect that at this very communion table they also, who are now in heaven, sat down and were fed with livingbread? Can we ever consent to wander from these sacred ways where they found so much peace, and were so effectually sanctified for the enjoyment of everlasting bliss?

The whole number reported as having been dismissed in good standing, and at their own request to become connected with other churches, is one hundred and sixty-two. Of this

number fifty-six went into the second church, either at the time of its organization or immediately afterward; and at least thirty more have been separated from us for the purpose of effecting the organization of the different churches built up around us. The whole number is not large; and the interest in these statistics is in the fact, that they so clearly demonstrate a warm feeling of attachment on the part of our members to their own communion. It is not a small thing that detaches from us any one who has once thrown in his lot here. The members of this church have not been given to change. The majority of them at least, certainly, have never been troubled with itching ears. The force of circumstances alone has taken those from us who have come to ask for dismissals. There is hardly an instance where dissatisfaction with the church or the pastor has been the moving cause of a separation. May it always be so. Such bonds ought not to be easily or rudely sundered. Passion certainly should never furnish the motive; and it is no commendation to any Christian to have been given to change, or to have belonged to many churches. He is seldom benefited by it; and more seldom still better satisfied after the changes have been made.

In twenty years, only sixty-three communicants are reported as having died. This number is unquestionably lower than the reality, but there are no means of correcting it, and we are therefore obliged to take it. It is to be accounted for in two ways. The deaths have not always been all reported, and some have died elsewhere, but not called for their dismissal previously, so that we have had no means of ascertaining it until it was forgotten. In this way it becomes necessary every few years to correct the lists of communicants in order to preserve accuracy in numbers.

The number, however, is sufficient to originate many solemn reflections. In some instances, whole families are gone; in others, there are one or two left; while in others still, the "strong staff was broken and the beautiful rod;" and yet in others, "the desire of eyes" has been "taken away with a stroke." The place of the dead has had to be enlarged, from the multitude crowding into it. In all these scenes, so mournful and moving, I have shared a part—into these habitations, filled



with lamentation and wo, carried the consolations of Christ's blessed Gospel, the balm of wounded hearts. Some of these scenes can never be effaced from my memory. They will live in vivid impressions among its records of the past, as long as consciousness remains. I count them jewels of the heart, and hope to derive from them a chastening power and a sanctifying influence ever while I live. I would not forget them if I could. I should regard the wish to do so as traitorous to myself, and a dereliction of a most sacred duty. But notwithstanding all our losses and all the changes going on around us, we have been able to preserve and gradually to increase our strength—at least in numbers. The communion has at times exceeded four hundred; but this year it falls a little short of it. One thing ought to be remarked as an encouragement—no more church organizations seem to be called for, and the increase of population will therefore, in a very short time, even with an ordinary blessing, restore all our wastes and close up all our breaches. Only the fathers who are gone can not return to us; and yet God, who has power to raise up children unto Abraham out of the stones, may give us those who will be mightier in prayer, and faith, and good works than they were, to fill their places. It is a pleasing hope that it will be so; let us indulge it.

From this view of the changes we pass naturally to the labors of the past twenty years. In speaking of them, I feel it necessary to estimate them as Paul did his at Corinth, as being performed "in weakness and in much fear;" and to avow that I am sensible of very many imperfections—probably more than any of you have ever observed. In preaching I have not studied to please men, but to speak "in demonstration of the spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God." No one can form a lower estimate of the quality of my services than I do; and a review of them gives occasion at least for *humiliation* if not for self-reproach. All I can say is this: I have done what I could; I have not sought yours but you; I have endeavored more to edify and instruct than to seek your applause; I have not kept back the counsel of God, but by alarming the sinner and attracting the self-righteous, sought to

draw them to Christ and humble them at the foot of the cross. If some have occasionally felt that I was too earnest, and searching, and exclusive in preaching a salvation *only through grace* and not by works, my answer is, that it is "so that I have learned Christ." I know of no other trust or foundation to rest upon "than Christ in you the hope of glory;" and knowing of no other, I can not preach any other to the lost and ruined. For me to do so, would be to invent another Gospel; and this I would not do to gain the undivided applause of the whole world. I have yet to learn how the cross can be preached and the offense of it avoided. I do not wonder, therefore, that some have been found who could not endure such a cross, and have sought relief either by absence, or by adopting other denominational distinctions and another theology; or else forming other connections in the hope of being better pleased. For their satisfaction I now say, that it was always my aim to push them to such extremities as to force them to become Christians or to do something else. I know of no condition more pregnant with evil, than the state of a self-satisfied, ungodly man, and I have therefore labored to make all such men entirely dissatisfied with themselves. My study has been to knock from under them in succession every prop they were leaning upon. I know of no Gospel which will make an up-renewed man satisfied with himself, and I have never preached with such an aim—those who do are welcome to their success. I might have daubed with untempered mortar, and been lauded to the skies. I could not purchase their smiles or their support at the price demanded for them, and experience therefore no disappointment in the result. May they be happier and holier where they are! In a very few instances, we might say, "I marvel that ye are so *soon* removed from him that called you, in the Gospel."

In twenty years I have preached not far from two thousand sermons to my people; one half of which have been written every word with this right hand. I say nothing of the toil and thought which have been required to perform such an amount of labor, because it has been a pleasure to me. I have loved this kind of employment, and been cheerful and happy under it. My estimate of what is the duty of a minister of

Christ's word has been such as to make this course necessary. I could have preached with far less study—perhaps with equal, if not greater acceptance, by preaching without the labor of composing; but I have never dared to utter crude thoughts and “words without knowledge,” or to bring husks to those who were hungering for the bread of life. At the conclusion of such a protracted course, I am ready to avow my convictions of it being the best; and, therefore, if it was again to be undertaken, I would not change my practice, at least in this respect.

Besides sermons, I have preached some five hundred weekly lectures. In these I have studied freedom from logical order and restraint—endeavoring to bring in as wide a range of subjects and remarks as was consistent with attention to the mind of Christ. The substance of many of these has been repeated more than once; but the words, rising to my mind as the occasion and circumstances prompted, could never be recalled. In this way, even though the text were the same, it has often happened that almost an entirely new discourse has been called fort. Indeed, in all cases the natural variation prevented sameness.

I have kept no account of the number of funeral sermons and catechetical lectures, and therefore can not estimate them except in general terms. They must, however, have amounted to five hundred or more. So that during the course of my ministry among you, I have at least on three thousand different occasions commended the Lord Jesus Christ to your regard, and urged you to accept of his mercy.

There have been in all this time five hundred and sixty-four children admitted to the ordinance of baptism—and thirty-three adults on confession of their faith—making in all five hundred and ninety-seven baptisms. There have also been two hundred and twelve marriages, at which we have been present and officiated in confirming the sacred union. In these various services, joy and sorrow have often been brought in close proximity; and I have been called even from the grave of my father to the festive circle to mingle in the joy of the marriage supper. Human life is in many respects a strange scene, verging rapidly from one extreme to another; but how much stran-

ger is the life of a minister of the Gospel! He is often called from the house of mourning to the house of feasting. He sees life in all its various phases, from high to low—from the grave and solemn and serene to the extremes of joy and sorrow. He is present with all as a friend, a counselor, a helper; and seems to be equally necessary to each one. To enable him to meet all the calls thus made upon him, he needs an iron frame and untiring perseverance: nerves capable of enduring the pressure of the most various circumstances; the purity and love of an angel mingled with the prudence of the most perfect wisdom; and yet all these high qualities and gifts would not suffice to save him from becoming the occasion of offense to some, falling under the reproach of others, and doing acts of kindness to many, from whom he receives no acknowledgment or gratitude. It is not a soft pillow upon which a minister lays his head, and if he makes his calculations of finding ease and pleasure, there is *no one man* more certain of being disappointed.

Nor have the vicissitudes, of which we have been speaking, all been witnessed in your habitations. In my own, too, joy and sorrow have been interchanging guests. Sickness once laid its sore hand upon me; and twice has death come knocking at my door! My beautiful, my angel child sleeps where so many of your parents and children sleep; but I mourn not as those who have no hope. "God hath done all things well." I often see her among those who wear white robes in heaven, one of those "little ones" of which the Saviour has said, "of such is the kingdom of God;" and when faith is clear, rejoice that I have one child in Paradise enjoying the beatitudes of immortality.

The twenty years which I have spent in the service of this church, constitute the best portion of my life. I have gathered, it is true, a larger experience than I brought here; and have accumulated stores of knowledge while pursuing the duties of my calling. The advantage of these you may expect to enjoy; but I can not promise any greater activity, any increase of ardor, any higher vigor. Like many of those who now constitute "the bone and sinew" of this church, after a few more years, my life will pass into the scar and yellow leaf, and the autumn

of its days come on. We have lived in harmony so long, that I cherish no apprehensions but that we shall be able to continue it to the end. Where I have buried my dead it may be that my ashes will also rest; and when my work is done, that I shall leave only the memorial of a grave by which to hold a place in the thoughts of the living. If it should be so, may I meet you all in heaven to spend a happy eternity in the enjoyment of the rest of God. What blessedness to have all my friends with me in glory!

When I look back to-day over the past years, many pleasing memories likewise rise up to view. I have to acknowledge almost universal kindness, respect, and attention, on the part of all the members of this congregation. When I look over the face of this whole audience I see a friend in every one. In many of you such firm, fast, tried, lasting friends, as few ministers, even in our happy connection, have been permitted to claim. There are *even* some of the *Fathers* here who selected me as their pastor and sent for me; to doubt them would be to doubt mankind, and disavow all faith in truth and honor. Here, too, are others who have cast in their lot with us, and already proved that they are not a whit behind the foremost and the best, in devotion to the church and willingness to maintain her interests; and a noble band of youth, strong in their love of the truth, earnest in their piety, and ardent in their desire not to prove themselves unworthy of the just expectations formed of their character as men and as Christians; besides many godly women whose hearts have always been warm, and whose hands have ever been ready, where any affection was to be shown and any work to be done—they are all here and will be here, until God has need of them in his higher work, and translates them to his own house in heaven!

There is, however, one thought which comes in like a dark cloud, to obscure the sunshine which illumines this happy day. It is the knowledge that there are some here in the same condition in which they were here twenty years ago. They were strangers to renewing grace then, and they are strangers to renewing grace now. They have been warned of their danger, reasoned with, expostulated with, and entreated, but all in vain. Twenty years of Sabbaths and gospel privileges

is no small item in the account of eternity. How will they meet it? What can I do for them? I know of no arguments to prevail with them which have not been employed, no depths in the love of Christ which have not been displayed, no heights in his mercy which have not been shown, no attractions in his cross which have not been unfolded, no joy-flowing from communion with God which have not been painted, no power in heavenly things which has not been urged again and again! I can not preach stronger, clearer, more earnestly, or more affectionately than I have preached. I can not tell you any more of Jesus than I have told you; nor can I paint the value of your souls in stronger colors than I have painted it. What, then, can be done for you? Must I leave you? Leave you! where? In sin—enemies to God and his government—unregenerated and unmatred for heaven! To leave you where you are, is to leave you to perish, with all your sins upon your souls. I can not leave you thus. You must hear me to-day, if you have never been willing to hear me before. You must not leave me to witness against you at the bar of God, when I come to give an account of my stewardship as your pastor! You must come to Christ! Above all others you are bound to repent and believe on the Saviour. So much grace has been expended upon you, so much long suffering has waited on you, so much compassion has entreated you, that you must not throw it all away, and like a mariner perishing in sight of land, die on the borders of heaven. There is an obligation upon you which rests not upon others. You have had your cup of mercies running over. You are Chorazin and Bethsaida in the days of Christ, “exalted to heaven,” and if you are reecant to all at last, you will like them be thrust down to hell—the lowest, darkest, most despairing portion in the “horrible pit.” Oh! how much the misery of the lost will be increased by their mercies and Sabbaths on earth. What sorrowful reflections will be inspired by these solemn assemblies where God comes to woo and to win us to himself! My dear friends, you must not leave your Saviour. You must not let the world ensnare you and cheat you out of your souls. They are too valuable to be trifled with. The estimation of them in the sight of God is too high, for you to barter them

for a promise which will prove to be but an empty shadow. Hear us then, when we plead with you to-day, though you may have refused to hear for twenty years; and as you hear turn to God and live.

Nor would we forget another and an opposite class of our hearers to-day—the rising youth. To them my heart turns with infinite yearnings. Many of them I have consecrated to God by sprinkling upon them the water of baptism; and all their life long, I have prayed that God would add his blessing, and sprinkle upon them *clean water*, that they may be clean—communicating the regenerating influences of the Holy Spirit to make them new creatures, the children of God. Many of them I have instructed carefully in the excellent formulas of our faith, and made them acquainted with the way of life. Should I not rejoice to see them entering upon it? My young friends, when I think how soon you are to be in the place of your fathers and mothers, the responsibilities of the church and the world resting upon you, I feel the deepest solicitude that you should prove yourselves worthy of your privileges, your instruction, and your opportunities. More is anticipated from you than from them, because you have grown up under a better train of influences, and have enjoyed what was denied to them. You must be better Christians than they have ever been. Your benevolence must be larger, your zeal warmer, your piety more active. This age of the church calls you to many duties from which, in providence, they were exempt. There are things for you to do, which they had not the privilege of doing. All our missionary operations and our Sabbath-schools are lights of this generation; and they open to you wider departments of labor, and furnish pleasing opportunities of displaying a Christianity of a purer type, than that which performed the duties and met the responsibilities of the past generation. Let the examples of the Scriptures encourage you. Samuel, the chief among the prophets under the Old Testament, ministered to God in his childhood—his mother “lent him to the Lord,” and he grew up, as it were, in the very temple of God. Josiah, one of the very best of the kings, had a heart that was *tender* toward God in his *tender years*. When Christ was on earth, and the priests and the Sanhe-

drim rejected and insulted him, the children went out to meet him in the way, and sang joyful Hosannas in his praise. Timothy, one of the most interesting characters in the New Testament, and one of the most successful among the early missionaries of Christ's Gospel, was from a child acquainted with the Scriptures, "which are able to make us wise unto salvation through faith in Jesus Christ." Nay, there is a point of higher interest still to be remarked in the piety of this young apostle. He was a child of the covenant—"the faith that was in him had dwelt first in his grandmother Lois, and in his mother Eunice." Like some of you he was born of prayers and baptized early with the dews of divine influences. The house in which he grew up had been a Bethel, where God was present often, even when unknown. Oh! if Timothy, the son of such parents and privileges, had proved recreant to his holy obligations, what a wretch he must have been! And yet there are such in this world of sin—sons who renounce their baptism, shame the piety of their parents, and deliberately turn away, even from that heaven where those parents are living and waiting to receive them, for the sake of the baubles and the lies of this deceitful world. My young friends, let me warn you against this—let me entreat you to avoid so unnatural a sin. Devote your early years to wisdom, and give your young affections to Christ and heaven. God claimed in ancient times the "first-fruits" for himself. Carry your "green ears" to the sanctuary, and lay them upon the altar as an offering and an emblem of the consecration of yourself, soul and body, to be the Lord's. Give the pleasures of sin to those who know of no better portion. They are at best but vain delights. Their honeycomb has always a sting in it: and it is like the little book of John, sweet in your mouth, but wormwood and gall when you have eaten it. Religion offers you in their place "*spiritual delights*, sweet and pleasant to the soul." It will bring you to a banqueting house," and spread over you such a banner of love," that you will be made to rejoice with "joy unspeakable and full of glory."

In regard to the future—I neither have any new plans of usefulness to announce, nor any methods or measures of doing



good to recommend, with which you are not already acquainted. I have not in fact even any new promises to make. I do not expect to labor more than I have done, to preach in a different way, or indeed to try any experiments whatever: but as long as I remain the pastor of this church, I shall preach what I think to be the truth—truth as I learn it in the Bible; and I shall not preach it any the less because it is unwelcome to some, but *the more*; because in the *unwelcomeness* I shall find both the need of it and the motive to enforce it. I shall expect the coöperation, sympathy, support, countenance, and prayers of all the pious among my people. I must have them. The claim is not put forth as a favor, it is demanded as a right—and if you withhold these things from me you will do yourselves more harm than you will do me. I may in such an issue seek another place, and secure from others what you deny, but you can not avoid the consequences of delinquency in a duty so important. I shall expect that these prayers will be something more than a form; for the form and the words are nothing without the heart, without faith. “Right believing,” says one, “is powerful praying.” The knees, eyes, and tongue bear the least share in prayer. The whole of the work lies upon the soul, and particularly upon faith in the soul, which is the life and power of prayer. Faith can pray without words, but the most eloquent words, even the “tongues of angels,” are not worthy to be called prayer without faith. This is not only a solemn truth, but an important reality.

And now, in conclusion, let me remind you that one volume of our mutual accountability, as pastor and people, is closed; and another commences to-day. In the past, alas, there is too much written against us! Records of neglect and an imperfect spirit testify to the want of zeal and love in the service of our God—records which we shall not be able to meet at the judgment seat of Christ, unless the pardoning blood of the Saviour shall be imputed to us to wash their guilt away. Let us first seek for grace, to enable us to secure to ourselves the efficacious virtue of that blood, and then let us arm our souls with faith, and so warm them with love—love to God as the effect of communion with him around the mercy seat—that in all the future we shall be enabled to abound so much in works

of righteousness, as to "prove our title clear to mansions in the skies." We are standing, many of us, on the borders of Immanuel's land. We can almost look across the dark vale, and see the shining hills on the immortal shores; we can almost hear the music that is swelling there, as they sing and are joyful in God. Let the thought of this home cheer our spirits amid the toils of the way, and strengthen us to run patiently the race set before us, looking unto Jesus, the author and finisher of our faith. Oh! it will be sweet indeed for the weary to come and rest "on Canaan's calm and peaceful shore;" and before another twenty years have run their course, many who are here now, will be there. Oh! that we might all be sure of coming there at last. Let us all strive so to live as to consummate this *highest good*.

And now may the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant make you perfect in every good word and work, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.

## THE FIFTH MEMORIAL SERMON.

PREACHED OCT. 1st, 1857.

A PROPER AND PROFITABLE REMEMBRANCE.

“Call to remembrance the former days.”—HEB. 10 : 32.

In our text, this *reminiscence* of the past is referred to for the purpose of increasing the confidence of the Hebrew Christians in the favor and protection of God, while suffering the obloquy and persecution of their enemies. It is not, therefore, with the same design that we propose to “call to remembrance former days,” for we have had no such obloquy to meet, and no such afflictions to endure. Our reminiscences of the past reveal *mercy* and not *judgment*; and we have more of the kindness of our God to record than any visitation of his anger against our sins to acknowledge or to deplore. We can truly say, “Loving-kindness and tender mercies have followed us all the days of our life,” and by the help of God we continue until the present time the witnesses of his long-suffering favor.

This is the twenty-fifth anniversary of our settlement in the pastoral charge of this congregation, and we propose to improve it by a special recognition. We have been accustomed to notice this event at intervals of five years, and this is the fifth anniversary. For a quarter of a century, we have stood in this place, preaching the Gospel of the grace of God to this congregation. It is a long time to minister to one people; and the fact of the pastoral relation having continued for so many years, must bring up to view many things worthy to be recollected and recorded. It is by no means common, in this

age of fickleness, excitement, and perpetually recurring novelities, for a minister and his people to continue so long united. It must certainly be owing as much to your *steadfastness*, as it can be to my *faithfulness* and *earnestness* in the performance of my duties. Many a pastor, more faithful than I have been, has been rudely discarded and dismissed; while not a few have allowed themselves to be attracted by more inviting fields, or the prospect of less onerous service, and have left their people to mourn! I feel, therefore, and you ought also to feel, that we have mutually reason to thank God, not only that these ties have not been sundered, but that they are, apparently, more lasting and tender to-day than at any former period of our connection. It is not in a spirit of boasting that I call you to witness publicly that "I have not shunned to declare to you the whole counsel of God," and that I have kept back *nothing* of all that I have been taught, either of doctrine or of practice, as essential to life and godliness; and it is certainly no slight commendation of your Christian character and your love of the truth, that you have been willing to hear it all. That I have always been wise in the mode and time of utterance is more than I feel at liberty to claim, but whatever *failure* there may have been in the exhibition of truth, or the improvement of providential dispensation, your charity has been abundantly willing to excuse it. One thing I will affirm, that I have never intended, by personal allusions, to wound any one; nor have I ever left the Gospel to preach on "the topics of the day," or to favor the peculiar views of any set of men, on politics or any thing else; and of the propriety of this course I am more than ever convinced. I might have gained notoriety, produced excitement, and been lauded by certain persons, if I had pursued another course; but I have preferred to be faithful to my duty, and to honor the Gospel, rather than seek any temporary advantage or ephemeral *éclat*!

In "calling to remembrance former things," and especially in the review which I propose to take of the last five years of my ministry here, there are both trials and joys which claim notice. Life is always made up of these two predominant elements. It is like a picture composed of light and shade.

Both are necessary to a proper and proportionate exhibition of the objects represented. It is the contrast which brings them out in their mutual relation to one another, and shows their dependence and connection. I begin, then, with some of the sad memories of these years. How can we ever forget that we are living among the dying? Death is always standing at our door, waiting the permission of God's providence to enter and do his work; and if he has not found admittance into all our houses, it is because the angel of the covenant has guarded them and kept the entrance closed. Where he has come, he has been the messenger of woe, and his presence has been known by sorrow and tears. In this respect I have been no more favored than yourselves. If you have carried darlings to the tomb, so have I; and if some of your hearts have been painfully tried in these sad bereavements, so has mine. Another of my little ones sleeps in yonder cemetery—and the sorrow came in an unexpected hour, and far from home; but shall I therefore refuse to bless God and bow to his sovereign will? I can not! I feel thankful that another one is safe from the snares of sin; that I have another child in heaven; another tie to bind me to the things that are above; another motive to live to God and press onward to that glorious prize which is set before us. God intends these things for our good; he tells us so, and that is enough!

In reviewing, however, the progress of the great destroyer in the midst of us, we have rather occasion for *thankfulness* that he has removed so few, than any real cause for grief on account of those who have been called and taken. Our old men, and wise men, and godly men are most of them spared to us to enable them to edify the church a little longer by their prayers and example! Few churches can boast of so many. Two have numbered more than fourscore and ten years; and others are approaching fourscore! But, while we notice the preservation of the fathers as occasions of thankfulness, we are also obliged to record with regret those who are not. John Garretson, John Herder, Frederick Cox, Peter Tillman, John B. Camman, Isaac Davis, Christian Miller, Job Squire, and Ferdinand Vanderveer are here no more! To us they are not, for God has taken them. They have fulfilled the duties of their calling in the

church below, and are united with the church above, enjoying in its fullness the rich grace of that Saviour whom they professed before men, and served in sincerity all the days of their lives. A glorious transition it is indeed, when time becomes eternity, and we exchange this world of sorrow and sin for the bliss of heaven! With what wonder and gratitude must their eyes have opened upon the splendors of the New Jerusalem, and the throne of the great King; and with what rapture must they have heard the songs of the blessed in heaven! No wonder that the apostle felt it to be "far better to depart and be with Christ." No wonder that the saint, when heaven in all its glory and rapture opens to his view, longs to be released, and cries out in his anxiety for its "hallowed rest," "Come quickly, come, Lord Jesus!" Oh! that it may be so with us when we are called away! May we have a holy calm in our hearts, and a bright hope of heavenly fellowship in our souls, and the eye of faith piercing completely through the gloom of the narrow vale and looking upon the Canaan beyond, assuring us that there are the mansions of rest in our Father's house waiting for us! We shall then, indeed, scarcely "feel death's cold embrace," while "Christ is in our arms" and our souls are borne away in "songs of most surpassing grace," up to the very presence-chamber of the Divine Being himself! It is a *privilege to die* when we can so calmly breathe our spirits away in the arms of Christ!

Nor can we fail to speak also of those "mothers in Israel," several of whom have now been kept so long, by increasing infirmities, from the house of God and from the communion-table. Under a weight of years and wasting feebleness, they have been still able to maintain a strong faith, and testify habitually of the goodness of the Lord in the land of the living. Waiting for the coming of the Redeemer to release them from the bonds of clay, they are looking with anxious expectation to the hour of their departure, "hoping in the mercy of our Lord Jesus Christ," and prepared to hear him say, "Come up higher!" The mansions in our Father's house are prepared, and a seat at his right hand waiting, and they will soon go to rest in it. *There* care will cease and sin no more annoy, while the rapture of glory fills the joyful soul.

Among those "who are not," we may mention Mrs. Cox, Mrs. Toins, Mrs. Dollwer, Mrs. Voorhees, Mrs. Conklin, Mrs. Cooper, Mrs. Bangham, Mrs. Doty, Mrs. Cammann, Mrs. Vreedenburgh, Mrs. Van Veghten, Mrs. A. Voorhees, and Mrs. P. Voorhees, Mrs. Garretson, Mrs. Quick—all "godly women," who lived by faith and died in peace, after witnessing a good confession. In this way, while the number of our church on earth has been diminished, the number of the church in heaven has been increased. We have lost, but they have gained. The savor of their holy life, and the encouragement of their exemplary piety, is ours no more, but the triumph of redeeming grace in sanctifying and perfecting souls for heaven has been completed. It is God who hath wrought all this, and therefore it is not for us to complain. Their absence from the family circle has, in many ways, been painfully felt, but their joys are complete, and so our loss is their gain. Even their flesh rests in hope, waiting the sound of the archangel's trump and the voice of God to wake the sleeping dead, and perfect in them the beauty of renovated life; and when the morning of the resurrection dawns, and the Prince of life claims all the trophies of his conquest, they will appear with him in glory to inherit the rest waiting for the people of God. This is a glorious hope indeed! It revives the courage of the saints in their pilgrimage of sorrow, and sheds its light upon the soul in the dying hour. All God's people may have the comfort of it, and, like the apostle, feel that "to die is gain." May it be *ours* when we see the dark shadows gathering around our last day, and our final farewells are to be said.

Other changes have resulted from the force of circumstances. Providence has called some of our members to other portions of the vineyard, and they have been honorably dismissed with a cheerful benediction; while a few have given preference to other communions in our immediate vicinity, and have left us. One thing, however, deserves to be remarked, and that is the uniform steadfastness which a very large proportion of those who have been received into fellowship in this church have manifested for it in their permanent attachment. Discipline is rarely necessary, and complaints that any

are carried away by other "winds of doctrine" are almost entirely prevented. In so large a communion as ours, this feature is remarkable. Divisions are unknown. Feuds are discountenanced. Alienations seldom occur. The bonds of brotherhood and sisterhood are too strong and permanent for disruption. It may safely be stated as a fact, that at no previous time in its long history has this church been more perfectly of one mind than at this moment. This is a cause of thankfulness and encouragement, and presents an aspect of hopefulness for the future which it is delightful to contemplate. If it shall continue, we may hope that there will soon be experienced a blessing which will gladden every heart that loves and prays for the prosperity of Zion. And why shall it not be so? "Behold how good and how pleasant it is for brethren to dwell together in unity!" A united church is a strong church. The Holy Spirit is a spirit of peace, and loves to seal, with quickening and sanctifying influences, the hearts of all those that pray for the peace of Jerusalem!

We turn now to consider some of the lights which enter into the picture we are endeavoring to sketch. The past five years have been years of prosperity to our beloved church. Prayer has been mercifully answered, and converting grace bestowed in numerous instances. While there has been no wide and extended revival of religion to gladden us, no excitement which has moved masses and affected multitudes, there has been what is more desirable—a constant, a pleasant, and a healthful growth in the church! Not one communion season has passed in which *some* have not come forward to take upon themselves the vows of God, and attest the living power of the Gospel. This is one of the most remarkable features in our history. Few churches can claim such remembrance before God. Few, indeed, are so highly favored. More commonly a season of ingathering is succeeded by long seasons of barrenness, in which aridity and death prevail; but upon our heritage the dew of heaven has constantly descended, and every year has been fertilized with refreshing influences, and yielded its harvests!

The whole number received during the last five years is one hundred and twelve, more than twenty in each year. Of this



number seventy-nine have made confession of faith, more than sixteen in each year; and thirty-three have come from other churches. This increase, notwithstanding the deaths which have occurred, and the constant pressure upon us from the organization and growth of new churches around us, has kept our numbers equal to what they have ever been even in our most prosperous times; and the whole number in communion to-day is only three less than it has been at any time when the number of families was far greater, and the district of country embraced by the congregation much larger; while there are nearly one hundred more than there were when this church stood alone and included all the professors of religion in this whole region, where there are now five other churches, besides two others which were formed *partly* from families once in connection with us. If we had ever been disposed to give way to despondency, this would forbid it. If we had ever feared that the Lord might withdraw his favor from us, this would dispel it. But we have not been disheartened. We have seen no reason to be! In all our losses we have recognized the hand of providence, and been prepared to bid those God-speed who "went out from us," to prepare for themselves a more convenient place in which to worship and enjoy the instruction of the Gospel.

The largest number added to the church in any one of the last five years was thirty-two, and the smallest eighteen. And this again is remarkable—remarkable as an evidence of the special favor and blessing of God. In how many places are there barren years? In how many are they repeated until hope is well-nigh wearied out! Many churches think they are favored in welcoming two or three to their communion, and they are right. It is a great blessing—it is a sufficient blessing—to encourage effort, when only one sinner is converted to God. But our covenant-keeping God, in his kindness to us, has enabled us to reckon our increase by the score! It is to be recognized as a memorial of his faithfulness, and not gloried in on account of any thing we have done! The truth is, this is evidently holy ground. These altars where we worship have been hallowed by the prayers of so many *good men*, who have stood here before us, to proclaim "the un-

searchable riches of Christ," that the Holy Spirit seems to delight to linger around them, shedding down his choicest influences upon the dispensation of his holy word, and working in humble and penitent hearts his richest gifts and graces. If it is true that "wherever he records his name, that is Zion, there he dwells," how much more must it be true that he delights to be where he pours down in perpetual streams the influences of his grace and love, to convert sinners and edify the people of God. It is a privilege indeed for the church to have such an inheritance of perpetual blessing in the faith and prayers of those who have labored for her good, and prepared for heaven in her communion. It will redound to her future increase and her perpetual prosperity. The prayer that is *laid up* before God and *waits* an answer is just as valuable and just as weighty as that which is now daily ascending up before him from the assemblies of his saints. They are both memorials which his people have presented, and which he stands pledged to recognize and answer, by His covenant engagements. His faithfulness in either it is not right to doubt; and he will make this manifest in his own time! Think, then, how much future good there must be in store for us; how much we owe to the piety of those holy men and women, who in past years have borne this church in all its interests so faithfully and so frequently before the throne of grace; and how confident we should be that, in days to come, the Lord will remember his covenant, and send the early and latter rain in its season, multiplying the plants in his vineyard, and making those flourishing and green which are already planted there! Certainly there are days of blessing in store for this church, and whether I shall minister here, or another, they will come and be enjoyed; and those who see them will be glad and rejoice in beholding the right hand of the Lord.

Every year that I live and labor as a minister increases my conviction of our absolute dependence upon the influence of the Holy Ghost, to give the word efficacy and to convert sinners. Every year that I live convinces me more and more, not of the vanity only, but also of the *mischievousness*, of all contrivances, measures, and plans which look more to a human agency than to one that is divine, in carrying forward the

work of the church. It is of God, of God *absolutely*, to incline us "to *will* and to *do*, of his own good pleasure." "Every good and every perfect gift *cometh down* from the Father of lights;" and our hope and confidence in their continuance *is*, that "with him there is no variableness, nor any shadow of turning." Prayer has prevailed in the world; it has prevailed in securing blessings of a most extraordinary character, and of a most gracious efficiency upon this very church; and prayer has lost none of its power. It can be employed with the same success and effect *now*, and in all our future exigencies, that it has been in the past. This is certain. "The effectual and fervent prayer of a righteous man ever availeth much." It ever has been so; it ever will be so; and we must *remember this*, and engage our hearts constantly and fervently in pleading with God. This church has lived in prayer, been built up and rendered prosperous by prayer; and in the future can only be preserved by its continuance. The richest inheritance that God has given to it—and he has given it much—is to be found in the prayers of those godly men and women who have loved this Zion, and so earnestly sought her good! We thank his grace that there are so many; and we value their power before the throne more than all the wealth and worldly influence that others have brought to her, or may hereafter bring! These have their appropriate spheres, and are not to be despised; the other is an absolute necessity which no church can do without and eminently prosper.

It would not be proper that I should pass in silence over the kind leave of absence which was extended to me by the consistory and members of this church in the summer of 1854, which enabled me to see "foreign lands," and to refresh mind and body with travel, or the pecuniary assistance which was offered on that occasion. I have never regretted the time or the money expended for that purpose; on the contrary, I think the only mistake was in not doing it sooner. You would then have experienced the benefit of it earlier as well as myself. There is an enlargement of mind, a correction of misapprehensions, a realization of things both of interest and importance; an understanding of history, and a conception of men and governments, resulting from such a tour, which can be

acquired in no other way. I feel that *now* I know things which I never could have known—know them as I could not have conceived of them, but from actual sight and acquaintance. History is to me a new world; pomp and power and royalty more vain than ever. After having sat down upon the thrones of half the kings of Europe, and done it probably with quite as much comfort as they ever did themselves, it seems to me *a small thing to be a king*, but a high and noble one to be a *free man*, the citizen of a *free land*, where every one is a *sovereign*—and so more than a king—in his own sphere of action; for many of them live in sad trepidation, and are more enslaved than the very people whom they so much oppress. It is a miserable system in every way, this absolute power. I have brought home with me convictions in regard to our Protestantism, our free Bible church, in its connection with our civil rights and the preservation of our political institutions, which I could not have had but for what I have seen abroad. I feel that in having here “a church without a bishop, and a state without a king,” we have a boon granted, by the favor of God, to no one else; and I am afraid when any one proposes to bring the first one in, for I know so well how soon and how certainly he will in his turn help to bring in the second! I have no patience with those who propagate among us the customs and opinions of the Old World, I care not whether they be political or religious. It offends me to hear our institutions lightly spoken of and undervalued; and I can not help thinking that any man who allows himself, on any account, or in connection with any subject which he may be discussing, even by *implication*, to say that the blessed union of these free States can ever be annulled, ought to be publicly reprimanded, if not punished; and I do not care who he is, or in what connection, or for what end, he may commit the offense. There are some things too sacred to be touched; some too important to be questioned; some which we guard with such tenderness that we will not allow any one even to approach them; and this to me is such a one! Now, this I can not help, after what I have seen; for I think at once of the oppressed peoples of the Old World. There I realized, for the first time, how low this glorious image of God impressed upon man

can be degraded! How vile this being, made in that image, can be rendered! I have seen men who seemed to have but little more self-respect than brutes, and but little more ambition than a worm; and I have seen who made them so—the king, the noble, the priest! And how do they keep them so? By *keeping them divided*. What could not Italy—poor priest-ridden Italy!—do to-day if she was only united? And Germany, that noble, beautiful, and mighty land, full of strong men and great thinkers, how is Germany kept under that galling yoke, and almost the last drop of her blood sucked out of her veins by a horde of petty little princes, so despicable for their want of manhood, that if we had them here we would spit upon them and spurn them from our streets! Germany is divided; Germany is just what we will be if our Union is ever broken, and this comes to be a divided country, made up of separate states with separate and conflicting interests. I know I am approaching things which are considered to belong to other men, and to other connections; but upon this subject I will not be silent. It is vital to every thing! It is the keystone to the whole arch. Take it away, and the whole building becomes a mass of ruins. Our state not only, but our churches, would soon fail; and as long as I have breath I will protest against this worse than suicide, and brand every man as a *traitor* who favors it. These pleasant Sabbaths which we now so much enjoy; these blessed spiritual influences, under the culture of which our souls are ripening for heaven; this restraining sense of religious obligation, which guards our children from the seductions of vice; these peaceful family circles, in which religion diffuses its hallowed control—I can not see them destroyed; they would all be if such a thing should happen. Our free commerce, and our personal liberty to go and come as we please, would likewise have an end, and even our life itself would hardly retain any thing worth naming *enjoyment*; and for me to stand by and see the way prepared for it all, in silence, is more than I can do!

There is a *beauty* which to be known must be seen, for it can not be described; and there is pleasure which, to be felt, must be realized, or a sense of it can not be brought home to the mind. So there are delicate acts of kindness, a thoughtful

consideration for the feelings of others, a wakeful attention to their wants, a deference to their opinions and sentiments, to their trials and griefs, which is to be experienced in order to be known, for it can not be written or spoken! How much of this, how timely, how affectionate it has been, and how often repeated on the part of many of my people, I can not exhibit in any sensible way. But it is treasured up in *my heart*, and memory will love to recall it and dwell upon it, until death comes and silences its pulsations and chills up the fountain of its emotions! *Every thing*, it is true, has *not been* of this character, and the conduct of *every one* has not been so considerate and tender toward me; but as we live to err we should also live to forgive; and when I come to review the whole of my personal intercourse with my people, I can not but feel thankful that there has been so little that I could even wish had been otherwise! When I look over the audience which assembles before me on the Sabbath morning, they are all my friends. I feel I could trust them all with my welfare and my most treasured sentiments, without any distrust. This is no small comfort. It has a tendency to warm my heart when I am engaged in speaking to them the words of life. It draws out yearning and earnest desires, when I bear their interests up before the mercy-seat. It gives importunity to my pleadings that they would be wise and consider their latter end. The comfort of it is mine, but the benefit is theirs. It is just as it should be, for it helps me to preach to them, to pray for them, and to labor to do them good. It makes my whole effort in study and in preaching an offering of affection! I could not have done what I have, had it been otherwise; and when it ceases, I shall be content to cease to preach to them or to pray for them!

Twenty-five years—a quarter of a century! It is a long time for any man to stand before any people and preach to them. Think what it implies: 2600 sermons, 1300 lectures, half as many catechizings; besides the funerals which have been attended, the sick-beds visited, the afflicted comforted, the anxious instructed, the erring reclaimed! And you have always come here on the morning of the Sabbath expecting to hear things *new* rather than *old*, things to edify, instruct,

and comfort you. If you have been sometimes disappointed, there is certainly nothing strange in that, it might easily have been far more frequent! "Who is sufficient for these things?" Are the treasures of the mind never to be exhausted? Can any human soul be always so fresh and active and self-renewing as to be proof against weariness and a perpetual taxing of its powers? Let me warn you not to expect too much. There is a limit to every thing—to knowledge, to thought, to fancy, to feeling!

In these twenty-five years you have had presented to you my best thoughts, my most strenuous efforts—the cream of my life! What I have done has been done cheerfully, and from a sense of duty. It has been done earnestly and for your good; and, on a review of it, I may say without disguise, "I have done what I could!" I have been honest and earnest in the efforts which I have made to instruct and edify all who have waited on my ministry, and I can not do any thing more or better than this in the future.

And now, as to this *future*, I can not tell what Providence may direct. But one thing I do know, I shall be willing to stay, or willing to go, whenever and wherever the path of duty may be made clear. If there is one feeling which grows stronger and stronger every day in my consciousness, it is that I am not my own—that I can not devise my own ways, nor tell what a day may bring forth. I see a special guiding Providence in my being here to-day, and, seeing it, I am content! What he points out to me, I mean to do; where he directs, I mean to stay; and when he calls me, I mean to go! More than ever can I say, "O God! do thou thy will: I will be still, I will not stir!"

I have many pleasant thoughts to-day. I look around and see here a multitude whom I claim as my children, and the seals of my ministry! and indeed there is not a small number. They are not all here, for some have already "been taken up higher," and are "entered into their rest," and some have removed to other places; but if they were all here, there would be some three hundred and twenty all told—almost a congregation in themselves. But there are enough to give tone and sentiment to the church; and should I not feel safe with them.

—a freedom to speak to them, and an assurance of kind consideration and affection? I do feel it. I have a right to feel it! I know their hearts and I confide in them! I would be ashamed if I did not do it, sorely grieved if one of them should fail me!

I have a word to them to-day. I speak to them as children, and I say, "See that ye walk worthy of the vocation wherewith ye are called." I rejoice in your piety and devotion to the cause of Christ, in your attachment to this church, its doctrines and its ordinances; in the prayers which I know you are constantly putting up before the throne of grace, for its prosperity and for me its pastor! The assurance that I have those prayers strengthens me. I feel honored in the high tone of piety which many of you manifest, and in your zeal in the cause of the blessed Master. "Ye are our epistle, known and read of all men;" and while you prosper and increase in sanctification we shall rejoice.

Those who do not stand in this tender relation to me, I know will excuse this special reference. It is not intended to imply that no others have the same confidence, or inspire the same feelings; for to many of them I sustain the most intimate connection. No one ever thinks of reproaching a parent because he best loves his children, nor does he feel neglected in the expression of that love. It is so here. To my own children in the faith I can not but feel special attachment, and express in them the fullest confidence; and I know it will never, in any number of instances, be betrayed!

And there are others still; how shall I speak of them? and what shall I say? I have said all that it is possible for me to say, and all that I know to say; and I have repeated it many times, and they have heard it: and yet, alas! they have not been properly affected! The harvest is past, the summer is ended, and they are not saved! For a quarter of a century they have sat almost every Sabbath under the instruction of the divine word, and the dews of divine grace, and yet it has not been enough! They are yet in their sins; and the most gloomy thought of all is, they have not seen or felt the necessity of flying for refuge from them to Christ's atoning blood! Twenty-five years of waiting and patience, on the



part of a gracious Saviour! Twenty-five years of importunate pleading on the part of their pastor, has not sufficed to overcome their unbelief and carnal pride! What, then, will suffice? How much longer will the patience and forbearance of God extend themselves? It seems to me there is every thing to alarm them, to arouse them, to impel them, now "to attend to the things which belong to their peace." I can do no more. I take you all here to witness this day that I am free from the blood of their souls, "for I have not forborne to declare to them the whole counsel of God." It is not, surely, ignorance that they can plead, for the way of life has been fully set before them, in all the amplitude of its provisions, and all the graciousness of its invitations! What is it, then?

And there is yet another portion whom I see around me here, of whom it may be said, that if the former are almost hopeless in their long delay, they are hopeful in their early life, for upon them is now the dew of youth. Many of them have grown up here as plants in the vineyard. Their parents dedicated them to God before these altars, and the emblematic water of regeneration was sprinkled upon their foreheads. They have been trained in our Sabbath-schools and catechetical classes, and are well instructed in all the great doctrines of the Christian religion. They stand, not only in a position of privilege, but also in a relation to this church, which is very solemn and affecting. We hope great things from their future—hope to welcome them to the communion of Christ's little ones, and then to see them maturing for heaven, and spreading all around them the savor of their holy life and pious conversation! In the ardor of our love, and the earnestness of our desire for their growth in grace, we now "commend them to God and to the word of his grace, which is able to sanctify them and present them before the throne of his power with exceeding glory!"

And now, another volume of our life-history is closed, and a new one opens to-day. It is, to all of us, a matter of momentous concern that it should only be filled with such records as we shall be willing to meet when we stand before God, to "be judged for the deeds done in the body." To the consistory of this church we say, "Study such things as make for peace,

and tend to edify the body of Christ. Be examples to the flock over which you have been placed, in prayer, in faith, in charity; devise liberal things, and work faithfully in your calling!" To the members of the church we say, Live together in peace; love one another sincerely; pray for the church, its pastor, and communicants. Hold not back your hand from any thing that is good. "Be sober, be diligent, and in due time you will reap, if you faint not!"

To the congregation, young and old, I say, Wait here faithfully on the means of grace, and be diligent in the hearing of God's word. Study to approve yourselves to him, and prepare to meet him in judgment. "The faithful and obedient shall eat the fruit of the land!" And now, "May the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever." Amen.

SOMERVILLE, N. J., October 1st, 1857.

## THE SIXTH MEMORIAL SERMON.

PREACHED OCT. 23TH, 1832.

### THE REHEARSAL OF THE PAST FOR INSTRUCTION.

"Hear this, ye old men, and give ear, all ye inhabitants of the land. Tell ye your children of it, and let your children tell their children, and their children another generation."—JOEL 1: 2-3.

"We have heard with our ears, O God, our fathers have told us, what things thou didst of old."—PSALM 44: 1.

"And when they were come, and had gathered the church together, they rehearsed all that God had done with them."—ACTS 14: 27.

This language is a sufficient warrant for the service which we propose to observe to-day. The circumstance that these were *judgments* which the prophet commanded to be kept in memorial, offers no real argument against, but rather increases and intensifies the significance of the direction in our text. In point of fact, there is much in God's providence every day, which it would be instructive to remember, and we should be all wiser if we treasured up more carefully the teachings of the divine hand. The years repeat themselves; and though not in such an unvaried succession as to make one in all respects the pattern of the other, yet with so much sameness as to give occasion to the observation of the wise man, "The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun."

The most careful observer of providence, if this be true, is likely to be the one who is best prepared for its events, and the least surprised either by judgments or mercies; for if he understands its nature, he will anticipate both and know that neither the one nor the other is likely to continue without change.

Memorials are useful as reminders of what has been. When

the Israelites had safely crossed over Jordan, "Joshua took twelve stones out of the waters, and pitched them in Gilgal" as a monument in commemoration of that event, and said, "When your children ask their fathers, in time to come, What mean these stones? then ye shall let your children know, saying, Israel came over this Jordan on dry land, for the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did the Red Sea, which he dried up before us, until we were gone over."

In the same way Moses had before directed, in reference to the passover, "When your children shall ask, What mean ye by this service? ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt when he slew the Egyptians." In both instances remembrance is enjoined, and a memorial provided for. This is what we are now intending to do. It may be an humble imitation, but it can not be said to be without warrant. We may compare small things with great, but it can not be affirmed that the great things are not found in the Scriptures with which we seek comparison and plead as our warrant.

Let us then proceed to "gather the stones" out of which we shall endeavor to compose our monument to-day. It is a memorial Sabbath, and to us it is a most interesting, not only, but a most important period, in the history of our ministerial life. It reminds us of a whole generation, most of whom are no more, and recalls the various vicissitudes of its passing years.

To-day it is thirty years since I came here in obedience to the call of your fathers (for there are only a few left who united with them in that act) and occupied this pulpit for the first time; and to-day likewise is the sixth anniversary of the *fifth years* which we have been accustomed to observe in commemoration of that event. The records of five of these periods have previously been made, and four of them have been printed and are in your hands. We do not propose to repeat any thing which has already been remarked, but to confine ourselves to present circumstances, and principally to the last period of five years. There is more than enough, even in this confined view and this brief time, to occupy us fully and in-

terest us abundantly. In many ways these years have been memorable and pregnant years. Events have passed which will never be forgotten; some of them joyful, and demanding praise; some sorrowful, and calling for resignation and the exercise of faith in the benevolence and justice of the divine hand!

Thirty years is a generation. At its conclusion, those who were the men of action when it commenced are numbered among the dead, while another race has come upon the stage, assumed the control of things, and holds the place of influence and power! This is strikingly manifested in the audience which sits before me to-day, as compared with that which assembled to listen to my first discourse thirty years ago. A few are left, it is true. I see here and there one whom I remember as being present on that occasion, but the number is so small as to make them exceptions to the general rule, rather than facts to prove that it is not true. We look around on the new faces, and exclaim in sadness and regret as we think of the departed, "The fathers, where are they? and the prophets, do they live forever?"

We recollect among the absent many kind friends, many excellent Christians, many firm supporters of this church, many men of prayer and faith, strong men for influence, for resistance of the wrong and the advocacy of the right, and faithful men in fulfilling promises and the acknowledgment of obligations; and as they were removed in succession, we stood by their graves and sighed because we felt each time that another prop was removed and another staff to lean upon taken away! This has occurred so often that our confidence would long since have failed, had it not been that God has been pleased, in great kindness toward us and toward his church here, to enable us to say, "Instead of the fathers here are their children." Yes, and they have proved that they were no "degenerate sons," unworthy of such an honorable paternity. It is one of the peculiarities of this church, that it has in it, now, many representatives of its very first members. Names have been perpetuated in the friends and officers of the church from the very commencement until the present time—names that are honored even yet. This gives it peculiar

strength. It is surely more pleasant and even more profitable to know that we are worshipping now just where our parents and our ancestors worshiped before us. It is more impressive to worship *there* than it could be in any other place. May we not also believe that God is more propitious to the prayers and praises which are offered in places so long devoted to his service than he is elsewhere? In the temple at Jerusalem he claimed a special ownership. And many accepted prayers are only fulfilled in generations to come. Fathers offer them and their children inherit the blessing. One generation in this way labors in sowing the seed, and breaking up the fallow ground, and another is honored in bringing in the sheaves into the garner. Both are equally useful, both are equally employed in God's service, and neither has the right to exalt himself and depreciate the other, as if he alone was worthy to be commended. Some men seem to think that the church has nothing to do but to make a record of conversions. Some are so ignorant as to begin to be discouraged as soon as they cease, even for a single year or part of a year. Should they not consider, Is it always harvest-time? Has the winter season no necessary agency to perform in completing the glories of the year? Even in tropical climes, though there is no winter, the activities of the vegetable world cease for a time, and every thing lies dormant, as if it were *reposing* for the purpose of recuperating its energies and displaying more vigor when the waking comes again. It ought to be so in the church. It *must be so* in order to preserve her in a healthful condition. A church with a perpetual revival would be a church with a most unnatural life, and could not fail to become sickly, excitable, and unfit for the work assigned to every church—that of training souls for glory!

In accordance with this, we have to lament our losses as well as to record our increase. We remember our *barren years*, and are glad to know that there have been some also that have been fruitful. We have seen our winters as well as our summers. We have shed tears over the graves of the dead, and we have uttered shouts of gladness when the young converts like sheaves were brought into the garner. Thus our experience has been only a picture of human life, composed of

sunshine and clouds, of daylight and darkness. What is most encouraging to faith *is*, that God has given us strength as our day and brought us hitherto in safety. We erect an Ebenezer on this spot, and inscribe upon it, the "Lord our helper."

It would not be proper to speak of those who are lost to us without also remembering those who have been gained. Some of our honored families are stronger and more numerous in the church at the present moment than they ever were, while there are others who have cast in their lot with us, who are not behind the very best. In fact, the church has, probably, at no period of her previous history, embraced as much wealth or as much intelligence as she does at this moment. What we really *need* is not more strength or greater numbers, but more zeal, more prayer, more devotion to our appropriate work, each in the sphere where God has placed us, minding the apostolic rule, "he that teacheth, on teaching; he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness." Our list of communicants is larger than it ever was, though for the last three years the increase has not been much more than to make up for the losses which death and removals have produced; while the real sentiment of the church promises harmony in action and a coincidence in feeling, from which almost perfect *unity* may be expected in her future course upon all the great questions and interests which claim attention. In this unity her greatest strength will be found to reside, either in enduring or in working, and with it we are invincible!

During the five years which we are now reviewing, there have been received into the communion of the church on confession 84 persons, and by certificate 42, making the whole number of members received in full communion 126, and giving an average of more than 25 in each year! These have come from all the different classes of the population embraced in the congregation; but a large majority have been trained in our Sabbath-schools and been of the youth of our charge. There is, of course, a great diversity in the character and usefulness to be observed in such a number. Some of them, in process of time, become efficient and eminent Christians, re-

maining with us for life and giving the force of their character and the devotion of their prayers and example to the cause of religion ; others, inactive and undevoted, can merely increase the strength of the church by numbers, and hang as a weight upon her skirts ; while others still remain with us only for a little while, and then are called in providence to other places and unite with other churches. This difference can not be avoided ; all have not the same measure of grace, nor have all a permanent lot in providence, and as we welcome them when they come, we cherish them while with us, and dismiss them cheerfully when they go away, happy to give to others what circumstances do not allow us to retain as our own, if they are only useful in their sphere.

Out of this number of 126, we have dismissed 61 honorably to other churches, while 16 have died and gone, as we are privileged to hope, from the associations and enjoyments of the church below to the general assembly of the saints in heaven. The whole number thus dismissed and parted with in death is 77, leaving 49 as the actual increase of the communion during the space of time included in our present review. This amounts to one less than 10 in each year as the permanent enlargement of the membership of the church by confession and certificate during this period. This, though not large, is still an encouraging fact, demonstrating the constant presence of the Holy Spirit in his active efficiency, and proving that we have had at no time any real cause to complain with the prophet, "All day long have I stretched forth my hands to a disobedient and a gainsaying people!" The increase might have been much larger, and in some periods of the history of our church it has been so ; but it might also have been much smaller, and in the past there have also been times when it was so. Other churches in our land have enjoyed a more abundant prosperity ; but we doubt whether there is one in this immediate vicinity which has been, upon the whole, more highly favored. We do not make this observation in a spirit of boasting, but in order to set in a proper point of light the favor which God has extended toward us. That more earnestness in preaching, and more prayerfulness and zeal on the part of all the members of the church, would



have secured a much larger increase, we most sincerely believe; but in the measure of earnestness to which each has attained and been able to manifest, the faithful fulfillment of God's promise has not failed or been wanting. The *whole review* certainly affords matter for hopeful encouragement, and, if properly considered, ought to stimulate us all to add to our faith virtue, and to our diligence godliness, earnestness, and activity. The Lord is not in any sense slack concerning any of his promises. The hand of the diligent maketh rich in spiritual things just as certainly as it does in temporal things. The smallest service done for God always secures a rich reward, and it comes to us in many ways of which we may long continue to be ignorant, but which will make themselves clearly manifest at least in the future world and in the higher life. It is a blessed thing to do good under any circumstances. They who turn many to righteousness will shine as stars in the firmament, and even a cup of cold water given to a disciple in the name of Christ will be remembered in heaven and receive the commendation of the Saviour when he makes up his jewels and calls his redeemed ones home!

The whole number which have been admitted to the communion of the church since my ministry commenced here, is 612. This gives an average of more than 20 in each year, and in comparison with the whole number admitted from the first organization of the church, in 1699, is probably nearly equal to one half.

The highest number admitted to communion during this period in any one year was 49. The smallest number was 9. The first occurred in 1838, and the latter in 1859. Between these extremes the average falls, and it is remarkable what a uniformity it indicates.

Now, if we consider these facts attentively, they must be regarded as, upon the whole, highly expressive and encouraging. Amid all the variety of feeling and sentiment which have arisen out of the vicissitudes of providence, God's power has been constantly manifest in the church, in the blessing attendant on the Word and ordinances. His truth has not been proclaimed in vain in any one year, nor hath he left himself without a witness. The rain from heaven has no more certainly de-

scended and fructified the earth and matured the harvest, to be gathered into the garner of the husbandman, than the good seed of the kingdom of heaven, sown in the church, has yielded a harvest of souls to be brought into the house of God. We are, therefore, all witnesses this day to the stability of the covenant, and the rich abundance of its blessings. We derive a new assurance that none that seek the Lord shall in any wise fail in finding his promise true. His church is ever before him, and all her interests are remembered in his thoughts of love, and provided for constantly through his grace! Thirty consecutive years in which there has not been one barren one, and only two communion seasons in the whole series in which none were added on confession, and only a single one in which some were not received by certificate, is surely proof of this. (For thirty years there has only been one communion that was entirely barren and fruitless in appearance; even this was not so in reality.) We do not insist upon this for the purpose of self-praise, far from it; but we doubt whether there are many other churches which can show such a record. God has indeed been good to us, and his loving-kindness and favor really reach even unto the clouds. Let us remember it to his praise, and to the prevention of any despondency in any future trying hours that may come upon us, in whatever troublous times God may please to send.

During the whole period of my ministry I have baptized 568 children and 45 adults on confession of their faith; and performed the marriage ceremony 287 times.

I feel constrained to make a single remark in this connection. It seems to me that the greatest evil in our present position as a church is to found in the fact that for the last few years there have been so few infants presented for the ordinance of baptism. It shows that our families are not increasing, and since it is certain that they must decrease by death, it seems to point to a time when the prosperity of the church will be less, and the whole aspect of things necessarily be discouraging. We believe that enough is not done to retain our young people with us. We proposed the purchase of an organ as one of the things which probably would tend to prevent what certainly ought to be prevented; and

we believe, now, that if it had been done, even to-day the expense would have been a saving to the prominent members of the church, while the number of hearers would be proportionately increased. The objections against the use of such an instrument in the services of the sanctuary we can not consider as having any real weight. In a Dutch church surely they ought not to be regarded as of sufficient consequence to obviate the certain benefits, since in the fatherland such use is universal, and in this country the want has arisen from another cause—the difficulty of obtaining the instrument at first, and then the habit of worshipping without it. Music is too vital and large an element in the comfort of public worship to be disregarded by those who consider wisely the advantage of the church and the importance of having *that* which at once satisfies the spiritual mind and engages the youthful heart. We believe the loss experienced to be a serious one, and of such a character as to require an immediate remedy; and I have felt, therefore, that so much at least ought to be said on the present occasion. Whether our counsels will be regarded, remains for the future to determine. A duty will at all events have been discharged, and we can only leave the subject to those to whom the matter belongs, and with whose interests it is identified.

No record of human life can pretend to be complete which omits to mention the doings of the destroyer. In a period of five years, he invades almost all our habitations and takes away some one member from almost every domestic circle; often that *very one* is removed which is the centre of all hearts! Hence when we come to mention the names of those who have departed, we strike chords that vibrate from one side of the house to the other. Our catalogue is not a list of those who have died in the congregation, but only of those in the communion of the church; and we are not absolutely sure that it is perfect, as our records are less complete in this department than in any other; but we remember Dr. Peter I. Stryker, John Garretson, Ryneir Van Neste, Abraham Stryker, William B. Gaston, Peter Wortman, Cornelius Vanderveer, William Bann, Peter Dumont, P. T. Tunison, and Mr. Richard Ten Eyek, Mrs. Phebe Hoagland, Mrs. Cornelia Beekman, Miss Catherine Veghte, Mrs. J. Vanderveer, Mrs. William

Bunn, Mrs. John Herder, Mrs. Judith Tunison, Mrs. Benjamin Smith, Mrs. Maria Elmendorf, Mrs. John Schenck, Mrs. Isaac Cubberley; and also three young persons who gave hope in their death, Nathaniel Wilson, Peter Saums, and Emma Creusen.

I have no means of ascertaining how many funeral sermons I have preached in the thirty years now past, nor during the last five years, as I have not kept a full record; but considering the number of families embraced in the congregation, it has not been large. Indeed, for the last few years the mortality among our people has been remarkably small. God has preserved us from any plague or pestilence, and even from the ordinary measure of mortality, to an extent which is remarkable, and indicates special favor.

And yet, when we come to recollect all that are among the dead, the thought becomes impressive in the highest degree. With a few exceptions, all the heads of families who were here thirty years ago are here no more; the households are changed, the names of whole families blotted out, properties distributed and sold, and a new aspect silently thrown over this house not only, but over this entire community. To my own mind, this is one of the saddest realizations of this day. I seem to stand here between the dead and the living, and my heart is rent between them. The lost are as numerous as the remaining; and although the living have my attention, the dead are engraven upon my memory, and will never be forgotten. They even seem, in not a few instances, to have left no equals behind them; but this, I know, is perhaps on account of their age and their longer experience in divine things, more than in any essential difference in character or depth and devotedness of piety. When the generation now occupying the stage of action shall have added the wisdom and maturity of years to their other excellent qualities, we shall hope to see them worthy of their sires, and even improved by the privileges which they have enjoyed. It is one of the fond weaknesses of age to exclaim, "the former things were better than these," whereas in reality they are often not so good. The memories of youth leave a golden tinge upon the scenes of former life, which, like the light of the morning, clothes every

thing in roseate hues, but in reality it is only the rising vapors and the imperfect light which occasion the deception. When the sun has risen up into the mid-heaven the delusion vanishes, and every thing appears in its natural colors. So experience rectifies many of the sanguine expectations of early life. In all its stages, experience has many stern realities, and we all come to know them soon enough for our comfort. For ourselves, we can not to-day, even by the force of imagination, bring back the hopefulness of thirty years ago; and yet though less sanguine, we are not less resolute in the prosecution of the work before us. We may not expect so much success, but then we know we are not as liable to be so largely deceived as we once were. We trust less to profession, but we expect equally much from principle. We know the weaknesses of human nature, but we also know the strength which true piety gives to every excellency of character, and how much we can trust a man, in whose heart religion is a reality, and not only a name to live. The larger the number of such members which a church embodies in her communion, the more comfort a minister will find in his intercourse with them; and it is no loss in either aspect to have a time of sifting come; the chaff is only separated from the wheat, and the tares rooted up which choke the growth of the genuine grain. Such times we have had, and we have found occasion to rejoice after they had passed over. We shall have them again, and in anticipation we say:

O God! do thou thy righteous will;  
 We will lie still till thou fulfill  
 Thy wise design; 'tis but the dross  
 Which we, in fear, regard as loss!

Gold must pass through the fire before the pure metal can be drawn forth in all its shining lustre and value. Surely we have reason to be thankful that so much even yet remains, which we hope the refiner will pronounce genuine!

I know well in how many houses there have been experienced sore afflictions, for it has been my duty to "comfort the mourners," as well as to "rejoice with them that have found occasions of joy." Nor has my own lot in this respect differed from yours. Sad bereavements they have been, indeed, in

their best aspect to all of us; and my dead sleep beside your own in yonder cemetery on the hill-side. Imagination often lingers around that spot, and calls up the form and lineaments of the departed as they once appeared, when the music of their voices made my home cheerful and their beaming countenances indicated the joys of their daily life. It is not a spirit of repining that brings these scenes back so often, but only the lingering of an unquenched affection, which time has no power to destroy. I hope to see them in the habitations of the blessed, and endeavor to wait in patience until the years of this pilgrimage are ended, and its toils have ceased. Until then, to hope on, hope ever is all that can be done. We have long since ceased to expect our life to pass away as one long, bright summer day, without clouds and without storms. It is not in such an aspect that the Scriptures represent it, nor is it such that experience proves it. As long as sin continues in the world there will be suffering; and as long as sin exists in our hearts, it will produce there its bitter fruits. "Many are the afflictions of the righteous;" but the promise is added, "The Lord delivers us out of them all." In God's people they produce the peaceable fruits of righteousness, but in the wicked hardened impenitence and a fearful looking for of wrath and judgment to come. A true Christian will be more anxious that the fruit should be unto life, than that he should be entirely exempt from their pain.

Nor would we attempt to produce the impression that our life has been entirely exempt from trials of another kind. We have been happy in the attached friendship of many of our people, but we do not pretend that we have not suffered from the want of it in others. Endeavoring to adhere to principle and to be faithful in the pursuit of right, we have more than once been brought into conflict with selfishness and prejudice. Passion has not been restrained within the limits of propriety, nor outrage avoided. But we are bound in justice to say, that those upon whom we really depended have never deceived us, nor proved recreant to the confidence which we reposed in their Christian character and integrity. Indeed, there has, even in this respect, been less disappointment than many may have imagined; for we have always known who were worthy

of trust and who were not. All men are not endowed with "truth in the inward parts." There is a weakness of character, however honest it may be, which never can be safely trusted; while, at the same time, there is also a firmness which never can be trusted too much. A true man is a friend always, but weakness is vacillating, and subject to the sway of every wind that blows. In the forest there are a few sturdy oaks which even the whirlwind assaults in vain; but the supple sapling bends even before the passing breeze, while the bramble has no strength at all. It was not to be expected, when passion has been so deeply stirred up as during the last few months, that its wild vagaries would not be reckless and unreasonable. I have this, however, to say, that I have studied, in all things, to have a conscience void of offense toward God and toward men; and I have done nothing that I would not do again under the same circumstances, and therefore express to day no regrets, nor do I promise a different course. I have preached the Gospel, and I mean in the future to preach nothing but the Gospel. I can not do any thing else under the sense of responsibility which I feel, for I know "woe is me if I preach not the Gospel." I can not walk by another man's rule, nor graduate my sense of duty by another man's measure. I do not hold myself up as a guide to others, but endeavor to act according to the light which there is in me. I fear no man, and call no man master! Before God and conscience I stand self-approved; and I mean to stand there at all events.

But I am not so self-sufficient as to suppose that I have committed no faults, and fallen into no mistakes. What I repudiate is intentional wrong; what I deny is the weakness of insincerity, and the wickedness of pretending to be what I am not, in any relation or responsibility.

But it is time to pass on from these personal allusions to myself, to things that are of far higher importance. I see here to-day individuals who were here when I came, in youth and inexperience, to assume the pastoral charge of this important church. I have preached Christ to these individuals faithfully, and with all the arguments and energy which God has given me and enabled me to employ; but in vain. I see them to-day unreconciled to God, and as little prepared for death and eternity as when my ministry commenced. Thirty

years of profitless attendance on the ordinances of the sanctuary is an appalling reflection! It brings up a long array of misspent Sabbaths and misimproved privileges; and these are to meet you at the judgment-bar. How will you answer to God and your conscience for such a vast evil? How will you reconcile this to your conscience when you come to die? The reflection which is forced home upon my mind, from this fact, is one of the saddest of this day. For your good I have at least labored in vain, and spent my strength for naught; but I take you yourselves to witness this day, that I am free from the blood of your souls. I have not withheld from you any part of the counsel of God. I have warned you, expostulated with you, and entreated you; and I warn you again, and now beseech you to give attention to the things of your peace.

Let me inquire here what it is that has kept you back from Christ? You know there is no other salvation, and you confess this by coming here from Sabbath to Sabbath to hear the Gospel. But the hearer of the Word is not saved; only he that obeys enters into rest. Your hearing will not secure to you the benefits of Christ. Obedience is your life. Many hearers of the Gospel will, in the day of accounts, be adjudged as worthy of the sorest condemnation, because they knew the will of God, but did not obey him.

How shall I convince you and bring you to a decision? I know of no arguments which have not already been employed, of no motives that have not already been presented, of no entreaties which have not already proved in vain. What can I do? If tears would avail, I would willingly shed them in rivers from mine eyes. If you would listen to us, we would gladly come down from this sacred desk, and take hold of you and drag you to the foot of the cross. But this would not avail. It is the motion of your own heart, arising out of a spontaneous desire, that is needed. When you feel this and put it forth, you will be near the kingdom of heaven, and until you do feel and put it forth, even an angel could not save you. Hasten, then, to embrace the Saviour offered to you freely. Only believe, and you will know the joy of sin forgiven, and the peace that passeth all understanding.

I have now only to thank my kind friends—true friends, always friends, for their affectionate attachment to my person



and ministry. Their encouragement has been my reward during this long and difficult service, and upon them I rely in the future. How long Providence will allow me to continue to minister to you in holy things, I can not to-day foresee nor determine. All that I can say is, that I will cheerfully labor on, as I have done, until my work is done; and when it is done, no one will be more rejoiced to cease than I shall! I have devoted to your spiritual instruction the cream and flower of my life. The increase of years may give more experience and wisdom, but it can not bring back the vigor which has been spent, nor the energies of youth which are wasted and gone. I do not expect to learn any new thing, nor to adopt any new methods of doing good. I am, in fact, becoming more and more thoroughly convinced that the old wine is the best. I have received but one Gospel, and I can only preach what I have learned from the Scriptures and may yet learn from them. To exhaust the great theme would require a thousand lives, and we have only one to give in teaching and in hearing, and that is short—oh, how much too short for the great work laid upon it! I can not even promise to try to do any thing different from what I have done, for I do not believe I shall see reason to change opinions fixed so long, and can not on any account, or to please any man or party of men, consent to do what I do not in my heart believe to be right. And as to being dictated to, I am entirely too old for that!

In conclusion, then, I cast myself upon the care of Providence and the affection of my friends, thankful that I have so much faith in both, because neither has ever yet failed me. What I can, I will endeavor to do in the fear of God and with an earnest spirit. What I cannot, I know no one will be disposed ever to expect. Let us cast ourselves upon Providence. God has blessed us, and God will bless us again. And now may the blessing of the God of Jacob, whose covenant faithfulness hath never failed those who put their trust in him, come upon you with a fulness of power and a richness of communication which shall cause you to abound in all things, and make you that ye shall neither be barren nor unfruitful in the work of the Lord, and then bring you safe into his kingdom, through Jesus Christ, to whom be glory, forever and ever.

AMEN.

## THE SEVENTH MEMORIAL SERMON.

PREACHED OCTOBER 27TH, 1867.

FORMER THINGS TO BE REMEMBERED AND IMPROVED.

“Remember ye not the former things, neither consider the things of old.”  
—ISAIAH 43 : 18.

THE prophet, by divine direction, is reproving the people for their numerous sins of forgetfulness: and he has, in what he says, special reference to their propensity to idolatry. He considers it as having its origin *in a failure to remember* what God had done for them in Egypt, in the wilderness, and in Canaan. Surely he had given sufficient evidence that he was the supreme God—greater than any of the idols of the heathen; and if they had only remembered their own history, they would have known better than to fall away to idols. No idol-god could possibly present so many claims to obedience and service as the Almighty presented, in his own behalf, to the people he had chosen, defended, and settled in the inheritance promised to their fathers. They had only to recall the facts of their own history to become perfectly satisfied of this.

This is, in fact, a duty which every one owes to himself. “The years of the right hand of the Most High” are precious mementoes. There are enough of them in the experience of every church and every individual to form a rich treasure, from which to draw abundant lessons of instruction, encouragement, and admonition. Life repeats itself with certain variations and improvements; but the great facts and the principal experiences have a certain uniformity, always sufficient to enable us to anticipate what will be from what we know has been. This is necessarily so. God is the same, and humanity is essentially the same likewise. The variations which are found in the action of the one upon the other are only what belong to times, circumstances, and relations; and they form a small part, *exceptional* to the unity and the uniformity. Political foresight, sagacity, and prudence are only

the results of a wise judgment, formed after this uniformity and variation have been well considered, compared, and weighed.

Hence it becomes an important duty to "remember the former things." They have instruction in them which is valuable, and which we need. The most complete idea of imprudence and rashness is forgetfulness of the past, and a disregard of the lessons of experience. An imprudent man is self-opinioned; a rash man is heedless! Both throw away the lessons of the past, and trust to their own sagacity. Both reject the instruction of a teacher wiser than they are themselves, and hence both err proverbially, and lead those astray who trust in them. Indeed, it seems to be a misimprovement of the faculty of memory to refuse the lessons of experience; and it is difficult to say why it has been given, if not for this purpose.

This is, to me at least, a day of memorial. It is thirty-five years now since I came here and preached my first sermon as the pastor of this church. They have been eventful years, and their memory to me is deeply impressive. If I had known all that was before me, it is questionable whether I would have had courage to undertake the work I have done, or to meet the trials I have met. I do not mean to be understood as saying or believing that either have been greater than ought to have been expected. Only I had but little experience then, and was therefore as sanguine as inexperience habitually is; hoped more than I have since learned to hope, and attempted more than I would now be willing to attempt.

There are but few here to-day who heard that first sermon, and have gone with me through all these years. If they were all here, I might appeal to them whether I have not been faithful to the promise made "to know nothing among them, save Jesus Christ and him crucified;"\* whether I have not preached the Gospel "in season and out of season;" whether I have not gone "from house to house" preaching it; whether I have not "exhorted, reprov'd, rebuked, with all long-suffering and gentleness." I have not "withheld the truth," nor "dealt treacherously with it," nor "daubed with untemper'd

\* This is the text from which the first sermon was preached.

mortar," nor "handled the word of God deceitfully." I have not forgotten that the human heart is deceitful, that it fears the truth, and is full of all unrighteousness. I have never expected ungodly men to love the truth as I preached it, and I have not sought to gain their influence and friendship by a sacrifice and betrayal of the truth. I know but too well that converts who are only nominally such, made from interest, are of little worth, and that the time will come, and come soon, when they will need to be more converted. Changes there will therefore be; fickleness in man is proverbial, and those who are hot will grow cold. Yet I can not say that I made my account for all that has been, for I did not know men as I now know them, and thought of them far more favorably than I have since learned to think. Favor is deceitful, professions are liable to be forgotten, and ingratitude is one of the most common sins of our weak and corrupt humanity, and ministers know as much of it as any other class of men. But there is one thing I know and can testify to: hitherto the Lord hath helped me. I desire to thank him to-day for his help, and pray that the memory of it may strengthen my faith and increase my steadfastness. It has been seasonable, kind, and ever present; and because it has been such, I erect this Ebenezer to-day, and inscribe upon it, "The Lord is my helper." Blessed be his name, he has enabled me continually to "trust and not be afraid."

The ministerial work is a great work. It is not appreciated by the world as it ought to be. The Christian minister finds but little sympathy from men who are not in heart the disciples of Christ. Hence he is obstructed in many ways from going forward in his efforts to do good. It does not cost a great deal to maintain the church, but no money seems to be so grudgingly paid as that which is given for that purpose; and many a zealous minister spends all his life in labors to promote the spiritual and temporal welfare of his fellow-men, while every year he is obliged to take from his private income to meet his wants and those of his family. This is expected from no other class of men, and exists in no other official relation. The laborer is worthy of his hire; and if he labors at the altar, it is right, and Christ gives him authority, that he

should live from it. But there are even Christian men who would be willing to leave both the altar and the priest to maintain themselves, and still expect to be served as faithfully as if they did their whole duty.

If this arose from a misunderstanding of their responsibilities, it would be more excusable than it is; but it is too often to be traced, not to ignorance, but a base love of pelf. But that man who loves the world so much, and is so greedy of its gain as to let the cause of religion suffer, surely can have but little to expect when God comes to judge him! It is wisdom as well as piety to "make to ourselves friends with the manner of unrighteousness, that when we fail they may receive us into everlasting habitations." A treasure laid up with God will bring us the largest and the most satisfactory revenue of any investment. There it neither cankers nor rusts, nor is there danger that it will witness against us at the judgment-bar for having been unrighteously withheld from the cause of piety and human well-being when they both demanded it.

The relation of the Christian minister to the welfare and advancement of human society is most intimate and most important. His instructions and influence, even in an economical point of view, can not be parted with without loss; just as any community becomes irreligious and vicious, its material interests suffer, and its necessary expenses are increased. It is far cheaper to maintain the church than the poor-house and the prison; and to prevent vice is far better than to punish it. From doing the one or the other you can not escape. The inconsistency is, that so many men enjoy all the benefits of a public ministry which others maintain. Even in the church there are some men who attempt to have all the comfort and spiritual power of religion, without any expense and without denying themselves. It is a vain attempt, and, in common with other schemes involving dishonor and dishonesty, never succeeds. With God we must, *at least*, be *candid*.

In the period through which my ministry has extended in this congregation, I have seen many things which have an intimate relation to these reflections. I have seen the course in which prosperity flows, and the course in which it does not flow. I have seen families passing away, and others rising up

and becoming strong. I have seen wealth, and influence, and an honorable name sacrificed, and others coming forward to stand up in the vacant places. I have learned that good principles, industry, and piety are a safer and better inheritance than any worldly position or paternal excellency. I have seen a thousand instances to prove the truth of the wise man's recommendation, "Train up a child in the way he should go, and when he is old he will not depart from it;" as well as the converse, that improper training, or the want of it, is a preparation to follow the broad way that leads to destruction. The generation which has passed away has left many important lessons which the living would do well to heed. There were good men among them, who "fought a good fight" and "witnessed a good confession." They loved this church, and did what they could to promote its growth and prosperity; and their reward will be great in the kingdom of God. The savor of their godly life is "like ointment poured forth." We remember them with pleasure.

This church has long been favored in having so many men of noble endowments and eminent gifts among its members. They have given it a power at home and a name abroad which is at once honorable and advantageous. But alas! many of them are no more. We have mourned their departure, and felt how much we had lost when they were taken. In some instances their places have been well supplied, and in some not. But, upon the whole, the church has really advanced in her material and spiritual interests from year to year. Congregations have grown up around us, mostly from those who were once attached to us; but our numbers have not been diminished. Not a single year has ever occurred, except when the second church was organized, in which the increase of members in communion has not been more than the loss from all sources. In this way, in the formation of new churches, by creating other centres of influence, more good has been done, without entailing on us any serious loss or inconvenience. In fact, if we consider how many new congregations have been almost entirely formed out of our church, its constant and almost uniform increase is one of the completest

evidences that God has been with us and blessed us from year to year, that could be given.

During the thirty-five years which have passed, there have been received into the communion of this church 698 members. This amounts to 100 in every five years, and more than 20 each year—a number which, though not large for any one year by itself, is yet remarkable when it runs through 35 years, and shows clearly that the Holy Spirit has been among us continually, hovering like a holy dove over our habitations, and sending down his converting influences, now on one and then on another, to bring them to God. The largest number in one year was 63; the smallest 4, the year succeeding the division of the church by the organization of a second church.

The increase of which we have been speaking is all the more important and encouraging, from the fact that it has been eminently a home-increase. We have been glad to welcome those who came to us from other communions, and some of them have been important accessories, both in their character and influence; but the number is small in comparison to *that* which shows how the Word has wrought, and the ordinances have been blessed, among those who have grown up in the church as her own children.

The occasions for suspension from the communion and for the exercise of the Christian discipline, have also been remarkably few. There has been “a falling away,” but it has been an exception always, and recurring at such long intervals as to show clearly that the conversions have almost always been genuine and of a saving character. Consistency has been maintained in almost all cases, though a high state of spirituality has not been as frequent as we have desired to see, or as the responsibilities of the Christian life demand. More zeal and prayer would have produced more usefulness, and resulted in bringing more to the knowledge of the truth; and we should see to it that a higher scale of spiritual-mindedness is set up, and more strenuous efforts are made to elevate all to it, as the only state which is acknowledged to be a fair sample of what every Christian should be.

During the past thirty-five years, I have baptized 680 children, and 31 adults on confession of their faith. This is an evidence

that to a good degree, at least, the ordinance of baptism has been regarded as a sacred duty which parents owe to their children, and that the ancient faith of our church, that there is a blessing in the covenant of which baptism is the seal, which it is important to secure, was still preserved among us. And we notice this fact, in this connection, with the more pleasure, because through the prevalence of false notions in regard to it, there are places where the baptism of children has come to be extensively neglected; and we are not overstating the subject when we add, greatly to the injury of the children themselves, and to the cause of religion where such negligence has obtained. The promise *was* from the beginning, "to you and to your children;" the apostle includes children in the covenant, as the heirs of life together with their parents; and now if they are born in the covenant, and born subjects of the promise of the covenant, who can say that the seal of the covenant ought not to be applied to them? It is a wrong *done* to them not to apply it; and there are numerous facts to prove that God does not favor the wrong or bless it. Prudence says to every parent, Throw every guard around your child that it is possible for you to employ; store his mind with truth, and fill his heart and conscience with holy memories. The time will come when he will feel the need of them all, to enable him to resist temptation and breast the tide of passion which is bearing him onward to ruin. You do not love him *well* and *wisely* if you do not do it. Your scruples may prove his destruction. You had better lay them aside for his sake, if not for your own.

I have also performed the marriage ceremony on 325 occasions, and, with a few exceptions, with the most happy results. It is not possible now to enumerate the *funerals* which have been attended. For many years it was not usual to keep any account of the deaths which occurred, and so, until recently, no record was made. One thing is certain, however, that the ravages of the destroyer have been destructive and constant in the midst of us. Perhaps the results have not been more fatal than the laws of human mortality necessitate, but they have broken up many happy homes, left many hearts desolate, and affected seriously, for a time, the prosperity and



strength of the church of our God. Some of our best men, strongest men, most zealous and attached men, have been taken from us by death. Their counsels were always wise, their influence was directed to do most good, and their hands were uniformly open when the interests of religion required them to give. Few churches have had so many devoted and praying men to uphold the honor of the Redeemer's name, and bring down blessings from above. They lived to do good, and their memory is cherished. It remains in the midst of us as a divine odor, and makes it pleasant to recall it in our solemn services. It will be preserved long to their praise, and will never cease to be honored in the congregation of the children of God on high.

When we begin a survey of what was this congregation thirty-five years since, and go from house to house, the changes are almost universal. On the south side of the river there are only four houses occupied as they were on the day when I commenced to minister here. On the north side of the river there are but three. In the village there are three, and one which belongs to the other church. And of the families who occupied all of them, there are only two which remain as they then were; and all the rest are broken—many broken up entirely, and scattered. Happy homes they were—at least, many of them! They had their altars, and the morning and evening incense ascended daily, far more generally than, I fear, it now does. They had not lost the power of that great outpouring of the Spirit which had just been experienced. There was an unction and a tenderness in their piety which our colder and more formal spirit fatally lacks. They were “a generation fearing God and keeping his commandments.” Their love was warm, because it had been kindled when the fires burned brightly. I should like to recite their names, but I can not trust myself to begin the catalogue. My veneration for them is too deep, too delicate, and too tender to permit it.

They welcomed me here when I was young, and sanguine, and inexperienced; they cherished and supported me while they lived; they were my friends, counselors, and protectors. My reputation was precious to them, and they guarded it; my labors were appreciated more than they merited, and they ac-

cepted them ; my wants were anticipated and supplied, as only kindness knows how to supply. They did not regard it as a charity, but performed it as a duty, and expected to be blessed as they were blessing. I shall venerate them as long as I live, and hope to go to join them in the assembly of the blessed, where they are now praising God for the redemption of his Son. These are some of "the former things," and, if not "*old*," are at least *past*.

We now proceed to notice specifically some of the events of the last five years. In estimating the character of this portion of our history, it is important to consider the state of the public mind. It opened in the midst of that great *convulsion*, which will ever be remembered in our annals, because of the intensely interesting events which were crowded into it, and the important changes which have resulted from it. These do not belong to such a review as we now contemplate, except in the personal exigencies which they created. A great national excitement can not pass without affecting the church ; and this to which we refer embodied in it so many questions connected with morals and Christian sentiment that it shook almost every church to its centre. Ministers had to mark out a path for themselves ; and the difficulty in following it, when marked out, was found in the division of sentiment among the people, and the uncharitableness with which each party, and almost every individual, regarded those who differed from them. We decided early, and adhered to our convictions, and have never yet seen any reason to regret the course we pursued. We could not pursue any other. We had promised in the beginning to "know nothing among you save Jesus Christ and him crucified." We claimed the right to have our private opinions, but publicly we adhered "to the law and to the testimony," and preached the Gospel and nothing but the Gospel. We allowed the right of private judgment in others, and endeavored to maintain charity with all men, but insisted that the Sabbath was sacred to religion, and the pulpit only rightly employed when *teaching* it, and it *alone*. We were always sure that calmer hours would justify such a course, and results prove it to have been wise and safe. We have not been disappointed. To-day, as a church, we occupy a proud eminence.

God has blessed us, and we bless God that he enabled us to be faithful! Our numbers have gone on increasing, our prosperity has been uniform, and now we are at peace, and we are overflowing. The place is too strait for us, and the cry comes up on our ears every day, "Lengthen the cords of your tabernacle and strengthen the stakes; make room, that the people may dwell comfortably."

We have received into our communion during the last five years 104 individuals. This is more than 20 each year, and is remarkable in the uniformity which it exhibits with the increase of the whole period of thirty-five years. The fact is, it could hardly have been expected, considering the state of the public mind. War is a dreadful evil. It debauches the public mind so rapidly, and demoralizes the public heart so extensively; it occupies the public attention so entirely, and debases and destroys so many things that are holy. It is worse than the pestilence, for it sweeps so many young men into bloody graves, and corrupts so fatally those who live and return. We were, indeed, mercifully spared in being called to give so few to the slaughter, to the diseases incident to a camp-life, and the corruptions engendered there.

That the church should have grown and prospered as much during the storm and the convulsion as in sunshine and in peace, can be ascribed to nothing so much as to the special favor of heaven. Let us remember it to the praise of God and to the confirmation of our faith. It proves that it is best always to do right, and leave the Almighty to defend it. He is "a munition of rocks," and his servants "never trust in him in vain."

There have been only about thirty children baptized during the five years we are reviewing. This number is exceedingly small, and I am led, on this account, to call attention to it. It can be accounted for only in two ways: First, that a large proportion of our families are aged, or at least past middle life; or, second, that there is a growing carelessness in regard to the importance of consecrating their offspring to God. To which of these is the fact which exists to be attributed? We are disposed to believe, to neither the one nor the other exclusively, but in a measure to both. There is an active denomi-

nation who oppose infant baptism, and it would be strange if their perpetual efforts to excite attention to the subject did not produce some effect. Now, this ought to be considered by us, and corresponding efforts made in resistance to such a great evil, for it is unquestionably a *great evil*. We could adduce facts to prove it to be such. It is seen in its effect upon the young, who grow up without that sense of intimacy of relation to God which a baptized child has, and are therefore more subject to temptation. It is seen in its effects upon parents, who imagine they are less responsible for the training of their unbaptized children than they would have been if they consecrated them to him and promised to bring them up in his fear. We regard the growing indifference of parents, therefore, to the baptism of their children as a serious evil, and one which will soon make itself manifest in a laxity of life and a thoughtless disregard, on the part of the young, to the duties of religion. Youthful impiety is, in fact, becoming an alarming evil. Our young men seem to be imbibing principles and adopting practices among themselves which are rapidly depraving them. If some remedy is not found and some restraint thrown over their courses, many of them are destined to ruin. There is no foresight required to predict this. But this is not all. The church needs these young men. They ought to be her Sabbath-school teachers, her choir-singers, her Bible-distributors; but instead of this, you meet them in the street with a filthy pipe between their teeth, scenting God's pure air with their vile breath, and making every thing abominable around them—making themselves every thing but what a young gentleman ought to be.

The past five years, though filled with agitation and excitement in the outer world, have been years of peace and harmony in this church. The few who fell away in its commencement we could well afford to lose; and their places have been supplied by those who were one with us in sentiment and feeling. The church has been growing more and more homogeneous every year, and the bands that bind it together have become stronger and stronger. Our peace in the future seems assured, and will be perpetual, unless we foolishly and recklessly disturb it ourselves. This I am persuaded you will not

do. It is too great a sin to be the means of schism and strife and divisions in the house of God; and if you do not do it, you have only to go on and prosper.

Death has been busy during a part of this period; and we have suffered more through his doings than through any other agency. We have lost largely in numbers, and those who were taken have been some of our *strongest* and *best men*. The green grass which grows on their graves is not as fresh as their memories will long be, and the sear and yellow leaves which are falling on them to-day are not as mournful as the thoughts which come over our hearts as we recall their many virtues, now forever faded and gone! We could ill afford to lose them—so, at least, we thought; but God took them because their work was done, and their rest waiting for them. The prayers of some of them had edified us long; and the example of all had been a testimony for good to all who knew them. They gave generously out of their means to every good cause, and were faithful in their day and generation, and went to a treasure which was laid up for them before God. They were good men, and “goodness,” says the poet, “is beauty in its highest state.” His end is peace; for the “angels are round the good man to catch the incense of his prayers,” and bring him with it into heaven.

“And they fly to minister kindness to those for whom he pleadeth;” and what a benefit and blessing to our poor and suffering humanity, to give wings to such swift messengers, and speed them on their errands of compassion, love, and humanity! It is a vocation which the best might well covet, and make an effort to share. It is an honor more to be coveted than to shine in courts, or to be caressed by the gay. Yes,

“Some there are, by their good deeds exalted,  
Lofty minds and meditative, authors of delight  
And happiness, which to the end of time  
Will live, and spread, and flourish.”

It has been said that “doing good is the only action of man’s life that is certainly happy, and that can never return to him in sorrow or regrets.” How happy, then, some of them must have been who did so much good; and how glorious their reward must be before God, where they are now reaping the fruits of their labors in joy and praise.

Passing now from the memory of the dead to a consideration of the living present, we notice and remark the state in which we find ourselves. We have a numerous and increasing congregation in the midst of this thriving community, growing in intelligence and in wealth every day. We can not and ought not to shut our eyes to this great fact. It presents a problem which we shall be called upon necessarily to solve; and the solution we give to it will affect us in spite of ourselves. As we have said, the place is too strait for us. Numbers are standing at our doors and asking to be admitted to a share in our privileges and our prosperity: shall we attend to their request or deny it? There are fourteen families asking for seats in our sanctuary; not for a single person, or for two or three, but seats to accommodate them as we ourselves are accommodated. It is said there is room for them all, and so there is. We could take them into our pews, and seat them; but this is not what they require. They want pews of their own, for themselves and for their children. I have said once already that if we fail to give them room we shall make the greatest mistake we have ever made, and I repeat it again today. They may stand at our door for a little while longer and wait our pleasure, but we can not expect them to continue to stand there. We would not ourselves stand there in their position long. If they come in, they will share in our prosperity, and assist us in bearing the burdens which we bear. If we refuse them a welcome, they will carry it all to some other place; and they will do it soon! Can we afford to let them do this? Are we prepared to see another congregation organized in this village, and growing up out of our strength? I retain a vivid recollection of the struggle which a similar state of things entailed upon us when I first came here, and when, because the place was too strait, and there was no disposition to widen it, the congregation broke up into two bands, each striving for a mere existence, almost, for years. We waited then until it was too late, and we may do so again. But I warn you of what is coming; and I beseech you to attend to it in time. There is danger in delay, and every moment increases it. We can not move too soon. It cost those who made the mistake before thousands to maintain

their position, and it will not cost us any less. We must arise and build, or sit here and see others rejoicing in the prosperity which we refuse to appropriate to our own enlargement. Prudence never waits until the evil is upon it. It foresees it and provides against it before it comes. Brethren, be warned in time. It is not for myself I plead. I shall, probably, have finished my labors here before it comes; but some of you will be here to repent at leisure, when repentance has come too late. We have already lost the summer which ought to have seen us to-day in this house, enlarged and beautified, with capacity enough to receive *all* who desire to share with us in our worship, our communion, and our praises. When the second temple was partially rebuilt, and then, because the people had become supine and careless, was left unfinished, the prophet was sent to cry in the ears of the people, "Is it for you, O ye, to sit in your ceiled houses, and this house to lie waste?" We repeat this cry to-day in your ears, and say, Build, build, build! You owe it to yourselves and to the interests of righteousness in this community; and he is not a wise friend who advises you to any thing else, or refuses to lend a helping hand. No, he shuts his ears supinely to the lessons which every day are being repeated to him louder and louder.

The action of the congregation on Monday last is a step in the right direction. That step has been greatly needed, and will result in great good to the church. When we have become accustomed to it, we will never think of changing to the old form. For a short space of time it will have the effect of making room for those who are standing at our doors; and the labor which has been required to keep the financial affairs of the church in a prosperous condition, can now be directed to other important ends by which all will be benefited.

And now as to practical things. We need to cultivate a more liberal spirit. "The love of money," says the apostle, "is the root of all evil." This is true, and it is specially true in religion. "There is that giveth and yet increaseth; and that withholdeth more than is meet, and it tendeth to poverty." Blessing others is the surest way of being blessed ourselves. I have felt occasion to say before, and repeat it again, that we

are faulty, not so much in not giving, as in not giving wisely. There is a principle in Christian charity; there is the manifestation of a spirit of obedience to God. Giving from excitement, under pressure, or from emulation, is not doing it as unto the Lord. We should give as we pray, as we deny ourselves, as we make sacrifices of obedience; and a certain amount of giving is necessary to our own spiritual prosperity and growth in grace. A high state of religious enjoyment and comfort is inconsistent with a penurious spirit. It is natural that it is so, and it is, moreover, a fact. There are thousands who are not liberal enough to be rich, and numerous examples prove it.

We need to cultivate a higher tone of religious sentiment. Progress, enjoyment, profit in spiritual things, all depend upon warm-hearted piety. There is a state of outward decency that is as good as nothing; and there is also a state of fervent, elevated piety that brings with it almost all things. There are those who advance, and there are those, too, who hardly know whether they believe and love, or whether they do not. Our social meetings show the depressed state in which the spirit of piety exists among us *just now*. It is not what it once was, nor what it ought to be. Like many other good things of the past, it seems to me sometimes as almost to be dying out. Those who once attended constantly all our social meetings have forgotten and deserted them. Our young people seem to find something to interest them more, and seldom come; and some of those, even, who have professed religion seem to think that it is not necessary for them to attend any other than the Sabbath services. All this is an evil that needs correction, and until it is corrected the church will not prosper as it ought. We beseech you to see that it is corrected.

We need a refreshing of the Holy Spirit. This alone can communicate the power which converts, elevates, enlivens, and enlarges the church: and it is a heavenly gift; a gift to be sought by special prayer; a gift which God has special pleasure always in bestowing, and which he never withholds any longer than it is necessary that it should be withheld in order that we may profit by it. Let us ask it. Let us agree to ask it in the faith of the promise, "If two of you shall agree on



earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

The youth belonging to the congregation need to have a higher sense of the value and the importance of religion as a possession brought home to them by Christian example. It is the pearl of great price. It is the noblest possession and enjoyment to be found. It makes us rich in all things, and the want of it makes us poor, even though we should be rich in every thing else. Our young people do not seem to think this, or believe it; but, on the other hand, appear to feel that the consideration of the subject may be postponed without any thing being lost. Some are so frivolous and so vain that they apparently scarcely think at all. Pleasure is their god, and they idolize it. Sin is sweet, and they live for it. God and eternity are afar off, and they neglect them. O foolish youth! How much repentance there is created a necessity for; all this irreligion and wrong will be food for remorse, or the evil of it will pursue you through this world and into the next.

We need a more general activity in the whole church. As long as only a few labor to do good, the work will be onerous and but little will be effected. In our Sunday-schools, in our prayer-meetings, wherever good is to be done, we need the activity of all our Christian men. There is room for them all, and there is need for the work of all. Christians are required to feel this, and occupy themselves until their Master comes, and they should make conscience of it. The greatest evil we have to struggle with is the isolation in which the few active spirits are left. Our prayer-meeting is made up of a few, our lectures are attended by a few. Business is the excuse; but remember, you will have to make time to die; and when you come to that solemn hour, you will feel that you ought to have made leisure to prepare for it.

In conclusion, we are now to enter upon another division of time. What is before us I can not prognosticate or define. The generation which has passed away, I knew and trusted. The generation which now is, I do not pretend to know as well. We have the promise that instead of the fathers their children shall be. They are here, but will they be like their

fathers—as zealous, as enduring, as faithful? God only knows, and the future only can determine. We are disposed to be hopeful, and trust in his name and grace, as we have hitherto trusted. We have faith that our trust will not prove to be “a vain confidence.”

Our life has passed beyond its bloom and its freshness. Its summer is past and its autumn is coming. The fresh strength of youthful days is gone, and the activity which once was, is no more. We can not, therefore, promise any thing which we have not given. Experience ought to teach wisdom, but it sometimes brings fear as well; and caution may become inactive.

We have not discovered any new things, and we can not propose any new methods of doing good. We believe in the efficacy of preaching and prayer, and we do not believe in any thing else as better, or more likely to win souls, edify the church, and promote the glory of our Redeemer's kingdom. We expect to meet discouragements as we have met them; and we hope to be able to surmount them. We do not expect to please all, or to win all. The Saviour is still in his threshing-floor, with his fan in his hand, winnowing his wheat, and the chaff will be blown off and rejected. Of the power of the Gospel to convert souls we never expect to despair. We intend to preach it, and mean to do it faithfully and in simplicity. The power is from above; “Paul may plant and Apollos water, but the increase is from God.” We have adhered to the Gospel and preached it alone, and we mean to adhere to it in the future. We have found this course to be right and successful, and we expect to find it so to the end.

Whether we shall live to see and to improve another anniversary or not, is known only to God. I can not say that I am anxious to do so. The time will come when we shall cease to admonish and warn you; but we protest before God that “we are free from the blood of all men.” Those who have not heard us, nor attended to our earnest efforts to instruct and to save them, will soon go to their account, as we shall also to ours. We tremble to think how much they have misimproved and lost. May they yet turn and live!

To a large extent the church which is here to-day is com

posed of those whom we have gathered in. They are the fruits of our own labors and prayers, and we have confidence in them that they will be our friends until death. We experience daily great yearnings of heart that they may be faithful, become eminently pious, and find a rich and lasting reward in the kingdom of heaven. We have borne them on our heart, and we mean to bear them there, even in death; and when the hour of separation comes we will "commend them to God and to the word of his grace, which is able to keep them, and present them faultless, without spot, before the throne in glory."

Over the waywardness of the impenitent we have mourned, and may yet have to mourn; but we pray them to pause and think before it is too late. It will be an awful thing to be obliged to meet them and testify against them at the judgment-bar, and we appeal to them not to make this necessary. Repentance may yet be found by them all, and an entrance secured into the kingdom of life. What can we do for them that we have not already done? How can we present Christ more effectually when all his attractions have already been exhibited? We have unfolded all the depths of his love and the tenderness of his compassion; what can we do more? Hear us, we pray you, and turn, that you may live.

And now the moment is at hand when this protracted service is to end. We have spoken freely but kindly; hear ye what we have said. We have drawn from the former things some of the lessons which they teach. Those lessons we commend to your serious and prayerful consideration. Another volume of accounts closes here, and a new one will be henceforth opened. It is your business and interest to make it such as you will desire it to be, when you come to meet it at the judgment-seat of Christ.

Brethren, I have done speaking to you to-day, but I can not conceal from my own mind, and ought not to conceal from you, that we are both to meet the consequences of this speaking and hearing at a future day, and to that day time is rolling us on with ceaseless motion. We shall all soon be there, but what will it bring? Are we prepared to meet it? Will it be a day of joyful deliverance and of happy recognition, or will it be the contrary? This is the important matter to us

now. I entreat you to ponder it well. God lives. Eternity is coming. The judgment is prepared. Heaven must receive us, or perdition be our portion. God grant that we may all enter into the joy of the Lord! We commend you to God and to the word of his grace. There is but one hope of life. It is in Christ. See to it that you build on that foundation, and may God help you! Amen.

## THE EIGHTH MEMORIAL SERMON.

PREACHED TUESDAY, OCT. 29TH, 1872.

G O D   W I T H   U S   F O R T Y   Y E A R S .

"These forty years the Lord thy God hath been with thee."—DEUTERONOMY 2:7.

THESE words were originally spoken to Moses, and were intended as an encouragement to him in view of future difficulties. We employ them as an appropriate motto, suggestive of many of the thoughts which crowd upon our memories, and press for utterance, in connection with these commemorative services. We feel no one sentiment more deeply than the acknowledgment that "God has been with us these forty years." We are perfectly conscious that nothing but his supporting, guiding, and instructing presence could have enabled us to do the work, support the burdens, and meet the responsibilities of such a protracted service in the position we have occupied. We are here, and we are what we are, and have done what has been done, because he has enabled us to do it. We acknowledge God's favor in all, and we erect here our "Ebenezer," and praise his great and holy name!

The day is an anniversary, and we intend to devote it to a review of the work that has been done, and to the making of a record of God's gracious help. We are fully prepared to testify that "goodness and mercy have followed us all our days," and, when we think of our own agency, to exclaim, "Not unto us, O Lord, but unto thy name, be the praise!" God has been *kindly* with us all these forty years; and no one can feel more vividly than we do, that if he had not been "our helper," we could not have continued here so long to witness for him! We are sensible of a great pleasure, and we enjoy a great triumph; but, at the same time, we experi-

ence emotions of the most varied and opposite kinds. Our joy and our triumph is mixed with sadness. Here, in the presence of the living, we remember the dead; and "the dear departed ones," how many of them rise up to our view! And they were so kind to us! Many of them were such eminent Christians; and they were so long our *friends*—our *trusted friends*!

The forty years which we are to review have been witnesses to some most mighty changes in the affairs of our world; and the advances which have been made will ever continue to be memorable. Europe has changed its political aspect almost entirely. The spirit of liberty has been victorious in every field of conflict. Light has radiated upon some of the darkest places in the moral world. The work of missions has been prosecuted with marked success, and many almost unlooked-for results have been reached. The power of the Papacy has crumbled and dwindled away until it is almost nothing, and the whole world now is open to the Gospel!

The navigation of the ocean by steam, the transmission of intelligence by the telegraph, the system of railroad-travel—all fall within the limits of the last forty years. The Bible Society, the Tract Society, and the various missionary societies, though some of them had been organized, may still be said to have commenced their work, and to have become conscious of their strength, only as the action included in the last forty years has given them *experience*. The position which has been reached to-day is far in advance of that which they occupied at the commencement of the period of which we speak. In fact, a great work has been done and a great triumph won within the past forty years!

In our own vicinity the beginning of this period was the beginning of *almost every thing*. The canal connecting the waters of the Delaware with the Raritan, one of the most important avenues of commerce in which we pride ourselves, and from which we reap most important advantages, was just then being opened. All the railroads across the State, except the one from Amboy to Camden, have been built since. The water-power which has occasioned the existence of another

village in our immediate vicinity, already almost equal to our own, and destined, at no distant day, perhaps, to outstrip it, was planned and completed after this period commenced.

The agricultural community around us was just beginning to awake to a sense of their advantages, and to the importance of improving their condition and their lands. Two bushels, and in not a few instances three bushels, of grain, are now gathered where the land then produced only one; and the farm-houses, and all the appointments of the farmsteads, have been advanced in an equal proportion. The wealth and comfort of the whole community have even been bettered to more than a corresponding amount. All the former evidences of rudeness and discomfort have disappeared from the prosperous farmer's home, and a commendable refinement and taste have taken their places.

At the time of which we are speaking, Somerville was a small village of some sixty-two dwellings, with the addition of the court-house, church, and academy. It had three taverns, three stores, and perhaps five mechanic shops. There were sixty-two families living in it, embracing about four hundred and fifty souls. It had a single newspaper, and its academy had, in former years, proved a very great advantage to it, in the education of its young people, and in the diffusion of some taste for reading and mental culture. The inhabitants of Somerville were noted for their intelligence, the high social position which many of them occupied, the pure morals which prevailed among them, their excellent religious character, and their general prosperity and happiness as men and citizens. There was no village in the State which claimed *more* of all these social advantages, and none which enjoyed them in a larger and fuller measure.

And yet, how different from the Somerville of to-day! It had been built along the public road, afterward the turnpike; and had but one street, on which all the houses, except perhaps six, stood. It had no sidewalks, no shade-trees besides the few single ones which had been planted as fruit-bearing trees; and in winter the mud was sometimes literally fearful for pedestrians to encounter. The passage across the public square in front of the church would become, in certain states

of the atmosphere, a veritable "slough of despond;" females dared not attempt it.

The old church stood on this very ground. It was a moderate-sized brick-building, which had been enlarged by an addition of twenty feet in the rear, with a small cupola and a fine-toned bell. Internally it was exceedingly plain. The pews had straight high backs; the wood-work around the pulpit was unpainted, the ceiling formed of pine boards; and it had long been so crowded that the consistory had given up their places and consented to sit on chairs in front of the pulpit. Efforts had been made to have this building repaired, enlarged, or a new house erected, but had proved in vain. Every body saw and felt the inconvenience and insufficiency of the house for the proper accommodation of the people who assembled in it for worship, but all the remedies were in succession negatived by the popular vote. It was a strange infatuation, a wonderful want of a proper spirit; but it was unconquerable. This unwillingness to enlarge and refit the church edifice finally led, in connection with another feeling existing at the time, to the division of the congregation and the formation of the second church. It was a providential influence, but certainly no such idea was taken into account in the action had by the people.

In this house, in 1832, there worshiped a congregation of at least two hundred and seventy families, with three hundred and twenty-eight members in communion, and thirteen hundred souls. On pleasant Sabbath days it was completely filled—even the galleries were crowded; and the state of religious sentiment was more earnest, active, and fervent than it has been at any time since. Many who had experienced convictions during the season of the great revival, were maturing as Christians, and at every communion season uniting with the church. This continued to increase our numbers for several of the first years of my ministry, and seemed like the gleanings of the great harvest.

The organization of the second church was effected entirely out of individuals who had been attached to this congregation, and at the end of the first year they reported seventy-six families as belonging to their communion; and yet our church



was not really affected in any permanent way by such a loss. It had in it still abundant wealth and strength of numbers, and it went on prospering. The strength in the number of families was less in one aspect, but its ability was quite equal in another; and this the future has demonstrated. In 1852 we reported one hundred and seventy families, and four hundred and thirty-four in communion; in 1862, one hundred and ninety families, and four hundred and fifty-six in communion; and this year, two hundred families, and five hundred and twelve in communion.

In the mean time, besides the second church organized in 1834, the church at Boundbrook beginning in 1846, the third church in Raritan village in 1848, Branchville in 1850, each in turn took away from us some of our important families; while the Methodist church organized in 1833, the Baptist church in 1845, the Episcopal church in 1851, either drew away from us or were the means of preventing some from uniting with us. Indeed, when we consider all the circumstances, our constant growth and prosperity is not a little wonderful. It shows us that diligence, carefulness, prayerfulness, with a study of "the things that make for peace," will never fail in obtaining a blessing from the Lord. We have given from our own to increase the strength of every church around us, while we have been growing in strength ourselves! The one fact that in 1822, with two hundred and seventy families, and after the wonderful ingathering of the great revival in 1822, bringing into the church more than three hundred members on confession of faith, there were only three hundred and twenty-eight in communion, but now, with two hundred families, we have five hundred and twelve members on our records, is, in itself, a sufficient warrant for all that we claim; and, if we add to this number the three hundred and ninety-eight members of the second church, and also the two hundred and seventy of the third church, in all fourteen hundred and eighty, we shall have the fact of the general prosperity of our denomination in this favored community most abundantly confirmed. The blessing attendant upon the dispensation of the Gospel has been great indeed in all these churches.

There is another fact which demands our recognition. This church has been a gushing fountain from which the Christian ministry has been generously supplied. We find on our records the following names :

John Leydt.....	1745
Ferdinandus Frelinghuysen.....	1752
Rynier Van Neste.....	1753
Elias Van Benschoten.....	1769
Matthew Leydt.....	1778
Isaac Blanvelt.....	1778
Conrad Ten Eyck.....	1792
Abraham Brokaw.....	1793
Isaac Van Doren.....	1795
Jehiel Talmage.....	1813
Isaac N. Wyckoff.....	1814
Brogun B. Huff.....	1814
Samuel K. Talmage.....	1818
Jonathan F. Morris.....	1819
Ferdinand Vanderveer.....	1820
Frederick F. Cornell.....	1822
Garret J. Garretson.....	1822
James R. Talmage.....	1822
Alexander M. Mann.....	1823
Hugh G. Hedges.....	1839
Abel J. Stewart.....	1840
John A. Todd.....	1840
John Simonson.....	1840
John Steele.....	1842
George J. Van Neste.....	1842
Nathaniel Conklin.....	1843
Warren Taylor.....	1843
John Gaston.....	1843
Augustus F. Todd.....	1846
Peter Stryker Talmage.....	1846
David K. Vandoren.....	1853
A. M. Quick.....	1861=32

There are other facts requiring notice. The whole number of members in communion of this church, from the beginning on the 9th of March, 1699, as now recorded on our minutes, is fifteen hundred and twenty-nine (1529), and the whole number received since October 29th, 1832, when I began my services here, is seven hundred and sixty-four, which is only four less than one half of the whole number received from the beginning; that is, the church has gathered from the world as

many, lacking four, in forty years, as it had done in one hundred and thirty-three years previous. I leave this fact to make its own impression.

It is necessary also that we should state another fact. The proportion between those who have entered our church on certificate and on confession of faith has been as follows: Of the former there have been two hundred and sixty-seven, of the latter four hundred and ninety-seven. These numbers show a large preponderance of special spiritual influence in the progress of the church. And, adding to this another fact, we have the evidence of the constant presence of the Holy Ghost in our Sabbath-day assemblies; and that fact is, that in our various communion seasons, during all these forty years, there has been but one without any one uniting with the church on confession of faith; and even on that one occasion there were two who united on certificate. When I have mentioned this fact to other ministers, it has always been received with surprise. Indeed, I believe there are few churches in our land of which it is true, during such a protracted series of years.

And we may as well in this place introduce the other statistics which belong to our subject. We have baptized seven hundred and twenty-three individuals; of which number six hundred and seventy-five were infants, and forty-eight adults on confession of their faith; and we have confirmed the matrimonial vows of three hundred and sixty-nine couples. We have had in our consistory, not a few times, individuals whom we had first baptized and then welcomed to the communion of the church. We have married persons, baptized their children, received them into the communion, and again baptized their grandchildren! In this way strong ties have been formed with many families, and as the effect of their existence, we have found here ever strong and faithful friends.

Again, my pastorate in this church has been the longest of all who have preceded me. The first Frelinghuysen could not have ministered more than twenty-eight years, perhaps only twenty-six, as the date of his decease is not accurately ascertained. The second John Frelinghuysen died when he had been pastor only about three and a half years. Jacob

Rutsen Hardenburgh continued his ministry for the space of nearly twenty-three years. His successor, Theodore Frelinghuysen Romeyn, lived to preach here only a little more than ten months. John Duryea, his successor, was pastor twelve years and some months. John S. Vredenburg continued to serve the church twenty-one years, and died, leaving to his people a most fruitful legacy in the glory of his memory and in the power of his piety, which blossomed and matured in a great harvest over his grave. He was succeeded, after an interval of nearly five years, by Richard D. Van Kleek, who continued his labors less than five years. The whole period comprehended in these seven pastorates embraces ninety-four years; and, deducting from the whole period of one hundred and thirty-three years the first twenty, which elapsed before the Rev. Theodore J. Frelinghuysen came here from Holland, it leaves as vacant years less than nine in the whole remaining period. This fact indicates a strong love for the ordinances of Christian worship as having prevailed among the people always, leading them to seek for another pastor as soon as death or other causes had removed the one who had before gone in and out in the midst of them. Strange as it may be, the longest vacancy was during and after the great revival.

We may also remark how seldom their pastors have left this church for other fields of labor. Theodorus J. Frelinghuysen, John Frelinghuysen, Theodore Frelinghuysen Romeyn, and John S. Vredenburg, all died in the harness in the full tide of their success; only Hardenburgh, Van Kleek, and Duryea left for other fields of labor. And why should they? Here was enough to be done; here work was appreciated when done. They were treated kindly, as pastors ought to be, and their wants were properly supplied by those to whom they ministered, and they had the enjoyment of seeing "the pleasure of the Lord prospering in their hands." The church was at peace with itself, and able to command so much of the regard of the world as to control more or less the forms and customs of society, making it a pleasant field to labor in. It is an acknowledged fact that religious sentiment is more general, and religion is more universally respected, in Somerset County, than in almost any other part

of our favored land. It is the effect of the earnest and evangelical ministry which the churches have enjoyed, and of the blessing which has rested upon their labors. In its character, this ministry, too, has been highly devoted and pure. The great discriminating doctrines of the Gospel have been fully and faithfully preached, and a high tone of piety has, from the beginning, been insisted on, as alone sufficient to give a good hope of life eternal. "Christ, and him crucified," has been the burden of all the preaching to which the people have been called to listen; sensationalism has had no countenance here. Every one of my predecessors in this pulpit have been godly men, faithful men, and earnest men; and their ministry has had a blessing resting on it, making their memory precious to many when they had ceased from their labors and entered into their rest.

But I am forgetting. My theme is "*forty years*," and the help of God during all that time; and in a dying, changing world like this, there is much to say of what *has been*, but *is not now*. The whole of one generation, and nearly one third of another, have passed away! When I think of what was here on the first Sabbath when I began to preach to this congregation, and then look to see what is here now, I am almost overwhelmed. I remember them all, many of them affectionately, but I do not see them. They were among the living on that day; they are among the dead on this day! Some of their children are here, but many of them have no representatives among us. Whole families are either extinct or scattered! I believe I am correct in saying that there are only five or six men living who, as heads of families, were concerned in making out my call and effecting my settlement as pastor of this church. There are some who were not heads of families, and some who were not with us then; but with these exceptions, I am preaching to-day to a people who have come to take the places of those who were here when I began my work.

I have passed over in my memory the homesteads of that day, and find on the south side of the river only three which have not passed into other hands; on the east side of the village there are only two; north of it there are none; west

of it there are none; and, in the village itself, only two, and one belongs to a member of the second church. Such is time; such are the changes which a few gliding years produce; such are the changes which are coming in the future! When I think of it all I am almost in despair. The *fathers*, where are they? and the children, where are they? The promise is that "they shall be in the place of their fathers;" but, alas! alas! how many of them are not! In not a few instances, parents and children both are not; in others, they have been removed from among us to dwell elsewhere. But God's covenant has not failed, nor has his church been deserted. In his wise providence he has provided for all this. The church lives even when her members "are gathered to their fathers." God is not dependent upon one generation, or one set of men, to do his work. He holds the hearts of all men in his hands, and moves them when he requires them to do what has been appointed to be done. This is our confidence; and yet there is a duty incumbent on every generation. It requires them to do the work of their calling in an earnest, manful spirit—to support the church, to provide for its enlargement, to maintain its ordinances, to secure it all the means necessary to enable it to do all its work effectually, in preaching Christ and converting sinners to God. Promptness in meeting all these responsibilities is not duty alone, it is also economy and wisdom. Procrastination and sluggishness are hindrances, and sometimes as ruinous in the church as in the business affairs of human life.

In the families who worshiped in this church when I came here, there has been as much of a change as in the other things around us. All of them have had breaches made in them by death, except one or two; all of them are broken up, except some five or six. There are representatives of some; and in a few, one of the heads remains; but the names even of many are no more spoken among us! They have mingled with that great crowd which has passed through the gate of death into the spirit-land. We have the impression of their character and the fruits of their life, and hold them in honored remembrance as good men and true, the friends of truth, the pillars of this sanctuary, and the honored examples of practical godli-

ness; but they are not among the living. We have known no better men than some of them were, and we shall honor their memory until our last hour has come. They were helpers in our work and in our joy.

Our village has changed as much as the other things around us. Instead of the sixty-two dwellings of which we have spoken, there are now nearly four hundred, of which fifty-seven are the habitations of colored people. Instead of three stores, there are now forty-three stores and shops; and the four hundred and fifty inhabitants of forty years ago have become at least two thousand.

And, then, Raritan has grown, out of two houses, into a prosperous village containing more inhabitants than Somerville could boast then. So, too, the surrounding country has almost everywhere two houses where there was then only one, while the value of the lands is three times what it then was.

Customs and habits of life have changed as much as the people. There were only three conveyances which came to our church-door which were any thing more than the common red farm-wagon with its linen cover, and these could hardly be called carriages. They had springs, indeed, and cushions, and calesh top, but otherwise were very plain and unimposing vehicles. The dress of the people was good, but simple. Fashion had very little influence in Somerville in those primitive but sensible days; and its grand absurdities, since so conspicuous and obtrusive, were almost unknown. The people were social and met frequently, especially the ladies, at each other's houses in the afternoon. We have memories of many "tea-drinkings" of those days, which are refreshing yet! They seemed to us to be just what such social gatherings among Christians should be—hearty, without restraint, and promotive of good-fellowship and Christian affection without show or expense. There may be a little of the weakness of age in all this, saying "the former days were better than these;" but if there is, we are sure there was much in those days to praise, and not a little the loss of which is to be regretted. Advancement is not always improvement, or progress toward the good and the true; and there is a good deal of what is now called *culture* that needs cultivation. I am sure our society has not

increased in godliness, and I am *not sure* that it has really attained very much in any other desirable excellency.

In the year 1835, in connection with William J. Hodges, Leonard Bann, and William B. Gaston, and others, I commenced a weekly prayer-meeting on Saturday evening. At first it met in the houses of the citizens. It began at once by being well attended, and during a season of more than ordinary religious interest in 1837 and 1838, the rooms were often crowded, and a deep solemnity pervaded all the exercises. That prayer-meeting has continued until the present time. It has had no interruptions, except occasionally from stormy weather, during all this period; and I sincerely hope it may never be given up. It has been a fountain of life to this church. There are yet a few living who were present on the first evening when it met, and have almost always been present ever since. I know they feel, as I do, that it has been one of the great blessings of their life to have been able always to attend its sessions. When it fails, if it ever is allowed to fail, many other things will have failed, and the end of the greatest good of this church be near. Nothing has so much to do with the real prosperity of a church as the devotional spirit kept active and glowing among its members. When the pastor's hands are not held up by the prayers of his people, he soon comes to feebleness, and resembles the sower whose seed falls by the wayside or among thorns. Nothing else can compensate for the loss. His people may be active, charitable, and even zealous, but the blessing will not come down from heaven. There may be full houses and eloquent sermons, but the renewing and sanctifying Spirit will not rest upon the sermon or the assembly. I feel, every day I live, more and more the encouragement which I have received, and the assistance which has been rendered to me in my work, by "the praying band," who have never ceased to stand by and help me in my work. Blessings on them! They have been a comfort to me, and they have done much good.

One pleasure I am providentially denied, the presence here to-day—and he desired so much to be here, but could not—the presence of that one man who had more to do with my coming than any other one, and whose friendship and kindness



has been one of the perpetual comforts of my life. He advised my call, signed it, urged its acceptance, and, though living apart, has never felt as if he could suffer himself to be sundered from us. If he had been able to be with us, my gratification would have been increased greatly. I refer to ex-Governor Vroom. May he live long yet to enjoy his works of Christian devotion, and, when called to his rest, be joyful in the vision of glory! A forty years' close friendship is almost a rarity in such a changing world as this, and I feel all the obligations of it every day more and more.

I have, indeed, many obligations to acknowledge, and many pleasant memories to cherish, as the result of these forty years. In the associations which have been formed, in the social intercourse of my ministerial life, in the kindness done to me by my people here, I feel that I have laid up a treasure which will be pleasant to me even in the other life and in the heavenly state. I have always loved to dwell upon these memories, and expect to cherish them more and more, until the end of my days has come. I have never intentionally offended any one. I have tried to be courteous and to do good to all, and I have therefore no apologies to make and no offenses to acknowledge. I have not been able to please all, and therefore have never been obnoxious to the woe pronounced upon the man of whom all men speak well. I could not do otherwise than I have done, and abide therefore in the consciousness of having intended right when others considered me in the wrong.

In conclusion, I have nothing special to announce as to the future. I am willing to preach the Gospel as long as God gives me strength to do it. It has been the work of my life, and I have loved it. I have tried to preach it simply, comprehensively, and efficiently. It has been the Gospel as I have learned it and understood it, that I have preached. No one can say that I have ever held back the truth, or modified it, to please men. Honestly I can say that "I have not shunned to declare the whole counsel of God." My study has been more to find things to profit than to please; and I have preached nothing but the Gospel. Upon the whole, in looking over my past life, and the course which I have pursued,

I find regrets only in that I have not been able to abound more, and not in what I have earnestly tried to do. I have not made myself a standard for others, and I have not suffered others to be a standard for me. I have felt that there was a sphere marked out for me, and I have been constrained to follow it, sometimes even in the midst of gainsayings.

I have no idea to-day how much longer I shall continue to serve in my pastorate here. It depends upon Providence, and not upon me, to say when the service should close. When Providence indicates his will, I shall obey it. I have expressed a desire to continue and to see this day, and I have seen it; and now I am in the hands of my Master, and I desire to have no will of my own, but only to follow his will with a cheerful, trusting heart!

I have confidence in those who have uniformly been my friends, that they will never urge me except to do what is right; that they should act against me I do not expect. I know my work is nearly done, and I hope to rest contented when the end of it has come. I dismiss all anxiety as it respects the future. It will be well; and I hope to be able to say "*it is well*," whatever it may be!

But I have some anxiety about this church. I have labored for its good so long that I can not be indifferent to its future. It is a consecrated thing to me. I must charge you, on whom it depends, to be earnest, zealous, active, generous, and prayerful. I have sometimes thought that you would not understand what was for your best interests. I most earnestly hope that nothing but a wise and generous Christian spirit will ever characterize a church where I have preached a self-denying Saviour so long. Promptness in meeting responsibilities and providing for exigencies is always the wisest and least expensive policy. God loves a cheerful giver, and gives the most to those who find it in their hearts to give to him, and to the advancement of the kingdom of his dear Son. *There is such a thing*, and Providence indicates in a thousand ways *that there is such a thing*, as "withholding more than is meet and it tendeth to poverty." If you deny Christ what belongs to him, he will be very apt to deny you some of the things you have set your heart upon. A high standard of action is always

most efficient, and a generous course with the church results always in the greatest good to the individual, as well as to the interest of the church. If I should be obliged to live to see this church, to which I have devoted so much time and labor, in any state but one of activity and prosperity, it would be a great grief to me. I charge you, to whose care it will soon be passed over, by your own devotion to Christ, and by your veneration and respect for your ancestors, to keep it always in a high state of prosperous activity.

This church has always been like a watered garden. The Spirit has been present through almost all its years, and given efficacy to the Gospel preached in it! All its pastors have been blessed in their work, and prospered in the conversion of souls. Its record in this respect is peculiar. Its first pastor had a great revival—great considering the day and the circumstances. Under the second it continued, and under the third and fourth; then came the great outpouring; and now for forty years we have been reaping almost a perpetual harvest! It is wonderful! It is of God! and it is the most effective argument to urge us on to diligence. God blesses those who wait upon him and labor sincerely to do his work; and he will bless us if we are faithful, earnest, and active in seeking him and serving him. With this assurance as our encouragement, we close this memorial discourse by appropriating the words of another, as expressive of our sentiments and feelings:

Church of my sires, my love to thee  
 Was nurtured in my infancy;  
 And now maturer thoughts approve  
 The object of that early love.  
 Linked to my soul with hooks of steel,  
 By all I say, and do, and feel;  
 By records that refresh my eye,  
 In the rich page of memory;  
 By blessings at thine altars given,  
 By scenes which lift the soul to heaven;  
 By monuments that humbly rise,  
 Memorials of the good, the wise;  
 By graves forever sad and dear,  
 Still reeking with my constant tears;  
 Where those in honored slumber lie,  
 Whose deaths have taught *me* how to die.

And shall I not, with all my powers,  
Watch round thy venerable towers?  
And can I bid the pilgrim flee  
To holier refuge than to thee?  
Church of my sires, my heart's best home!  
From thee I can not, will not roam!

And now, may the God of the everlasting covenant continue  
to be our covenant-keeping God, and the God of our children  
in all generations! Amen.

October 29th, 1872.

## THE EXERCISES OF THE FORTIETH ANNIVERSARY

OF

### REV. DR. MESSLER'S PASTORATE.

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THE Consistory of the First Reformed Dutch Church of Raritan, having determined to observe the fortieth anniversary of their pastor's settlement, had invited the presence of the neighboring ministers, especially of those who had been reared in this church, and other friends who would be interested in the event. Tuesday, the 29th day of October, was selected, because on that day of the month, in 1832, Dr. Messler preached his first sermon after accepting the call of the people.

The weather proved propitious, the skies being clear, and the air genial and bracing, and calculated to elevate the feelings of all in joyful harmony with the important services of the day.

The ladies had tastefully decorated the church—the pulpit especially having been wreathed with evergreens, decked with garlands of flowers. On the right of the pulpit was placed the date 1832, while 1872 was displayed upon the left. The word "ANNIVERSARY" spanned the pulpit with a graceful arch which seemed suspended over it by an invisible power. The ladies were prepared with an abundance of good cheer to refresh their guests, and the choir added the influence of their musical skill to increase the pleasures of the occasion.

At 10½ o'clock, the church was well filled with an audience who manifested their deep and earnest interest in the important services of the day. Besides the ordinary attendants upon the church, there were many laymen present from other churches in Somerset and Hunterdon Counties, with quite a large number of clergymen. Among the latter were John F. Mesick, D.D., Pastor of the Second Church of Raritan; Gabriel Ludlow, D.D., and Peter D. Oakey, of Neshanic; P. M. Doolittle and Horace Doolittle, of North-Branch; William Bailey, of White House; John Gardner, of Harlingen; William B. Voorhees, of Blawenburgh; Charles H. Pool, of Bedminster; R. K. Rodgers, D.D., of Boundbrook; Paul D. Van Cleef, D.D., of Jersey City; A. McWilliam, of East-Millstone; James B. Wilson, of Long Branch; A. Messler

Quick, of Franklin; George J. Van Neste, of Little Falls; Nathaniel Conkling, of New-Vernon; Augustus F. Todd, of Bloomingburgh, N. Y.; John Steele, of Paterson; John A. Todd, D.D., of Tarrytown, N. Y.; John C. Lowe, of Rotterdam, N. Y.; Frederick F. Cornell, Wm. A. Cornell, and Charles M. Jameson, of Somerville; John Garretson, D.D., of New-Brunswick; Gustavus Abeel, D.D., of Newark; and Aaron Lloyd, of New-York.

The choir sang an appropriate anthem as an introduction to the services of the day. The Rev. George J. Van Neste presided, and announced the various exercises. The Rev. Augustus F. Todd invoked the divine presence and blessing. The Scriptures were read by the Rev. A. Messler Quick.

The audience then united in singing the 471st Hymn,

“Kindred in Christ, for his dear sake.”

The Rev. G. Ludlow, D.D., then offered the following simple and comprehensive prayer:

“Great God of heaven and earth, we come before thee in all our littleness and unworthiness. What a vast chasm there is between thee and the most exalted of thy creatures, but especially between thee and us. Thou art from everlasting, while we are only of yesterday! Thou art Almighty, and we are encompassed with infirmity. Thou changest not, while we are constantly changing in body and mind. Thou art holy without spot, but we are sinful in our nature and practice. Yet thou art the God of the covenant, the God of salvation, and especially the God and Father of our Lord Jesus Christ, and for his sake and through him, our Father most condescending and gracious. Thus we are encouraged to approach thee. We are but atoms in thy almost boundless universe of worlds and creatures, and were we stricken out of existence, the space left would be small and easily filled by thy creative power. Yet thou wilt deign to look down upon us and hear and answer our petitions, and accept our poor defective services and offerings. We come not before thee on this interesting occasion for purposes of ostentation, vainglory, and display, but to acknowledge thy wonderful and unmerited goodness. We come, too, to profit by the experience of thy servant—an experience extending through so many years in the gospel ministry; and although some of us are somewhat older than he, we are willing to sit at his feet as little children and listen to his words of wisdom. We are willing to learn and add to our stores of knowledge while we live and have opportunity, peradventure we may be better fitted for instructing those who are

committed of thee to our charge and care. Lord help him to speak edifyingly. Thou hast distinguished the church and congregation worshipping within these walls, and their fathers before them, with very special favor. Those of us who are far advanced in life, have not only heard of the marvelous interposition of the Spirit of grace in bringing many sons and daughters into thy spiritual family here, but have been eye-witnesses of what has been done. We give thee our humble and hearty thanks for all this. We have not forgotten it, and we trust we never shall. We give thanks to thee, O Lord! for thy goodness to these people through an extended pastorate of forty years. We thank thee for all the instruction, warning, and exhortations addressed to them by thy servant who has so long broken to them the bread of life, and for the good results which his ministrations have been instrumental in producing. We thank thee for the additions, larger and smaller, made to the communion of this church at almost every communion season. We give glory to thy name in this behalf, for we know that whoever may plant or whoever may water, thou, O our God! must give the increase.

“We thank thee for thy goodness to thy servant and his family, through so many eventful and trying years. He has had, indeed, his dark days, but they have been few in number compared with his bright ones. Surely goodness and mercy have followed him thus far all the days of his life, and those days have been many. We trust that when the end comes (all this depends on thy good pleasure) he will dwell in thy house on high forever. Yet, though advanced in years, may he still be spared many years to be useful in this church, and in the church of his fathers, and in the church generally. May he through grace be enabled to bring forth fruit, much fruit, substantial, ripe, pleasant fruit in his old age, and may his rest be glorious, and thus may it be with all that are dear to him. Also grant to him, O God, many among his people who shall be jewels in his crown of rejoicing at that day, the day when the Master shall say to him, ‘Well done, good and faithful servant, enter thou into the joy of thy Lord.’

“Command a blessing, O Lord, upon all thy servants who are here to-day, and on all the people to whom they minister in holy things. We all feel our dependence upon thee, both as disciples and ministers of Jesus Christ. If it were not for the precious assurance which the Master has given, ‘Lo! I am with you always, even unto the end of the world,’ we should be utterly disheartened. Look graciously, O Lord! upon all thy ministering

servants, and upon all the churches everywhere in our State and in our beloved land, yea, throughout the world. Thou seest how thy cause is struggling against opposition manifold, what giant forces are at work to destroy it utterly! But thou hast said, Lord Jesus, that the gates of hell shall not prevail against it, and thy word must and will stand, and 'when the enemy cometh in like a flood, thou wilt set up a banner against him;' so do, O Lord God. Amen."

The 15th Hymn,

"Source of light and power divine,"

was next sung.

The Rev. Dr. Messler then delivered his Eighth Memorial Sermon, which was listened to with close attention and deep interest by the audience.

The Rev. R. K. Rodgers, D.D., then read the 33d Hymn,

"The Lord Jehovah lives,  
And blessed be my rock,"

which was sung by the audience standing.

#### REV. DR. TODD'S ADDRESS.

The Rev. John A. Todd, D.D., one of the ministers raised up from this church through the labors of Dr. Messler, delivered the following address, on behalf of his brethren, which was listened to with interest:

I need hardly say to you, Christian friends, how deeply I enjoy the privilege of being here in the old church to-day, and listening once more to the voice of my loved and honored pastor. I call him *my* pastor, for he is mine as well as yours, and perhaps I might say, so far as some of you are concerned, that he is even more mine than he is yours. He is the only pastor I ever had, and all my impressions, whether as boy or man, of what a pastor is, in person and office, are inseparably mingled with my ideas and memories of him.

I can truly say that I never desired to have another, and that all my associations with him, as they often rise unbidden in the mind, are among the pleasantest recollections of my life. I shall never forget them, never lose their influence out of my heart, until that heart shall have ceased to beat. Or rather, may I not say, that when the heart has been hushed to rest, and the journeyings and toils of life are ended, those associations, as their influence will then be more clearly seen in the destiny of the immortal



spirit, will become more vivid and more delightful far than they ever can be here?

And so, too, as there is an association that binds me peculiarly to this pastor, there is also a kindred association that binds me peculiarly to this church. I was born here, baptized here, taught in the Sunday-school here, by that noble Christian layman and elder, Governor Peter D. Vroom, *clarum et venerabile nomen*, and I still have at home, as a cherished memorial of the past, the very Bible which he gave me as a token of his friendly interest, and an encouragement to my heart. In this church I was received into the full communion of God's children, and here, on a bright Sabbath morning in the early summer, I sat down for the first time at the table of the Lord. Through the influence of this pastor, and the kind words of sympathy uttered by members of this flock, I was led to turn my thoughts to the work of the Christian ministry, and when, in due time, the preparatory course was completed, and I had received my certificate of licensure from the classis, my first sermon was preached in this church. The dearest kindred I had on earth sat that day in the congregation, and I well remember how my mother—now, I trust, a partaker with the church triumphant in heaven—spoke to me afterward of the throbbing of her heart, and the tremulous feeling she had, as she saw me going up the aisle, and following Dr. Messler into the pulpit.

Here, also, my father and mother held their membership, under the same pastoral care, as many of you know, almost up to the time of their death; and though in the allotments of Providence their connection was necessarily transferred, in consequence of having changed their place of residence, yet they always looked back to this church and to this pastor with an affection that never changed. It was in this church, indeed—just there, in front of the pulpit—that I looked for the last time upon the face of my father, as he lay calmly sleeping in death. And never, until all that the heart holds dear shall fade out and be lost to memory, shall I forget the words of comfort that were then spoken by this pastor, from Romans 6: 8, "Now if we be dead with Christ, we believe that we shall also live with him." Is it strange, then, dear friends, that with such associations binding me to this church and its minister, I should bear my humble part in the exercises of this day with an interest and a feeling which it is difficult for language to express?

This is the fortieth anniversary of the settlement of Abraham

Messler as the pastor of this church. Forty years! How large a part do they constitute of an ordinary human life! What changes have they wrought in this church, in this community, in this nation, in the world! It seems like a dream. We can scarcely make ourselves believe that the reality is true. We wake up to consciousness, like the soldier who had been wounded in the head in battle, and yet lived on for years with a pressure upon his brain that made him insensible to the flight of time and the succession of passing events. But at last the surgeon's skill relieved him. And then, coming to himself, his thoughts wandered in a momentary bewilderment. "Where are we?" said he. "Yesterday we were at Manassas. But where are we to-day?" The whole intervening time was lost. He could not tell where he was, nor how the time had passed. We are like him. We, too, may ask the question, Where are we? But yesterday we were in the midst of other scenes, and now every thing is changed around us. The world is rushing on, and we are rushing with it, at such a fearful rate of speed that we have to stop and think before we can tell where we are.

Here is a pastorate of forty years' duration! How strange a phenomenon it is in the midst of this changing world! But not more strange than honorable alike to the pastor and the people. When I received the kind invitation to be present, and read the words, "The *Fortieth* Anniversary," they struck me so singularly that I began to wonder whether it might not be an intimation of the world's return to the good old Bible times. For there, in the Bible, that period of forty years is so frequently recurring as to suggest the idea of some particular sacredness, or some special Divine purpose in regard to it. Thus we learn that Moses spent forty years of his life at the court of Pharaoh, forty years in Midian, and forty years in performing his great mission as the leader and lawgiver of his people. Thus we read that Israel wandered forty years in the wilderness, and that they were fed with manna from heaven through all the forty years they were there. And thus in other places, too, we have the period of forty years spoken of, as, for example, to specify the duration of David's reign. Why is it? Does the period of forty years indicate any thing peculiar? Does it intimate any thing like the special government, guardianship, and fatherly care of God? If it does, then why can we not say that it has a parallel significance here? There is something sacred, something divine, about this long-continued relation be-

tween one of Christ's faithful ministers and the company of disciples which the great Shepherd and Bishop of souls has committed to his care. It is a relation that forms, and should form, the basis of precious memories and hopes and thanksgivings to all those whom its influence has tended to enoble and to bless.

Take the memories that grow out of this relation; for it is to them that the day especially points. They are a priceless inheritance from the past. It is true, the office of the ministry has its labors, its cares, its privations, and its trials, and sometimes they are hard to be borne. But it has another side, too. It brings the minister into the most intimate and endearing relations with his people. There grows up a feeling of mutual interest, of mutual confidence, and of mutual love. And sanctified, as it often is, by a common Christian faith and hope, it leads to a genuine Christian sympathy, and a corresponding communication of moral support to each other, that should be ranked among the sweetest elements that are mingled in the cup of life.

From such an experience a minister is always gathering up new facts, incidents, and impressions that go to swell the treasures of memory, and to bind him by enduring associations to his flock. True, some of his people may be dead, others may be living, but whether living or dead, the bond of connection still exists, and neither time nor eternity can destroy it. Think of the various scenes through which he has passed; follow him in imagination on his round of weekly service; and the effort may perhaps give you some idea of the memories that must be stored in his mind. There is the church, the prayer-meeting, the catechetical class, the afternoon or the evening lecture in the school-house, or in the home of some parishioner who has thrown open his doors and invited friends and neighbors to come in and hear the Gospel. Forty years of such service is equal to two thousand and eighty weeks; or, to state it differently, it is equivalent to almost six years of Sabbath-days. What impressions they must have left upon the mind! But to all these we are to add the more private relations that connect him with families and individual persons—his social communion, as friend and neighbor, with those who compose his congregation; his visits to the sick, the afflicted, the sorrowing; his mingling in sad funereal scenes, where the drapery of death, and the solemn silence that reigns in the house of bereavement, are but the outward token of feelings too deep for the tongue to utter. How many such occasions must have been crowded into

that period of forty years! And there, too, passing from over the darker to the brighter side, from the tears of grief to the smiles and festal joy of marriage-scenes, are the bonds of memory that bind him to those upon whose union of hearts and destinies, for time, he pronounced the sanction and the blessing of heaven. What numberless points of contact there are where a minister's life glides on with the life of his people, and what a wealth of memories must they both gather up as the mingled currents of their history roll on! memories sad, tender, joyous, happy, now unsealing the fountain of tears; now sending smile after smile over the face in rippling waves of mirth or pleasure; now illuminating the eyes with that calm and beautiful light that never fades in the soul, the lingering brightness of "days well spent and duties well performed." God bless this pastor! and may his memories grow brighter to the end, until, at last, they shall blend their beams in an evening glory like the glory of the setting sun!

But if the pastor has his memories, so also do the people have theirs. His are connected with them all; theirs, in turn, are connected with him. His radiate from a centre upon many points; theirs converge from the circumference upon one. He has more; they have less. But if the number is smaller, the greater will their vividness be. Think what memories this congregation must have of a minister who has served them, in all the various duties of the pastoral office, for a period of forty years! Think what they would be, if all who were living when he entered upon their service, and all who have lived in the intervening time down to this hour, could be here to-day! Each one would have his own peculiar memory of him. Each would refer back to him in some different circumstance or relation. This, in sorrow; that, in joy. This, burdened with sin; that, happy in a new-found Christian hope. This, coming for the first time to the table of the Lord; that, bidding both pastor and church farewell, and turning away to seek a distant home. This, about to be united in the dearest bonds of domestic life; that, fast approaching the gates of eternity, and waiting for the invitation from on high. And so on, through the almost endless catalogue of experiences, states, and conditions that give diversity to the lives of men. Suppose this congregation could gather up all its memories of its pastor, and of his faithful wife, performing her less conspicuous but most important and honorable part, through these forty years, and write

them in a book, what a strange, mingled, interesting record it would be!

Let me give you a specimen contribution to it. Why it is, we do not always know, but there are some events, some circumstances in every one's life, that leave a more enduring impression upon the mind. They seem to go with us, while others, in the onward march, are dropped out and forgotten. I, for instance, have certain memories in regard to this pastor. I remember that one day, when he was going to the post-office, and I was coming from it, he met me in front of the old store of William J. Hedges, now deceased, and spoke to me in regard to my soul, adding the kind advice to give my heart at once to my Saviour. I remember also going to his house one evening to see him when I had become interested in my salvation, and how, after giving me friendly counsel, he knelt down with me, and prayed for the Holy Spirit to enlighten and guide me. I remember, still earlier, with what feelings I heard that he was coming into our part of the congregation to catechize the children, and the severe labor I performed in preparing to recite my first Lord's Day of the Heidelberg Catechism. I see now, as I did not then, that the whole glorious Gospel of Christ is briefly and beautifully expressed in that question and answer, and I thank Dr. Messler for his faithfulness in instructing me and the youth of this church in that good old catechism.

These are but examples (the graver and the more cheerful) of thousands of memories that cling to the minds of the people, and connect the pastor with his flock. Smiles and tears, lights and shadows, the darker and the brighter hues, all woven together, side by side, in the warp and the woof of life! What a strange existence is ours! Coming into time from the past, going on in ceaseless march under this great archway of heaven toward the gates of the endless future, how mysterious and even awful our very being is! But how much more so would it be, did we not know that Christ, the glorious Son of God, has swept aside the darkening veil, and brought life and immortality to light!

And here it is that we can turn from our memories, dear as they are, to our hopes, which are still dearer. What is all the past, but preparation? We have the memory of it, indeed, but we have also the hope of seeing its gladdening fruits hereafter. The farmer sows his seed, and he remembers it. For days and weeks together his thoughts turn back to the past. But at length there

comes a time when their tendency is toward the future. Then it is expectation, hope rising in the breast, and looking for the results of the past in the waving golden harvest. So it is here. We have the memories, it is true, but our hopes also anticipate the results in the future. And what blessed results they will be! The membership of this church through forty years all gathered home at last to heaven! Husbands and wives, parents and children, brothers and sisters, kindred and friends, pastor and people, all re-united there!

" There, parted friends again shall meet  
In union holy, calm and sweet,  
And light shall glance on every crown  
From suns that never more go down."

We come with full hearts to celebrate this anniversary to-day. But, oh! a fairer scene, a deeper enjoyment, a more glowing breast, and songs more soaring and triumphant, are just before us in the future. It is the day when this pastor shall stand before the Redeemer's throne, and, pointing to us, shall say, "Here am I, and the children whom thou hast given me!"

We have had the past. We wait for the future. If the experience of the one, and the promise of the other, do not inspire us with loving gratitude to God, then surely nothing can. Let us go to our homes with three words graven deeply on our hearts: *Memory, Hope, Thanksgiving.*

The opportunity was here afforded for short addresses by ministers and friends present, especially those who had gone forth from the communion of this church to preach the everlasting Gospel of Christ.

REV. MR. QUICK'S ADDRESS.

The Rev. A. Messler Quick, one of the children of the church, named after the present pastor, and baptized by him, addressed the audience as follows:

"My friends, although I would not prolong these already protracted, though exceedingly interesting exercises by any lengthy words of mine, still I will give vent to some of the rising emotions of my heart that the present occasion inspires. We, who a few years ago went forth from this paternal roof to preach the unsearchable riches of Christ, have come home to-day to exchange friendly greetings, and say, How do you do, father? how do you do, brethren and friends?"

“As we gather in this family circle, let us recall the past, when we used to sit within these consecrated walls, before we went forth to proclaim those truths which were first instilled in and impressed upon our hearts in this sanctuary, by this our beloved and honored pastor. This is our natural and spiritual birthplace, and, consequently, hallowed and blessed memories cluster here. From this centre our lives have radiated forth into the respective fields where the Lord has placed us, to promulgate those truths which here first inflamed our souls. Among the many honored sons who have gone forth from this church to preach the everlasting Gospel of Christ, I stand before you as the youngest among my brethren, and the only one who bears the honored name of our pastor; and I believe I am the only one of them who can boast of having received upon my brow the water of holy baptism from his hand. Here my mother brought me to consecrate me to the Lord, and upon this spot I received the seal of the washing away of sin by the blood and spirit of Christ; and I hope and trust it was not in vain. I feel that it is but due my pastor, when I say that I owe more, under God, to him than any one else for leading me to the position I now occupy in the vineyard of my Master, and doubtless my brethren can bear the same testimony. Here in our childhood and youthful days we listened regularly on the Sabbath to the faithful presentation of the Gospel from the lips of him who now for forty years has broken unto this people the bread of life. Gradually those truths became instilled into our minds, and finally impressed our hearts. We were thus led to embrace Christ, and afterward constrained to proclaim a crucified Redeemer to a perishing race. That system also of regular and faithful catechetical instruction which was then the custom of our pastor, was of incalculable benefit to us, giving us clear views of the plan of salvation and method of grace, and indoctrinating us in that system of revealed truth which is in accordance with our Reformed faith. By the value we thus received we learned the importance of catechetical instruction among the children of our own congregations, and are better qualified to interpret these truths. But not only for the faithful inculcation of divine truth from this pulpit, and by catechetical instruction, do we feel deeply indebted to our pastor, but also for his valuable and timely counsels during our course of study. We ever felt that we had in him a safe counselor, and that trust was never betrayed. I recollect when I first thought of entering the ministry, I first breathed the matter in his ear.

He took me in his study, and I shall never forget his words of counsel to me upon that occasion. 'My son,' said he, 'I am glad you are thinking of the matter, but you must weigh it well before you decide. While it is a noble work, and there are many pleasant considerations in connection with it, still you will meet with many disappointments, many difficulties, much of hard work, and much to discourage and perplex.' He showed me the dark as well as the bright side of the picture, and it was a long time after that before I could feel willing to undertake so responsible and arduous a work. And now these my brethren in the ministry, as well as myself, after years of service in the holy office, are ready to bear testimony to the weight and truth of these words of counsel and sound wisdom.

"And now, my friends, as we come to engage with you, in this old mother-church, in the ceremonies of this anniversary day, we bless the invisible hand that hath led you all through these years, and given you so many evidences of his Spirit's presence and power. We congratulate you for the uninterrupted, faithful, and able preaching of the Word, which it has been your privilege to enjoy. We rejoice with you in the continued harmony and prosperity of this church, and invoke the continuance of God's Spirit with you, rejoicing your hearts and building you up in the word of his grace. And it gives us pleasure to greet and congratulate you, loved and honored pastor, upon the fulfilment of your forty years over this people—fulfilled with such marked success, with such wonderful displays of the goodness of the Lord, and with such abundant seals of the coöperation of his Spirit. We bless God for what you have been instrumental in doing for us, and for what you have been spared so long to accomplish for this people, and pray that in the future decade of years the vigor of your manhood may not abate, nor your strength fail, but that the coming period may be marked with still greater results.

"And now, my brethren, encouraged by what has here been accomplished for this people by the faithful presentation of the truth, let us go forward and be diligent and faithful in our own fields of labor, in holding up the standard of the cross before all men, and in preaching a crucified Redeemer unto a lost race, so that when we have served the Lord thus long in the ministry of reconciliation, if it be his will we may be able to recall the years of the past with no little satisfaction, and with the recorded evidences that 'the Lord our God hath led us these forty years.'"



Elders Ralph Voorhees, of Middlebush, and Peter A. Voorhees, of Six-Mile Run, embraced the opportunity of attesting the interest they felt in the exercises of the day, and their desire that they would exert an abiding influence upon the minds of all present.

The Rev. A. F. Todd, the youngest, save one, of those who have entered the ministry from this church, was the last speaker. He said:

"We have to-day been considering the past. Our memories have been refreshed; scenes and incidents that were, have been brought before us. We have been interested, instructed, moved. We have been reminded of what forty years have done, and they have done much. They have wrought great changes here and everywhere. They have witnessed sad scenes and joyous scenes. They have made their mark on our venerated friend and pastor; they have made their mark on us all.

"Among the incidents brought to mind to-day, is one in which I chanced to be an interested party. More than a score of years ago I was sitting, one Sabbath morning, in yonder gallery, where I had been endeavoring to do my share of the singing. It was the day for announcing the newly-elected officers of consistory. I listened with attentive interest and curiosity to know who they were to be, when, to my astonishment, my own name was announced as deacon. The effect was electric—perspiration was speedy and profuse.

"But the past is passed. Now what about the future? WHAT ABOUT THE FUTURE? What is to be its character? What of blessing is it to bring to you? What would you have it bring? What will it bring of blessing and of comfort to the heart and home of our respected friend and pastor? What will you have it bring to *him*, dear friends? He is your pastor still. He closes to-day his first forty years among you, and in which were spent the strength and prime of his manhood, and enters upon his second forty, or that portion of it which God in his providence shall see fit to give. You enter with him on this new and last period of solemn, blessed relationship. Remember, Christian brethren, that he needs your sympathies and prayers in every sense that a pastor can need them, just as much now as he ever did, aye, and *more*. Age is upon him, and to you, as his true and tried friends, he looks for sympathy, comfort, and support, and all that kindly bearing which will promote his happiness, and

make the closing labors of his life a mutual blessing to you all. This is the thought, briefly spoken, that I would impress upon your minds, dear friends. God grant that you may all discern the responsibilities of a relationship that he has greatly blessed, and the issues of which are so closely linked with the interests of eternity."

Rev. George J. Van Neste remarked that the sermon and addresses of the day exhibited in a striking manner the formative power of the ministry. Time did not suffice for the development of this thought, and it was necessary to bring these exercises to a close.

The Rev. Nathaniel Conkling then offered the concluding prayer, in the following words:

"O Lord! what is man that thou art mindful of him, and the son of man that thou visitest him! Thou madest him a little lower than the angels and crownedst him with glory and honor, but the gold has become dimmed, and the fine gold changed, and woe unto us that we have sinned! We own the sentence just that dooms us to everlasting pains, and would come with penitence and faith to plead the dying love, and that alone, of thy dear Son, our Saviour, for pardon and eternal life. For who is Paul, Apollos, or Cephas? Is Christ divided? Was Paul crucified for us? Lo, then, neither is he that planteth any thing, neither is he that watereth any thing, but God that giveth the increase. At thy feet, therefore, blessed Saviour, would we come, and lay the acts and issues of this pastorate of forty years; praying the application of thy blood, that every thing amiss may be washed away, and the good that has been wrought may be given unreservedly to thee, the ever-gracious giver. We bless thee, great Saviour, that, through the instrumentality of earthen vessels, the excellency of thy power is revealed, that no flesh may glory in thy presence. We thank thee that thou hast made this our beloved pastor, and father in the ministry, the vehicle of so much of blessing to the church here, and, through those who have gone forth from under his faithful ministry as ministers or laymen, to the church elsewhere. And we come now, blessed Lord, to pray for the continuance and increase of these divine influences upon himself, his family, and the church, through all these channels, multiplying and remultiplying them until the end comes, when all the results shall be gathered up and laid at Jesus' feet, with the shout of Worthy is the Lamb! We thank thee, O Lord! for the fellowship of this commemorative occasion, and that thy

servant stands so approved of God and man, as an able and faithful minister of the everlasting Gospel of the grace of God. And now, Lord, we pray thee that his bow may abide in strength, and his hand may be made strong by the arm of the mighty God of Jacob, for the remainder of his life-work, and until he shall be called up higher, to receive the award of the faithful. And may the people of his charge likewise be faithful and unmovable, always abounding in the work of the Lord; fulfilling *their* part of this covenant relationship more fully and freely than ever before. And now may the God of peace, who wrought again," etc.

The audience at the close united in singing the grand old doxology,

"Praise God, from whom all blessings flow," etc.

The benediction was pronounced by the Rev. John Garretson, D.D., and thus ended the interesting public exercises of this memorial day—a day to live for many years in the memory of the people of the church of Raritan and of all their friends who were present to participate in them. The clergy and friends from abroad were invited to the house of Dr. Messler, where they partook of a bountiful collation spread by the pastor for his intimate friends. While refreshing the outer man, a pleasant opportunity was afforded for renewing old friendships and social ties. In genial intercourse the hours passed pleasantly, until the waning day warned those from a distance of the necessity of their bidding adieu to this scene with its pleasant associations.

The evening was devoted by the people of the church to the pleasant work of honoring their revered pastor, and partaking of the good things he had provided for them. They came in great numbers to testify their esteem and tender him their congratulations. They mingled with one another in pleasant social groups, and thus made a cheerful and agreeable use of the occasion. While thus testifying their intelligent and hearty appreciation of this memorial day, they showed a true appreciation of the benefits of the relation which has so long subsisted between them and their pastor, by giving him not only pleasant words and kind compliments, but also substantial tokens of their esteem, tending to smoothe the declivity of life, and cement the ties which have so long bound them to one another. Before taking their departure they presented him with a handsome purse amounting to more than \$500, and thus afforded him additional evidences of their friendship and love in this renewed expression of their kind esteem, and desire to promote his welfare and comfort.

An interesting incident connected with the exercises of the day was the presentation of the following note to Rev. Dr. Messler, by the gentlemen whose names are appended.

"BLOOMINGBURG, N. Y., NOV. 22, 1872.

"REV. DR. MESSLER: DEAR FRIEND AND PASTOR: Inclosed you will please find a check drawn to your order, which paper we shall make bold to call a purse. It is presented by those whom you are pleased to designate as your 'young men' or, in other words, those who have entered the ministry from the church of which you are the honored pastor.

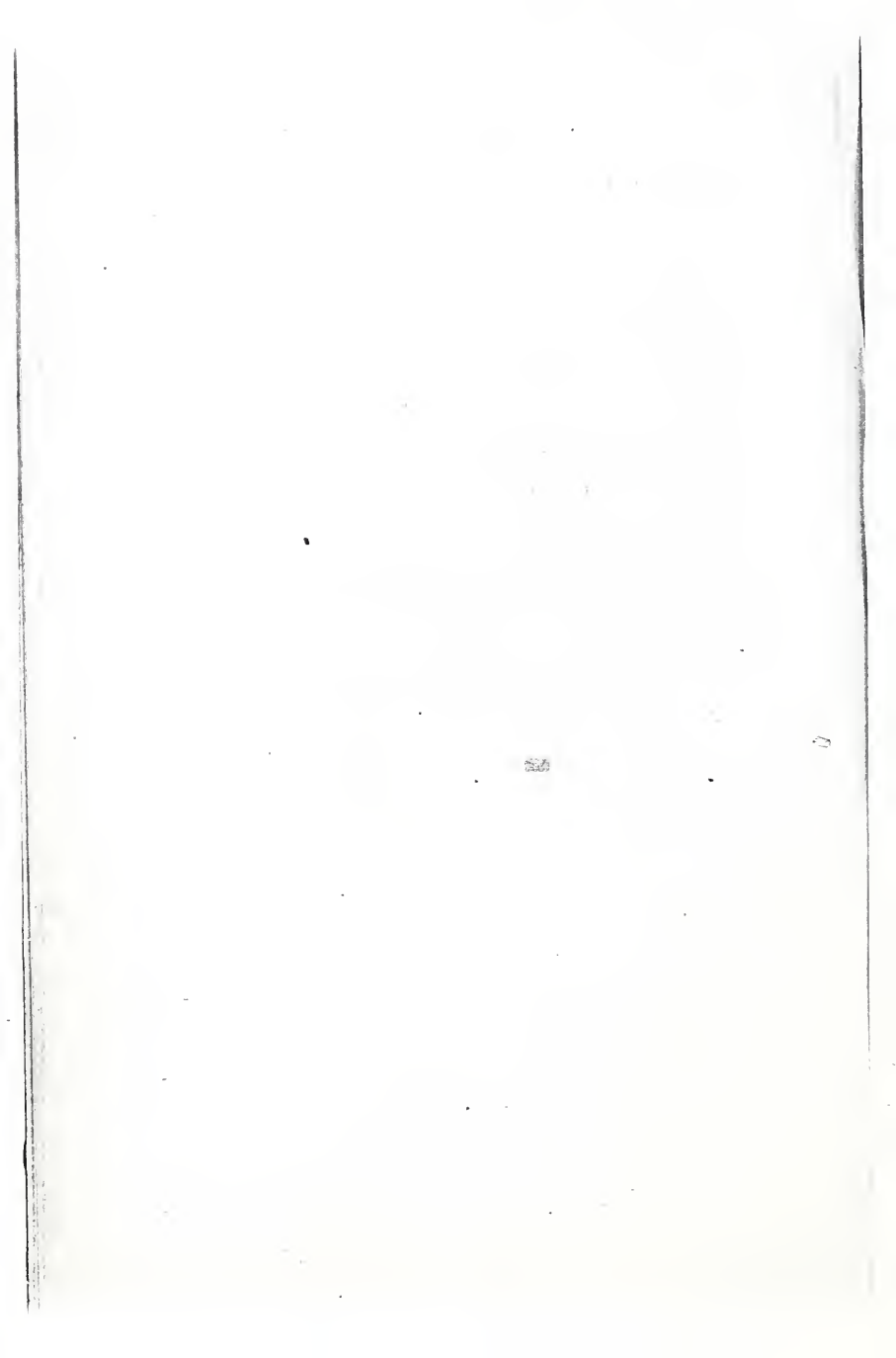
"We are well aware that the amount is not large, scarcely worth a mention, nevertheless beg you to accept it as a slight expression of our high regard for one whose name and memory we cherish as that of friend and pastor.

"We congratulate you on your having been spared and permitted to celebrate the fortieth anniversary of your settlement as minister of the First Reformed Church of Raritan; to which venerable 'elect lady' we have the honor to claim a near and spiritual relationship. Long may your love abide in strength, and the truths you utter be 'as a two-edged sword.' May the blessing of our covenant God and Saviour be upon you and yours, and upon the church you have served 'these forty years.'

"Very truly yours in the gospel of a blessed Saviour.

GEORGE J. VAN NESTE,	N. CONKLIN,
ABEL T. STEWART,	JOHN GASTON,
JOHN STEELE,	JOHN A. TODD,
A. MESSLER QUICK,	AUG. F. TODD."

HISTORICAL NOTES  
OF THE  
REFORMED DUTCH CHURCHES  
OF THE  
COUNTY OF SOMERSET, N. J.



## THE CHURCH OF RARITAN.

THERE were no permanent inhabitants in Somerset County earlier than 1681; and there is no record of any ecclesiastical organization before March 9th, 1699, when elders and deacons were chosen at Raritan, and ordained by the Rev. Guliam Bartholf, of Hackensack. The country was originally almost entirely covered by a primitive forest. The lowlands along the Raritan, above Bound Brook, were, in some places, destitute of trees, and had been used by the Indians to raise corn, beans, and pumpkins. This open meadow, abounding in grass, and fit at once for the plow, formed one of the principal attractions to the first inhabitants. Cornelius Van Tienhoven, Secretary of New-Netherlands, in his tract in relation to taking up lands in 1650, says, "The district inhabited by a nation called Raritangs is situated on a fresh water river, that flows through the centre of a lowland which the Indians cultivated. This vacant territory lies between two high mountains far distant the one from the other. This is the handsomest and pleasantest country that man can behold. It furnished the Indians with abundance of maize, beans, pumpkins, and other fruits. This district was abandoned by the natives for two reasons: The first and principal is that, finding themselves unable to resist the southern Indians, they migrated further inland. The second, because this country was flooded every spring, like Rensselaer's colony, frequently spoiling and destroying their supply of maize, stored in holes under ground.

"Through this valley pass large numbers of all sorts of tribes on their way north or east. This land is, therefore, not only adapted for raising grain and rearing all descriptions of cattle, but also very convenient for trade with the Indians."—*Doc. History*, vol. 4, page 29.

When the settlement of the country commenced, a few families came from New-York, as White, Codrington, Royce, and possibly others, and settled on the lands they had purchased. Then Cornelius and John Tunison and Peter and Jerome Van Nest emi-

grated from Long Island and located on the Raritan, near Somerville, about 1683. John Inians, a merchant of New-York, purchased, November 10th, 1681, a tract of land on the Raritan, embracing the territory on which the city of New-Brunswick was afterward built, and others soon bought up nearly the whole space subsequently included in the Three-Mile Run and Six-Mile Run congregations. Inians fixed his residence on his land near the river, and established a ferry near what is now the foot of Albany street. A road or bridle-path had been opened at an early day from Elizabeth to Trenton, on an old Indian trail, which crossed the river at the place where Inians's ferry was located. We have a notice of the existence of this path as early as 1677, when William Edmundson, a preacher among the Quakers in England, attempted to pass between these two points with an Indian guide, and lost his way ten miles west of New-Brunswick, and was a whole day occupied in retracing his steps, camping out during the night by a fire in the wilderness. This path became the first public thoroughfare across the State, and exists still in "the old road" between New-Brunswick and Trenton. The importance of it as a means of communication by land, between New-Amsterdam and Virginia, was so great that Inians obtained a grant for his "ferry" December 2d, 1697, by promising to pay an annual rent of five shillings sterling. On this "old road" the first settlements were made west of New-Brunswick. When the upper parts of the Raritan began to be visited, another *path first*, and then a *road*, branched off on the east side of the "ferry," and following mainly the river bank on the north side, reached Bound Brook, and gradually penetrated westward to the forks of the north and south branches. By this road the first settlers about Somerville must have come, or else they made their way up the river in small boats or canoes, from Inians's ferry and Amboy.

Soon after the Tunisons and Van Nests settled, Cornelius Vroom, Michael Hansson, Andries Aullyn, Derick Middagh, Michael Van Veghten came and joined them. Frederiek Garretson, William Morrison, John Oatman Wortman, Jacob Sebring, Isaac Bodyn, Edward Drinkwater, Reuben Jonsen, Johannes Dameld, Gabriel Lebertstein, Hendrick Reyniersen, John Roelofson, Thomas Posselle, Folkerd Hendricksen, Pieter Dumont, John Hanse Hoeverden, Josias Merlett, Cornelius Powelsen, William Claessen, and others soon found their way to Raritan.

In the vicinity of Three-Mile Run the earliest names derived from the church records are Roelf Sebring, Hendrick Bries,



Roelf Lucas Van Voorhies, Aart Artsen, Isaac Van Dyke, Johannes Folkersen, Jan Aten, Laurens Williams, Jacob Ouke, Roelf Nevius, Charles Fonteyn, Hans Stoothoff, and Thomas Bowman.\*

Contemporary with these names we have, in the year 1703, a list of persons at Three-Mile Run subscribing for the expense of procuring a minister from Holland, namely, Dolis Hegeman, Tunis Quick, Hendrick Emans, Thomas Cort, Jacob Probascio, Nicholas Wyckoff, Aaron L. Draver, Michael L. Moore, John Schedeman, Nicholas Van Dyke, John Van Houten, William Bennet, Folkerd Van Nostrand, Isaac Bennet, Hendrick Fanger, Abraham Bennet, Cornelius Peterson, Philip Folkersen, George Anderson, Stophel Probascio, Isaac La Priere, Simon Van Winkle, Cobes Benat, Garrit Oatman, Lucas Coevert, Brogun Coevert, William Van Duyn, John Folkerson, Jost Benat.

These names embrace the nucleus out of which the churches of Three-Mile Run and Six-Mile Run were subsequently organized. They were here before Theodorus J. Frelinghuysen was called to labor in this part of New-Jersey. Others were in time added to them by emigration, as the country improved. We find, for instance, in the records of Raritan the following: Derich Volkerse, Garret Bolmer, Jan Lavor, Simon Wickkoff, William Claesse, Pieter Hoff, Garret Dorlandt, Andries Boert, Jan Broka, James Fonteyn, Adrian Molenaar, Jacob Rappelyea, Joris Hael, Jan Lacten, William Lambers, Pieter Kinne, Jacob Stoll, Hendrick Traphagen, Luykes Schermerhorn, Jan Hendriksen, Joris Van Middleswaert, Johannes Fisher, Jeremias Field, Luykas Wessels, Jacob Koersen, Nicholas Hayman, Cornelis Van Ouwegen, Andries Ten Eyek, William Dey, Manuel Van Allen, Abraham Elemeteren, Johannes Siegeler, Cornelis Van Ondeyen, Wilem Herriese, Jurijen Remer, and others. Some of these names are yet borne by persons among us, honored in church and state; but how many have ceased to have any living representatives! "One generation passeth away and another followeth," and in the wrecks of time the proudest names perish. It is a necessity growing out of our transitory existence, and the reign of death.

The earliest record of an ecclesiastical character which has been preserved, relating to the churches of Somerset County, is dated March 9th, 1699, and being translated reads as follows: "The following persons were chosen, (meaning as a consistory,) namely, John Tuynesen as elder, and Pieter Van Nest as deacon, and were in-

\* We give the spelling in the record.

stalled before the congregation by Guliam Berthloff. At the same time the ordinance of the holy sacrament was administered to the communicants by the above named person." This is all the record we have in reference to the organization of our church, the first organized religious society in the county; and there are no documents and no traditions pointing out where these services were held, or of any building for religious worship in our vicinity prior to 1721. It is hardly credible that some place had not been provided before this. There is reference to a church building at Three-Mile Run as early as 1703, and such a building was erected at Six-Mile Run in 1717, and at North-Branch in 1719. It is hardly probable that the people of Raritan were the last to move in such an important matter; but if they had any building, where was it? We are inclined to the opinion that all their meetings were at some private house, perhaps in a barn belonging to John Tunison or Peter Van Nest. Rev. Guliam Bethloff, the actor in this important transaction, was originally a schoolmaster and "voorleser," or clerk, in the church at Hackensack. He was sent by the congregation to Holland in 1693 to be licensed and ordained, and seems to have commended himself to the classis of Amsterdam, for they cheerfully granted the request of the people of Hackensack, and sent him back to them as an ordained minister. He is said to have been the second person who went from New-Netherland to Holland for this important purpose. On his return he preached at Hackensack and Acquackanonk stately, and was for fifteen years the only settled preacher in New-Jersey. He had, in consequence, a general supervision of all the churches in the colony, and may be said to have been a domestic missionary at large, and very much on his own charges at the same time. Tappan, Tarrytown, and Staten Island as well as Raritan in their records show evidence of his presence and of his labors. It is also known that he officiated at Ponds, Pompton, Bellville, and other places from time to time. He is said to have possessed "a mild and placid eloquence which persuaded by its gentleness, and attracted by the sweetness which it distilled, and the holy savor of piety which it diffused around." His hand was largely in "the beginnings" of several of our Dutch churches, and if all the other hands had been guided by such a kindly spirit as he breathed, the "beginnings" would have taken hold faster, and their progress would certainly have been more effectual in promoting godliness.

From 1681 to 1699, a period of eighteen years, the families

which had made this portion of the State, or colony, as it then was, their home had had few or no religious privileges. It is probable that occasionally, at least, some clergyman from New-York or Long Island visited them and preached the Gospel to them; at least this may have been done during the latter years of this period; but we have no documentary evidence to that effect. And again, from 1699 to 1717 or 1718 there were evidently only occasional services in any of the churches then existing. The records of baptisms at Raritan are September 19th, 1699, April 30th, 1700, September 26th, 1700, March 11th, 1701, November 18th, 1701, April 21st, 1702, October 27th, 1702, March 23d, 1703, January 30th, 1703; and so on uniformly twice in each year, through the whole period. There is one entrance which is peculiar: Cornelius Powelson and his wife had eight children, namely, Maritie, Lisabel, Maria, Cornelis, Benjamin, Josias, William, and John, baptized as *sponsors*. These were probably their grandchildren, as the names of the parents are omitted in the record—they may have been deceased. In 1704, there are three days noted on which children were admitted to the ordinance of baptism, namely, April 20th, August 1st, and January 17th. These records until April, 1717, are all evidently made by the same hand, and if the notice of the first ordination of consistory on March 9th, 1699, was made by the Rev. G. Bartholff himself, then he seems to have preached at Raritan ordinarily twice during the year, in the spring and in the autumn, when he also administered the sacrament of the Lord's Supper to the church.

The call from Raritan, Three-Mile Run, Six-Mile Run, and North-Branch must have been prepared and sent forward to the classis of Amsterdam as early as 1717 or 1718; for it is stated that when Theodorus J. Frelinghuysen accepted it, it had been waiting two years. This is evidence that there must have been churches already regarded as having been regularly constituted in all these three districts, but we have no other evidence of this important fact. Of any church edifices we only know that the Three-Mile Run church was built on the main road about three miles west from New-Brunswick, and the burying-ground around it is still preserved, and marks the spot where it stood. The North-Branch church was constructed of logs, and stood on the Second river-bank, directly west of the Two Bridges, on the north side of the road to Readington. As early as 1703, the people of Three-Mile Run had moved in the matter of a preacher of the

Gospel, and raised a sum of money amounting to £10 16s. 6d. to pay the expense of procuring one from Holland. There may have been a church edifice in that vicinity as early as this time, but it is hardly probable. There was none at Raritan, certainly, earlier than 1721. This edifice was erected on land donated by Michael Van Vechten, and it stood on the knoll on the north side of the river, one fourth of a mile below the present bridge across the Raritan, known as "the old bridge." The road from Bound Brook to Somerville ran, at that time, a few yards north of it. It remained standing fifty-eight years, until it was burned by the British dragoons, known as the Queen's Rangers, commanded by Colonel Symes, on the 27th of October, 1779.

If we consider the circumstances by which the people in Somerset County had been surrounded, we shall easily form a proper conception of their spiritual condition. They had been living nearly forty years in a new and uncultivated country. Hearing the Gospel only a few times in the year, a whole generation had been born and educated without public worship. The schools were no better than the churches. A state of manners and of morals must have been gendered under such circumstances which was any thing but favorable to religion. The country in which they lived was rude, and it could hardly be expected that the people would be otherwise. The outward forms had in some measure been maintained, but the spirit of religion must have been largely wanting.

We have then, at the time Mr. Frelinghuysen took charge of the religious interests in this vicinity, three churches, more or less completely organized. Raritan in 1699, Three-Mile Run in 1703, and North-Branch in 1719. In process of time the Three-Mile Run church was divided, one portion going to New-Brunswick, and the other to Six-Mile Run. This took place early, as it appears a church was organized there in 1710. The division probably was gradual, and resulted from the preponderance of interest in the Three-Mile Run church, centering in New-Brunswick. There is a list of members of "the Church of the River and Lawrence Brook" dated 1717, and including seventy-three individuals, namely, Adrien Bennet and wife, Aart Artsen and wife, Isaac Van Dyke and wife, Roelef Sebring and wife, Johannes Folkersen and wife, Hendrick Bries and wife, Roelef Van Voorhees and wife, Laurens Willimse and wife, Roelef Nevius and wife, Jan Van Voorhees and wife, Minne Van Voorhees and wife, Jacobus Oukee and wife,

Johannes Stoothoff and wife, Abraham Bennet and wife, Jakis Fonteyn and wife, Sjarles Fonteyn and wife, Jakobus Buys and wife, Thomas Auten and wife, Thomas Davilts and wife, William Klaasen and wife, Thomas Bouwman and wife, Andries Wortman and wife, Johannes Koevert and wife, Hendrick Meech and wife, Bernardus Kuclor and wife, Christofel Van Arsdalen and wife, Jakop Corse and wife, Cornelius Suydam and wife, Joris Anderse and wife, Marten Van der Hoeve, Johannes Metselaer, Samuel Montfort, Jan Aten, William Moore, Nieklas Bason, Maria Frelanth, Elizabet Bries, Annatie Folkerson, Heelena Hoglandt, Margeretic Reynierse, Barbara Janse, Geartie Smock, Elizabet Smock, and Katrina Boyd. These were the original members of the New-Brunswick church. This list adds to the names already given only twelve, namely, Trelanth, Bries, Buys, Van der Hoeve, Bason, Meech, Kuetor, Metselaer, Smock, Van Arsdalen, Boyd, Suydam. At North-Branch, we have Andries Ten Eyck, Abraham Dubois, John Pursell, Josua Chrison, Jan Hendriksen, Daniel Sebring, Coenrad Ten Eyck, Derick and Michael Van Veghten, Alexander McDowall, Jan Van Sicklen, Benjamin Bart, Jacob Stoll, Tennis Van Middleswaert, George Hall, Albert Lou, William Rosa, Paulus Bulner, Lucas Schermerhorn, Pieter Van Neste, William Krom, John Coek, Joris Van Neste, Emanuel Van Etten, Johannes Grau, John Emmens, Coert Jansen, George Dillein, John Reading, Gerret Van Vliet, Hendrick Rosenboom, Frans Waldron, Godfried and Philip Peters, David Cussart, David Subair, Isaac Bodine, Abraham Broeca, all before 1723.

The following notice of Theodorus Jacobus Frelinghuysen, the first minister of these churches, was prepared some years since and recently published in *Sprague's Annals of the American Palpit*.<sup>\*</sup> It embraces all that has been collected concerning his person, life, and ministry. It is not as much as ought to have been preserved, but it is all that we have been able to collect from all known sources of reliable information; a large portion is tradition, but we believe it is reliable.

Theodorus Jacobus Frelinghuysen was born at Lingen, in East-Friesland, now the northwest part of the kingdom of Hanover, about the year 1691. He was the son of Johannes Henricus Frelinghuysen, pastor of the Reformed Dutch church in that place, and a brother of Matthias David Frelinghuysen, who settled in Hortigen, Holland. He seems to have received his education chiefly in his

<sup>\*</sup> See Steele's Hist. Discourse, page 209.

native place, under the instruction of the Rev. Otto Verbrugge, who afterward became a professor at Groningen. He was ordained to the pastoral office at Embden in his native country by Johannes Bruuius, in the year 1717. He came from Holland to America in the ship King George, Captain Goelet, in 1720, or perhaps the end of 1719, as he preached in New-York January 17th, 1720, and settled immediately as the pastor of the Reformed Dutch church at Raritan, Somerset County, N. J. He preached his first sermon at Raritan, January 31st, 1720, from 2 Cor. 5 : 20 : "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." A call from this church had been sent some two years previous to the classis of Amsterdam for their approval, which, according to the usages of their church in this country, they were expected to fill up with the name of a suitable person, and, after ordaining him, send him out to fulfill its duties. In this way all vacancies were supplied, and a Christian ministry furnished to the congregations which had been collected in their colonies in America. The Rev. Mr. Siccó Tjady, a godly minister belonging to that classis, it is said, interested himself, through the influence of the Rev. Bernardus Freeman, of Long Island, in procuring an evangelical and pious man to fill this station. While the call from Raritan was waiting and inquiries were being made for some one willing to accept it, young Frelinghuysen passed through the place of his residence, from East-Friesland, on his way to Embden, having been invited to the rectorship of the academy in that city. He put up for the night at the house of one of the elders of the church of which Rev. Siccó Tjady was pastor. The evening was spent in religious conversation, and when the time for family worship arrived, the young stranger was invited to conduct it. He readily consented, and after reading a chapter of the Word of God, gave a short and familiar exposition of its prominent truths, and concluded with prayer. The elder was much gratified with his remarks, the fervor of his prayer, and his previous conversation, and so entirely convinced of his piety and spiritual-mindedness, that in the morning, when he was about to proceed on his journey, he exacted from him a promise on his return to call upon him again, and then hastening immediately to his pastor, exclaimed, "I have found a man to accept the call from America." Frelinghuysen, after visiting Embden, returned, according to his promise, to the house of the elder, was introduced

to Sisco Tjady, consulted in reference to the call, and finally agreed to accept it. The circumstances appeared providential, and, it is said, were always regarded by himself as having been a divine intimation, pointing out to him the path of duty. He felt as if, when leaving the land of his birth and the house of his fathers, he was, like the patriarch, following the direction of the Almighty.

When he arrived and entered upon the duties of his ministry, he found immediately a wide field of usefulness opening before him. The church at Raritan had been organized since 1696, but was still feeble and scattered. It had enjoyed previously to this time only occasional religious services, perhaps not oftener than three or four times a year. In such a condition piety could not be expected to flourish, nor the Gospel to produce much fruit; and the state of things which Mr. Frelinghuysen found existing on his arrival, did not prove the contrary. The form of religion was retained, but there were only a few in the church who manifested any effect of its power.

The territory embraced in his charge was great for one individual to supervise. It extended from New-Brunswick to the north and south branches of the Raritan River, in length from fifteen to twenty miles, and in breadth from ten to twelve, comprehending nearly the whole of the present county of Somerset, east of the mountain, and at this time occupied by sixteen congregations of the Reformed Dutch church. The place of his residence was about three miles west of New-Brunswick; and thence he visited and preached at all the different points where his services were required. Near his residence was a small church, known at that time as the church at Three-Mile Run, since removed to New-Brunswick, and now divided into two separate charges. The other points where places for public worship had been provided, besides Raritan, were Six-Mile Run, and North-Branch, in all four churches. But his heart was not appalled by the extent and weight of his responsibilities, nor his zeal abated by the difficulties and discouragements which it encountered. For twenty-seven years, at least, he labored in this extensive field with unceasing diligence and most remarkable success. "The wilderness was converted into a fruitful field," flourishing like "the garden of the Lord," and multitudes rejoiced in the hope of salvation. Here Whitefield found him in 1739, and made the following record in his journal:

“At New-Brunswick some thousands gathered from various parts of the country, among whom there had been considerable awakening by the instrumentalities of Mr. Frelinghuysen, a Dutch minister, and the Messrs. Tennent, Blair, and Rowland.” Jonathan Edwards refers to this awakening in his narrative of several revivals of religion in New-England in 1740, in the following words: “And also at another place, under the ministry of a very pious young gentleman, a Reformed Dutch minister, whose name, I remember, was Frelinghuysen.” Gilbert Tennent also, in 1744, writing to the Rev. Mr. Prince, of Boston, notices the same revival of religion as the effects of his preaching. “The labors of the Rev. Mr. Frelinghuysen, a Dutch Calvinistic minister, were much blessed to the people of New-Brunswick and places adjacent, especially about the time of his coming among them, which was about twenty-four years ago. When I came there, which was about seven years after, I had the pleasure of seeing much of the fruits of his ministry. Divers of his hearers, with whom I had an opportunity of conversing, appeared to be converted people by their soundness in principle, Christian experience, and pious practice, and these persons declared that the ministrations of this aforesaid gentleman were the means thereof. This, together with a kind letter which he sent me respecting the necessity of dividing the Word aright and giving to every man his portion in due season, through the divine blessing, excited me to greater earnestness in ministerial labors.”

These are the only records remaining of a most extensive and powerful revival of religion, the history of which has never been written, and now it can not properly be done, for the materials have nearly all perished. In attempting, at this late day, to do the subject some justice, we necessarily depend almost wholly upon tradition. This agrees in representing the work to have been general, powerful, and evangelical, resulting in the saving conversion to Christ of many precious souls. It characterizes the piety of those who experienced its power as being warm, practical, and self-denying. Among its subjects the young were the most numerous, and through a long life they continued to manifest the genuineness of the change wrought in all their views and affections, being most of them eminent as examples of faith, of piety, and of prayer. What Tennent saw and admired in those with whom he conversed, was, to a greater or less extent, common to all. No one who had known in himself the power of the grace of God, could



fail to recognize in them "the image of the heavenly," or refuse to acknowledge the agency of the Holy Spirit, by which they had been renewed and sanctified. Years have rolled away, and the last of them has long since been translated to the joys of immortal life; but neither the sense of the value of their influence for good, nor the conviction of the depth and reality of their piety, has ceased to be felt in this part of the Church. After careful researches in every place where there was any prospect of obtaining information as to the precise number who embraced religion, as the fruits of this gracious work, I have been obliged to abandon the hope of succeeding. No documents remain throwing any light upon the subject, except at Raritan, and those are brief and imperfect. The greatest number received at any one communion or confession of faith was seventy; the average aggregate, forty-four. This was certainly greater than the whole number of families included in the congregation at that time. If we suppose the work to have been equally extensive in the others, and there is nothing to forbid it, the aggregate would amount to two hundred and twenty. This is probably too large, yet all the traditionary recollections show the influence to have been very general. No one points to any particular place as having been more especially favored than the others; and thus the above conclusion is left quite unimpaired.

The most prominent peculiarity of the preaching of Mr. Frelinghuysen, and which in his day, and among those who were capable of understanding the Dutch language, was a subject of extensive remark, and finally of protracted controversy, consisted in those clear and discriminating views of the nature and necessity of the religion of the heart, which it conveyed to his hearers in pointed language and almost conversational familiarity. A very cursory reading of his printed discourses will show an unusual frequency of the use of interrogation, which is succeeded immediately by pointed, pithy answer. In this way he seems to have taxed the attention of his hearers to the utmost, and rendered his whole discourse almost like a personal conversation between himself and each one individually. The doctrines of regeneration, repentance, faith, holiness, are nowhere more strikingly illustrated, or more earnestly advocated. He had evidently, in his own heart, a deep experience of their power. From an allusion to his personal experience, found in the preface to one of his volumes, it seems as if he had, like Bunyan, been brought through deep waters and

dark temptations before he embraced the hope of life through Christ. "I am the man," says he, "who has seen trouble." He uniformly insisted, firmly and earnestly, on the necessity of regeneration, to a profitable participation of the Lord's Supper. On one occasion it is said that, when administering the communion in the church at Six-Mile Run, he cried out, as he saw the communicants approaching the table, "See! see! even the people of the world and the impenitent are coming, that they may eat and drink judgment to themselves." Several individuals, feeling themselves pointed at, paused after having left their seats, and returned to them, not daring to commune! In every instance, before acknowledging any one to be a Christian, he required a consistent account of his religious experience. In his view, conviction of sin, and a sense of guilt, always preceded faith and comfort in Christ. He may, in some instances, have erred in adhering too tenaciously to his theory. It was, in fact, one of the charges of his opposers, that in visiting the sick and dying, he began by preaching "the terrors of the law," and sometimes left them even without a word of comfort, though he could not know that he would ever see them again, and in some cases did not.

Now, all this was in striking contrast to what the people had been accustomed to. Evangelical sentiments were by no means common even among the ministry of the church in that day. They adhered to the doctrines of the Reformation; but the power and spirituality of that great religious movement, and that most copious effusion of the Holy Ghost, had in a great measure ceased to exist. All were not in such a lifeless state, indeed, but many were, and the course of Mr. Frelinghuysen was spoken against in high places. He was called an *enthusiast*, because he insisted upon the necessity of a change of heart. But he heeded not the clamors. Pursuing a uniform and energetic course, and waxing stronger and stronger as he gathered around him those in whose *conversion* he had been instrumental, and securing the confidence of that part of the ministry of the church who were men of spiritual-mindedness, he waited patiently for the great triumph of his principles.

The most extensive inquiry into the character of the revival under his ministry which has yet been made, has uniformly resulted in a conviction of its purity—the deeply experimental character of the work, and the scriptural piety which it produced. My own convictions in this respect harmonize with those of all

the others with whom I have conversed. It is believed that even at this day we are enjoying some of the fruits of that blessed work, in that general attention to gospel ordinances and the wide diffusion of the spirit of piety which characterize the churches now existing in the sphere of its influence.

The change effected was a great one. The whole spiritual life of the churches was affected by it. It went to uproot ancient customs; it attacked cherished hopes and convictions, made those last who had been first, and showed the confident and the secure that, while "having a name to live, they were dead in trespasses and sins." It required all his energy to meet the crisis—all his love of truth to prevent him from sacrificing it for the sake of avoiding difficulties. But he never paused for a moment. He had known the love of God in himself; how could he refrain from recommending its peace to his dying fellow-men? He believed that the blood of Christ alone cleanses from sin; how could he fail to direct the inquirer to the life-giving fountain? In a charge so extensive, and under circumstances requiring so much labor and attention to the spiritual interests of individuals, Mr. Freylinghousen found himself straitened beyond measure. The expedient which he adopted as a relief was as novel as it proved to be judicious and successful. At the present day it would be regarded as a *very new measure*. He could not depend upon, or to any extent secure, the assistance of his brethren in the ministry, for there were none nearer than Haekensack and New-York. Perhaps he had confidence in only a few of them, and the anxious could not be left without instruction and prayer; he therefore appointed two of his most intelligent and pious elders in each of his congregations, and termed them helpers. In his absence they conducted the meetings for prayer, conversed with the anxious and awakened, and instructed the youths by catechetical recitations. The effect of this expedient was happy at the time. The selection, too, seems to have been eminently judicious; and the individuals continued to be regarded and to act as leaders in the religious services, and guides to the people, as long as they lived. They were viewed as a kind of under-shepherds, and several of them are still remembered as being particularly eminent in their piety, gifted in prayer, and happy in the influence which they exerted. It has been noticed too, in more than one instance, that very special blessings seemed to rest on their descendants, as if their piety had been transmitted as an inheritance from their ancestors.

But it must not be supposed that such a course did not incur censure, or that a ministry so efficient and discriminating in holding up to view the difference between formalism and true piety—the religion of the heart as distinguished from that which is satisfied with a fruitless faith—could be exercised without opposition. Some of those who had been most prominent as the friends of the church, felt themselves condemned by many of the doctrines which Mr. Frelinghuysen preached. His views of regeneration, and especially his insisting so earnestly upon evidence of a new heart as a preparation for the communion of the Lord's Supper, were at once resisted. "How can he know if the heart is changed?" said they. "He sets himself to be the judge of men's hearts;" and consequently his whole course was condemned, and his preaching treated with ridicule, as visionary and enthusiastic. Several of his sermons were specified, and particular passages and expressions seriously censured. This led him, as early as 1721, to publish a small volume containing these same discourses, in order to show what doctrines he really preached, and against what sentiments his opponents objected. The subject of the first is, "The Broken Heart and Contrite Spirit," Isa. 66 : 2; of the second, "The Lord's Supper," 1 Cor. 11 : 29; of the third, "Christian Discipline, or the Power of the Keys," Matthew 16 : 19.

That I have formed a correct judgment in reference to the cause of the opposition to the ministry of Mr. Frelinghuysen, and that I am not unjust in attributing it to the doctrines which he preached, and especially to the fact that he insisted so strongly upon the necessity of spiritual influence and a change of heart, and held up prominently the difference between vital godliness and a mere belief of doctrines without practice, will be abundantly evident from the very *vindication itself*, which his opponents thought it necessary for them to prepare and publish. It is contained in a pamphlet of one hundred and forty-six pages; and is an able and most ingenious defense of its own principles, but only on that account the more clearly justifying, to an enlightened Christian understanding, the whole course of Mr. Frelinghuysen; and proving the evangelical nature of his preaching and his principles. This pamphlet Mr. Frelinghuysen answered, fully vindicating his whole course, and explaining and proving his doctrines to be those of the Reformation, and especially of the church of the Netherlands. This refutation, unfortunately, is lost. Thus, it seems that the same spirit which drove Jonathan Edwards from

Northampton also blustered and became angry along the Raritan, when it was pressed by the Gospel; but here it was completely conquered and driven from the field. His language, in one of his sermons in reference to the obloquy which he met, is, "I may not here speak of what I suffer personally; so I have made no inquiry of what the opposition of natural men has led them to say behind my back, who speak not according to the truth of God's word, but according to their own crooked conceptions. They deceive themselves greatly in attempting in this way to silence me, for I would rather suffer a thousand deaths than not preach the truth."

As a specimen of the way in which, at other times, he saw fit to meet the obloquy of his enemies, I may mention that he printed on the back of his sleigh the following doggerel:

Niemands tong, nog niemands pen,  
Maakt my anders dan ik ben;  
Spreek quaad-spreekers, spreek vonder end,  
Niemands en word van u. geschend.

No one's tongue, nor no one's pen,  
Makes me other than I am;  
Speak evil speakers, speak without end,  
No one heeds a word you pretend.

But perhaps you will think that in this last proceeding there was a spice of human nature. Be it so; I do not suppose the good man to have been faultless, or incapable of provocation. I paint no perfect character.

In process of time, what at first was mere dissatisfaction with the doctrines of Mr. Frelinghuysen became organized and powerful opposition, and embraced some of the most wealthy and respectable families in his pastoral charge. It was, no doubt, fostered by several clergymen of eminence in his own denomination, who professed great attachment to the ancient forms and customs of the fatherland. They eventually allied themselves closely together, forming a distinct party in the Dutch church; and finally it resolved itself into the division of Coetus and Conferentie, and only died out after the Revolution, when the churches broke off all connection with the Classis of Amsterdam, adopted a constitution of their own, and began to move forward in the very course which Mr. Frelinghuysen had pointed out.

The publications of which I have spoken are all in the Dutch language. Copies of them exist in the collections of the Historical Society in New-York. The sermons are of a high order of

excellence. Direct, pungent, and practical, they aim at the heart, and seem calculated effectually to reach it. It is questionable whether they are surpassed in this peculiar characteristic by any sermons of their day. In my judgment, at least, they have not been superseded, or rendered useless, by any thing which has since proceeded from the press.

As a scholar, Mr. Frelinghuysen was more than respectable, if not absolutely eminent. The fact of his having been called in his youth to such a position as the rectorship of the Academy of Embden is sufficient proof of this. But we have that which is more direct: a small volume containing the Heidelberg Catechism in Latin, with blank leaves intervening, for the purpose of notes and observations, exists, in which the preparations to preach on the different Lord's days are made in that language; manifesting as great a familiarity with it as if it had been his vernacular; and constantly and habitually quoting also the Greek, and writing its characters quite calligraphically. Besides these evidences of scholarship, there are so many classic allusions found in all his discourses, as to prove conclusively his intimate familiarity with classic literature. I conclude, therefore, that he was unquestionably a ripe scholar in both the Latin and Greek languages. I am disposed to rank Theodorus Jacobus Frelinghuysen among the eminent men of his age, a compeer with the Blairs and the Tennents, with Stoddard and the Mathers. I think it questionable whether any one of all these exerted a wider influence, or benefited the cause of practical religion more largely. Living for forty years amid the very scenes where this influence was felt, ministering in the very church the infancy of which it fostered, and having had every opportunity to observe the deep reverence with which his memory is even yet cherished, I may speak earnestly but not too partially. He was a great and good man. The cause of practical religion owes him much.

The exact date of Mr. Frelinghuysen's death has not been ascertained. It must have been previous to April 28th, 1748, since the Elder Hendrick Fisher reported to the Coetus in New-York at that date the vacancy of the church at New-Brunswick. His remains were laid in the old churchyard at Three-Mile Run, under an apple-tree on the north side. Some remains of the stump of this tree are said still to be visible. No monument has ever been erected to his memory; but his well-spent life, in building up churches in a territory embracing over two hundred

square miles, and embracing at the present time more than fifty congregations, is his most fitting memorial; he needs no other.

His wife, named Eva, was a daughter of Albert Terhune, of Flatbush, Long Island, a farmer of wealth and respectability. Her excellence and piety as a mother are attested abundantly by the fruits of her care; all her children devoted themselves early to God. Whether she survived him, or when and where she died, is not known. All his children were Levites. His five sons devoted themselves to the ministry, and his two daughters united themselves with ministers.

It may be a matter of interest and importance to enter somewhat more minutely into the character and the motives of the opposition which Mr. Frelinghuysen encountered at Raritan. It is not only common for a revival of religion to stir up the enmity of the human heart, even among professing Christians; but, in this instance, the character and motives of the opponents give an insight into the real nature of the dispute. It was in existence before he came, and finally merged itself into the division of the whole church into what is known as the Coetus and Conferentie parties. We have as our guide a document which the opponents of Mr. Frelinghuysen themselves put forth, and which, therefore, they can not gainsay. It is a pamphlet of 150 pages, drawn up with lawyerlike skill and talent—apparently by Mr. Boel, a brother of one of the collegiate pastors in New-York, who is called "*the advocate*." The following is a fair summary of the arguments employed to condemn Mr. Frelinghuysen. It is put forth in the name of three prominent elders in the churches which he was serving—Simon Wyckoff, Peter Dumont, and Hendrick Vroom. They accuse their pastor of preaching false doctrine, and departing from the order and usages of the church. In proof of the charge, they specify that when he first came, he declined to admit to the Lord's Supper any except those who could give a satisfactory account of their Christian experience, even though they had been regular members of the church; that he insisted strenuously on the necessity of a change of heart; that he said on a sacramental occasion at Six-Mile Run, that he knew there were individuals who had "eaten and drunken judgment to themselves;" that he allowed persons to be put into church office against whom there were unfavorable reports; and when told what these reports were, he characterized them as "old wives' fables." The individuals referred to in this last charge seem to have been Hendrick

Fisher, and his friend and brother-in-law, Schureman, the teacher. Against both these men a violent popular clamor had been excited, mostly, it seems, because they sympathized with the dominie, and supported him. Schureman came with him from Holland, and acted as a school-master; and they accused him of being unwilling to teach the children the Lord's Prayer, because it was a "form," and the use of it encouraged "formalism." They also pretend that the results of his preaching produced dissension and divisions, even in private families, and bring forward a letter of young Peter Wortman to his parents, as an instance in point. The letter is most unfortunate for the cause which it is given to strengthen. Reading it dispassionately, it seems to us strange that so much could have been attempted to be made of it. It is simply a fervent and affectionate appeal from a pious young man to his father and mother, to pause and consider and turn to the Lord. Just such a letter as we have no doubt has often been written to other parents when all the joy and peace of a recent conversion were present to an ingenuous mind. We think better of the heart of that young man, and worse of the spirit of the cause attempted to be advanced by quoting it.

Besides these main facts, a great variety of other circumstances are enumerated; for instance, that at North-Branch, at the first communion, he partook first of the elements himself, and then winked and beckoned to certain women to come forward, and gave next to them; that at Six-Mile Run he gave it to Schureman alone, and made an address, and then afterward to others who are named; that he refused to baptize certain children, because he said their parents belonged to Claas Hayman's people; that in his family visitations he was very severe, and, as they expressed it, "knocked down" the hopes and confidence, even of those who had long belonged to the church; that he expressed a want of confidence in the religious character of persons who were unimpeached; that he would not comfort the sick, but alarmed them by preaching the necessity of conversion, especially when they did not belong to his party. But the burden of the whole is, "false leer" and "wedergeborte," that is, false doctrine and regeneration; and the fact that after he had cited them and they refused to appear, he had suspended them from the communion of the church.

As the result, then, of the whole complaint, as stated by their own advocate, we arrive at the following conclusion: The oppo-



sition at first had its origin in a disrelish of plain, practical, and earnest preaching on the part of men who were really more formalists than any thing else ; that it was fostered by a partisan view of the question, what were the rights and what the interests of the churches in America, and how far they ought to remain subordinate to the ecclesiastical authority in Holland ; that the question in the church at large was embittered by conflicts of feeling—perhaps ambition and influence ; that it *continued*, because there could be no compromise, since principle, faith, and Christian experience were involved in it ; while, on the other hand, at Raritan there was no abatement of the first disrelish of evangelical preaching, but rather an increase of dislike, as the work of grace went on, and the power of the truth became more and more manifest in the numerous conversions in all the churches to which Mr. Frelinghuysen ministered. Thus is our judgment formed from reading their complaint. The fact is, that in Somerset County, and more so elsewhere, the *Coetus* men were the men of evangelical life and sentiment—the men of progress, of practical piety, prayer, and godliness ; that the others were the men of exact order, forms, rules ; and they felt it to be necessary to maintain all this, at any expense of convenience or of progress. It was the Fatherland, the churches in the Fatherland, their authority and ecclesiastical supremacy ; and not what the circumstances and exigencies of the churches here demanded. Time has justified the liberality and advancement contended for by the one, and condemned the contracted and illiberal spirit manifested by the others. Our college, our seminary, our advancement in every necessary enterprise are all results of what was then contended for. The success of *Conferentie* would have been ultimately destructive to every church which had been planted in New-Amsterdam and her dependencies. They may have been good men, and honest and sincere in their views and in their course ; but we can not commend either their spirit or their plans of action. There was no adaptation to circumstances, and no provision for progress and enlargement. The war of words was long and bitter, but it ended where such contentions always end—in a victory for liberty, advancement, and action.

We have also obtained from this old pamphlet some interesting historical facts. Frelinghuysen was a minister in East-Friesland before he came over to America, and a member of the Synod of Emberlandt. The call which he accepted was sent to Holland by

the Rev. Bernardus Freeman, of Flatbush, Long Island, and was approved by the above synod. He came to the Classis of Amsterdam on recommendation and dismission, and having been received by them, was commended earnestly to the ministers and churches in New-Netherland. He arrived in New-York in the winter of 1719 and 1720, and preached for Dominie Boel in one of the collegiate churches on the 17th of January, 1720. This was his first public service, and properly his recognition by the church. He can have been here but a few days previous to this date. On this occasion he omitted the use of the Lord's Prayer, both on the opening and conclusion of the service. This led to a conversation between himself and Boel, which seems to have resulted in a loss of confidence on the part of both. They ascertained that there was between them a wide difference and diversity of view and spirit; and Frelinghuysen afterward termed such men as Boel "*formalisten*." Schureman is reported to have said that the church at New-York was "een heydense kerk"—a heathenish church.

In May, 1720, the widow Coevers testifies that he had not then yet been four months in his pastoral charge. This is a confirmation of the date of his arrival being about January 1st, and of his having taken his charge about the 1st of February. When he came, it is said the people were generous to him, and instead of the five acres promised in the call, provided fifty acres for him, and built him a large house.

On the 3d of March, 1720, a month after his settlement, he wrote from New-Brunswick, by Schureman, to Dominie Boek, requesting him to purchase for him "een sulver sak horologe"—a silver watch; and in a concluding paragraph of his letter appended a warm practical exhortation to the practice of true piety, which was afterward quoted against him as *presuming*, in so young a man; and another instance to the same effect is given of the same thing in a letter to Dominie Duboise.

The complaint, besides the names of Simon Wyckoff, Peter Dumont, and Hendrick Vroom, is signed by sixty-four heads of families, of which fourteen had been either elders or deacons, five church masters, and two justices of the peace. These names are evidently gathered from all the congregations, and formed the strength of the opposition. It is certainly not a formidable force; but it contained enough to make—as it did—a lasting trouble. Frelinghuysen never saw the end of it. We give these names to

indicate the weight of the opposition, in other words, the Conference men at this time, namely, Cornelis Tunisen, Jan Tunisen, Jan Hendricksen, Jan Broca, Pieter Kinne, Jeronimus Van Nest, Aart Aarsen, Albert Low, Adrian Lane, Esq., Lucas Schermerhoorn, Coert Jansen, Adrian Hegeman, Jan Vliet, Hendrick Jansen, Ary Molenaar, Ary Boerem, Jacob Buys, Jan Woertman, Adrian Ten Eyck, Hendrik Emmans, Nicolas Heyl, Jan Van Siekelen, Fredrick Van Leewen, Jacobus Bennet, Sen., Jacobus Bennet, Jun., Pieter Hoff, Jacob Probasco, widow Johannes Coevers, Christofel Hooglandt, Wilem Van Duyn, Gysbert Krom, Wilem Krom, Abram Le Foy, Hannes Speeter, Frans Waldron, Nicolas Hayman, Coos Vroom, Joost Schamp, Jacobus Stryker, Sarah Brinkerhoff, widow of Jacob Rapelje, Leendert Smak, George Anderson, Thomas Bort, Abraham Gray, John Piffenger, Andries Andriesen, Michel Moor, Adolff Hardeubrook, Pieter Bodyn, Tunis Van Middleswaert Cornelisen, Cornelis Tennissen, Jan Middleswaert, Jun., Gilcon Mertel, Burgon Coevers, Gysbert Laue, Abraham Sclover, Denys Van Duyn, Hendrik Smak, Cornelis De Hart, Isaak Bennet, Adrian Bennet—and of the dead Hendrik Traphagen for his widow, Danielm de Voor, David Marines, Cristofel Beekman for his widow.

The church officers, on March 28th, 1723, were Joses Van Neste, Johannes Sebring, of the consistory of Raritan, Barent De Witt, Direk Van Arsdalen, Six-Mile-Run; Roelif Nevius, Minne Voorhees, Three-Mile Run; Cornelius Bogaardt, Andries Ten Eyck, North-Branch, and Elbert Stoothoff, clerk. These names are appended to a citation to the opponents to appear before consistory.

May 9th, 1723, a second citation is signed by Joses Van Nest, Hendrik Bries, Barent De Witt, Jan Stryker, Thomas Boerum, Emanuel Van Netten, Andries Ten Eyck, Elbert Stoothoff, clerk.

The dissatisfaction, it seems, began as soon as Mr. Frelinghuysen settled. As early as 1721, the Messrs. Boel, the Dominic and Advocate, had written a letter of encouragement to the disaffected, which led Mr. Frelinghuysen to stigmatize them as "advisers to evil, and mischief-makers;" and it is sufficiently evident that throughout the whole course of the dispute, these men, with others, by countenance and advice, strengthened and embittered the opposition. When a difficulty arose about salary, they were at once consulted; but after Coers Vroom had been sued before justices Hendrik Roseboom and Jacob Sebring, and had been mulcted in expense, there was no more refusal to pay subscriptions.

On December 11th, 1721, a letter was obtained from Michael Van Veghten, upon whose land the "new church" was built, and which was now *nearly completed*, (this fixes the date of the first church edifice at Raritan,) to the effect that Schureman should clear himself from the scandal attached to him, before the consistory, and in this way peace be restored, or Frelinghuysen should not go in the pulpit. A compromise was effected, and it was agreed that he might preach, provided he would publish a meeting of the four United Consistories from the pulpit, in reference to this matter; but it is added, that it all eventuated in nothing. The Consistory of Raritan at this time were Joses Van Nest, Jan Bogaardt, elders; Jan Sebring, Teunis Van Middleswaert, deacons.

As early as 1721, Mr. Frelinghuysen published his sentiments in regard to spiritual or experimental Christianity and church discipline, and gave offense; and in July, 1723, he printed a refutation of what is called "a letter without a name, or a warning to all the lovers of the truth." This pamphlet seems to be lost; a small fragment is all that we have ever seen.

In 1722, about the time of Easter, Hendrik Fisher was appointed a deacon in the church at Six-Mile Run, and Johannes Tolbertsz and Charles Fonteyn, elders; Fisher being at that time a young man. This appointment was objected to by Simon Wyckoff, on the ground of unfavorable reports against his character. Witnesses were examined in the presence of David Marines, Esq., namely, Adrian Bennet, Willem Van Gelder, and Paul Auten; but Frelinghuysen, convinced there was no ground for the reports, proceeded to ordain him. This created also a great clamor.

In the midst of all, however, the friends of practical piety remained firm in their attachment to their pastor, falling back always upon the manifest power of his preaching, and the constant witness and presence of the Holy Spirit in the conversion of sinners; and results have justified them fully.

In the beginning of his ministry, Frelinghuysen and Schureman boarded together at the house of Hendrik Reynierz; but where exactly he lived is not ascertained. It was somewhere in the vicinity of the Three-Mile Run church. Even this intimacy between the dominie and his school-master occasioned unfavorable remarks. Afterward they married sisters, daughters of Albert Terhune, on Long Island. Mrs. Frelinghuysen's name was Eva; and the early piety of her five sons and two daughters shows fairly what a woman she must have been—a helper of her husband

in all his work, and most in his own house! Schureman, in some way, did not succeed in securing the confidence of the community, and may have increased the difficulties of Mr. Frelinghuysen's situation. Even his friend Dominie Freeman, of Long Island, is reported to have said, "Had Frelinghuysen dat esel Schureman niet mede gebraghte, soude nooyt so ver gekomen zyn, nog so een trouble of sporting gehad." The candor of this opinion remains unimpeached so far as facts testify.

Previous to his accepting the call and coming to America, Frelinghuysen had published a catechism, in the preface to which he complimented Jacobus Koelman, a Holland divine, as "a bright star in the firmament." This led Boel, of New-York, to stigmatize him as "a Koelmanist and Labbadist;" but in what these divines were heterodox we are not able to say. In a word, results have proved that in the spirit of his course, if not in every detail, he was in the right, and his enemies in the wrong. Charity leads us to add, that much of their wrong was due to the opinions and the spirit of their associates.

We proceed to some account of Dominie Frelinghuysen's children. His eldest son was named Theodore, and was born at Three-Mile Run in 1724 or 1725. He graduated at Princeton College in 1749—it would seem while his father was pastor at Albany, as he was settled there in 1745, immediately after his return from Holland, where he had been licensed, after studying theology with Goetchius. This was during his father's lifetime. He was the successor of Rev. Cornelius Van Shie, who had died August 15th, 1744. He remained at Albany for fifteen years, and was becoming a man of influence and power in the churches, earnest in his advocacy of the independence of the church from the Classis of Amsterdam, and one of the most strenuous advocates of an institution in which a ministry could be properly taught and trained. He was so prominent in this matter that the contemplated seminary and college was commonly called by the Conferentie party, "Frelinghuysen's academy." He was its most earnest and constant advocate, and drew upon himself the reproach of its opponents. At last he felt impelled to preach a very pointed sermon against fashionable amusements, and especially theatrical representations. He was induced to do this by the circumstance of a regiment of royal troops being stationed in the city at that time, the officers of which had encouraged and promoted these things. On Monday morning he found at his door an image with a staff, a silver coin, a pair of

shoes, and a loaf of bread. He construed this as an intimation for him to leave, and at once determined to do so. A mission had been assigned him some time previous, by the Coetus, to collect funds in Holland for the purpose of founding a literary and theological institution in which he had taken a very deep interest, as we have seen. Such an institution was demanded by the wants of the church, and the founding of it urged as necessary in order to free the churches from dependence upon the Classis of Amsterdam, and secure to them a cultivated native ministry and the right of ordination. There was, moreover, special encouragement for such an effort at that time. Michael Schlatter, of Pennsylvania, had just returned from Holland with more than £30,000 for the support of schools and the ministry, among the German Reformed in that State. Mr. Frelinghuysen sailed from New-York October 10th, 1759, and never returned. His memory was long precious among the godly people in his pastoral charge at Albany, and they spoke of him as "the apostolic and much beloved." He was a man of more than ordinary abilities and culture, and published a catechism in 1748, which received the approbation and indorsement of the Coetus. He left a young widow, but no children. She married again, and recently a will has been discovered which, it is said, promises to become the occasion of legal proceedings, on account of its devises never having been executed.

John Frelinghuysen, second son of T. J. Frelinghuysen, was born at Three-Mile Run in 1727. He seems to have studied principally with his father, then went to Holland, and was absent when his father died. He was licensed by the Classis of Amsterdam in 1750, and received an invitation from the churches in Somerset County to return and occupy his father's place. A copy of this call is found in the minutes of Raritan, dated May 18th, 1747. This call was approved by the classis in 1749, and he arrived at Raritan, after a long and tedious passage, in midsummer, 1750, and preached at Raritan. He preached his introductory sermons at Raritan, August 3d, from the words of the Psalm, "Instead of thy fathers shall be thy children," and at North-Branch on the succeeding Sabbath (the 10th) from Zech. 4 : 6, "Not by might, nor by power, but by my spirit, saith the Lord of Hosts;" and again in the afternoon from Zech. 6 : 12, "Behold the man whose name is the Branch;" and at Millstone on the succeeding Sabbath, the 17th, from the 133d Psalm, "Behold how good and how pleasant it is for brethren to dwell together in unity." He commenced his ministry in the three

congregations, formerly a part of his father's charge, under promising auspices. His first effort was to heal divisions, but the troublesome Arondeus was among his people laboring to prevent it. He built himself a house in Somerville with bricks which had been sent over with him from Holland, and commenced by himself a theological school, in which several young men were fitted for the ministry; and every thing promised fair in the future, when he was suddenly arrested by death. He died on Long Island, probably at the house of his mother's parents, on his way to the Coetus, on the 15th day of September, 1754, when he had preached only three years and one month to his people.

He married Dinah Van Bergh, of Amsterdam, a woman of extraordinary culture and piety, who was afterward known as Jaffvow Hardenbergh, and is yet remembered at Raritan by the children of those who had enjoyed the savor of her piety. He was the only son of T. J. Frelinghuysen who left descendants, and is, therefore, the ancestor of all who have since borne that name.

Jacobus Frelinghuysen, another son of T. J. Frelinghuysen, graduated at Princeton 1750, studied theology under Goetehius, went to Holland, and was licensed by the Classis of Utrecht, 1753. He had been called by the churches of Warwarsing, Rochester, and Marbletown, in the county of Ulster, but died on his passage to America, it is said, from small-pox.

Ferdinandus Frelinghuysen, another son of T. J. Frelinghuysen, was with his brother in Holland, and licensed at the same time. He studied under Dorstius and Goetehius, and had been called to Kinderhook, but on his way home, in the same vessel with his brother, he also died; and so perished on the sea two of the most promising young ministers which the church in that day had in expectation—a sad commentary on the absurd doctrine that the churches in America ought not to have the privilege of ordaining their own ministers after she had educated them.

Henricus Frelinghuysen, another and the youngest son of T. J. Frelinghuysen, studied theology under Dorstius and Goetehius, but did not go to Holland for licensure. The fate of his two brothers seems to have deterred him. Indeed, it had much to do with the result, soon after reached, and the determination of the Coetus to license their own candidates. He seems, in fact, to have been preaching at Warwarsing, Rochester, and Marbletown for almost a year before he was really authorized to preach; but in 1755 he

was formally admitted to the ministry, and settled in the above-mentioned churches, disappointed in the death of his brother Jacobus. When Theodore of Albany communicated to them the news of the disaster at sea, they immediately offered the position to Henricus. But disaster seemed to be the order of Providence in regard to the young Frelinghuysens! John died in 1754, Jacobus and Ferdinandus in 1753, and now Henricus, in 1757, deceased at the house of Mrs. Bevier, at Naponock, of small-pox, only a fortnight after he had been ordained at Marbletown. His remains were interred in the last-named church, under the pulpit. In 1759, two years subsequently, Theodore went to sea, and was never heard from. In this way, in less than ten years after the death of the father, T. J. Frelinghuysen, the whole of his five sons were in their graves, leaving a little child named Frederick, the only son of John, and a daughter named Eva, as the only representatives of the name in America.

The two daughters, Anna and Margaret, both connected themselves by marriage with clergymen. Anna married the Rev. William Jackson, long pastor of the church of Bergen. The following epitaph is inscribed on the stone at the head of her grave: "Anna Frelinghuysen, consort of Rev. William Jackson, who departed this life May 3d, 1810, aged 72 years." Her husband, Rev. William Jackson, departed this life July 25th, 1813, aged 81 years.

Margaretta Frelinghuysen, wife of Rev. T. Romeyn, was born November 12th, 1737, married June 29th, 1756, died at Jamaica, Long Island, December 23d, 1757, leaving an only child, T. F. Romeyn, successor of Dr. Hardenbergh, at Raritan. She was the eldest of the two daughters of T. J. Frelinghuysen. Thus Anna F., Mrs. Jackson, of all the children, lived to the period of a good old age, surviving as the last of her family from 1759 to 1810.

The last years of Mr. Frelinghuysen's ministry are left in obscurity. Even the time of his death is only approximately ascertained as being previous to April, 1748. His residence during the last years of his life was on a farm of 200 acres, bought of Daniel Hendrickson for £550, near Three-Mile Run, forming a part of the land now or lately owned by John Brunson. It is described as being bounded on the south-east by the land of Daniel Hendrickson, north-east by the pretended line of the heirs or assigns of Peter Sonmans, north-west by David Seguire, south-west and north-west by Cornelius Bennet. He lived at one time in Burnet street, New-Brunswick; but the exact locality can not be satisfac-



torily ascertained. He lives in his deeds, and his monument is found in the results of his life, and his abounding labors for Christ's church.

After the sudden death of John Frelinghuysen, in 1754, the attention of the congregation was directed to Jacob Rutzen Hardenbergh, one of his students, who resided in his family at the time of his death, and subsequently became the husband of his widow, Dinah Van Bergh. Hardenbergh was the son of Colonel Johannes Hardenbergh, of Rosendale, the original proprietor of the "Hardenbergh patent" in Ulster County, and was born in 1738. The date of this patent is April 23d, 1708, and the associates of Hardenbergh were Leonard Lewis, Philip Rokeby, William Nottingham, Benjamin Fanuel, Peter Fauconer, and Robert Livingston. It embraced the whole of Sullivan County, and all that part of Delaware east of the west or Mohawk branch of Delaware River.

After his marriage to Mrs. Frelinghuysen, Hardenbergh took her to his father's house, and continued his studies until he was licensed in 1758. He immediately returned to Raritan to occupy the house built by John Frelinghuysen, and had charge of Raritan, North-Branch, Neshanic, and Millstone. He continued in this charge until 1761, when he went to Holland to bring out from thence his wife's mother, then a widow, and was accompanied from London by Rev. Hermanus Meyers, afterward settled at Kingston. In 1763, Millstone and Harlingen separated from the other congregations, and called the Rev. I. M. Van Harlingen, leaving Hardenbergh Raritan, North-Branch, (since Readington,) and Bedminster. He received the honor of D.D. from Princeton College in 1770, while pastor here. In 1781, he resigned his charge in New-Jersey and removed to his father's residence, taking charge, in the mean time, of the church of Rochester, in its immediate vicinity.

The following notice of J. R. Hardenbergh was originally written and published in Sprague's *Annals*. We reclaim it for ourselves, now, and present it as containing all that is known of its subject.

Jacobus Rutzen Hardenbergh was born at Rosendale, in the present county of Ulster, (N. Y.,) in the year 1737. He belonged to what has sometimes been denominated "the Dutch aristocracy of the State of New-York." His ancestor, Johannes Hardenbergh, who was by birth a Prussian, migrated to this country some time after the middle of the seventeenth century, and is said to have been connected, as an officer, with the British service. He left two sons, one of whom settled on Long Island and the other at Rosendale, about eight miles

southwest of the village of Kingston. In connection with Robert Livingston he purchased a patent of land, comprehending the whole of the present county of Sullivan, and all that part of Delaware which lies east of the west or Mohawk branch of the Delaware River, and is yet known in the history of New-York as "the Hardenbergh patent." His grandson, Colonel Johannes Hardenbergh, the father of J. R. Hardenbergh, inherited a large share in this immense estate, and resided in the original manorial mansion, where the subject of the present notice was born.

His early education, and especially his knowledge of the classics, was probably obtained at the academy of Kingston. How long he remained in this seminary, or to what extent he pursued the study of the Latin and Greek languages, is not known. It is presumed, however, that it did not embrace a very thorough course, as every historical notice of his education agrees in asserting that he had not enjoyed the same advantages of learning as most of his contemporaries in the ministry of the Dutch Church. Indeed, the want of sufficient early learning is one of the most prominent facts in his history, as it has been transmitted to posterity in those brief notices of his life which remain.

Nor are we able to give any account of the circumstances or the time of his conversion. His father belonged to the Coetus or evangelical party in the church, which indicates that he enjoyed the advantages of early religious instruction and a pious example at home. That there was nothing remarkable in it may be inferred from the fact that no tradition of it exists among his posterity.

In 1754, when John Frelinghuysen died so suddenly at Raritan, in the very springtide of his influence and usefulness, we find young Hardenbergh (together with Rynear Van Nest and Matthew Leydt) a student of theology, residing in the family. He seems to have remained there at least several months after this time, if the anecdote referring to the marriage with the widow be correct. This marriage took place within a year of the death of her husband, under circumstances somewhat peculiar.

Mrs. Frelinghuysen (Dinah Van Bergh) was a native of Amsterdam, in Holland, and was married to John Frelinghuysen, it is said, in opposition to the wish of her father, and she accompanied her husband on his return to his native country, after completing his theological course, and receiving license from the classis of Amsterdam. His father, the Rev. T. J. Frelinghuysen, had died during his absence, and he returned, by invitation, to take charge of the congrega-

tions which had thus become vacant. Her early bereavement, after living with her husband—for whom she had left all—only about three years, far from her friends, and in a strange land, made her situation trying in the extreme. After a few months, she determined to return, like Naomi, to her native land, and claim again the shelter and protection of the paternal roof for herself and her two children. The preparations were all made, and the day appointed to leave Raritan for the purpose of embarking at New-York, when young Hardenbergh surprised her by an offer of marriage. He had contemplated it for some time, and had consulted with some of the officers of the church in regard to its propriety; but, on account of the yet so recent death of her husband, only brought himself to the point of making an avowal of his feelings when it could be no longer postponed. She is said to have received it with an exclamation of surprise: "My child, what are you thinking about?" The result, however, was that the arrangements to remove were countermanded, and the voyage to Holland abandoned. They were married soon after, and she went to reside with his father at Rosendale, until he had finished his theological course and received license to preach the Gospel.

He was ordained by the Coetus in 1757, and was the first minister in the Dutch Church in America who had not been obliged to go to Holland for the purpose of study, examination, and licensure. His ministry at Raritan commenced on the 1st of May, 1758, where he occupied the ample mansion which John Frelinghuysen had just finished at the time of his decease, and which he intended for a theological institution. Thus a few years brought the widow back again to the scene of her first domestic enjoyments and trials, and placed her in the circle of her first and best friends. In August of the same year he was regularly installed as the pastor of the five united congregations of Raritan, North-Branch, Bedminster, Millstone, and New-Shannack. Here he labored diligently and acceptably in this immense field until October, 1761, when Millstone and New-Shannack separated, and called the Rev. John M. Van Harlingen as their pastor, and Hardenbergh continued to preach to the other three.

In the mean time, during the years 1762 and 1763, or part of each, he had made a voyage to Holland for the purpose of bringing over the mother of his wife, who, having become a widow, preferred to migrate to America, that she might enjoy the society of her daughter, rather than remain in her loneliness in her native land. That he should do so, is said to have been one of the stipulations of the

marriage contract. He was the first American minister who appeared in Holland after the flames of the celebrated contest of Coetus and Conferentie had been enkindled. He returned in safety, having accomplished the design of his voyage, and gave the shelter of his home ever after to his mother-in-law, who finally died at his house at Raritan, where her remains repose.

Soon the memorable contest for independence commenced, and during two winters the army of Washington was encamped within the bounds of his pastoral charge. On the 26th of October, 1779, a company of the Queen's Rangers, under the command of Lieutenant-Colonel Simcoe, made an incursion into Somerset County for the purpose of burning some boats which had been transported from the Delaware, and were lying in the water of the Raritan, near Van Vechten's bridge, a few yards above the church; and, not satisfied with accomplishing successfully their object, also set fire to and burned the church edifice to the ground. In the account which Colonel Simcoe has given of this outrage he excuses the act, by saying that the church had been made a depot of forage, and that a rifle-shot was fired at the soldiers from the opposite side of the river. The forage consisted of some ropes and tackle—used in bringing the boats from the Delaware—left outside of the church, and the shot was from a young man who had been out shooting pigeons, and when he saw the dragoons engaged in setting fire to the boats, from a distance of some two hundred yards, discharged his shot-gun to alarm them, and then ran off to escape pursuit. These facts we have learned from an eye-witness, and they admit of no question. They leave the barbarity of the action without excuse, to call down upon it the indignation of all right-thinking men. From Raritan the Rangers proceeded to Millstone, where they also burnt the court-house of Somerset County; but in the neighborhood of New-Brunswick they were met by some militia, hastily drawn from that city, who shot the horse of Colonel Simcoe, and made the colonel himself a prisoner, his men escaping, by the fleetness of their horses, to South River, where an ambuscade had been prepared to protect them by a column of the British army under General Armstrong. This expedition is spoken of by military men as one of the handsomest exploits of the war. It was so, indeed; pity that it should have been stained by such a wanton act of barbarity as the burning of a house dedicated to the worship of almighty God, when, according to all the testimony of all the parties, there was not a human being near it whom, as an enemy, it could have sheltered, and so provoked an attack.

The effect was most disastrous to the cause of religion in this community, for, amid the pressure of the war, and the general derangements of all civil affairs, it was several years before the people were in a condition to provide themselves with another house of worship. Indeed, it was not effected until after Mr. Hardenbergh had closed his labors at Raritan.

The ministry of Mr. Hardenbergh at Raritan, embracing a period of twenty-five years, furnished abundant and incontestable evidence of his energy, his evangelical spirit, his uncompromising opposition to every form of evil, and his ardent love for the souls of men and the glory of God. The church, however, although it gradually increased in numbers and strength, does not appear at any time to have enjoyed any special outpouring of the Holy Spirit. How could it? Such a state of things was not to be expected. The ministry of Mr. Hardenbergh embraced the period of the Revolution—more unfavorable to spiritual religion than any other period since the first settlements of the country. This great convulsion in the political world shook the very foundations of society to their centre, gave a loose rein to every immoral influence, and brought in a flood of wickedness, impiety, and intemperance into the land. The records of the church show in many places how impetuously it rolled on, and how nobly the godly man struggled against it. More than one solemn protest is recorded there against the increasing dissoluteness of manners resulting from the war. It was strange enough, circumstanced as he was, in the very scene of action, armies marching frequently, and sometimes encamping for months in the very heart of his charge, that he was not entirely displaced and driven away—as so many of his brethren were in other places even less exposed—and that in such a state of things he should be able, by his prudence, to escape unscathed amid the fire. He was a devoted friend to the popular cause, and took no pains to conceal his opinions. Says one of his descendants: “I have heard my grandmother say, that during that dark period, when the American army had retreated before their enemies, and lay encamped in the county of Somerset, General Washington was a frequent visitor at their house, and, when in the neighborhood, made it his headquarters; that the old gentleman was an ardent patriot, who took occasion frequently to stir up the people from the pulpit; that the British general offered a reward of one hundred pounds for his apprehension; that he always slept with a loaded musket in his room, and was often obliged to leave his home with arms in his hands, and roam about the country, to prevent being

seized by the Tories. The old lady has told me that, out of six or seven individuals who undertook his arrest, and offered to produce him to the British general, every one had died within a few weeks of each other—several of them by the small-pox.

But, besides all this, there was also a revolution in the church in progress at the same time, the effect of which must have been, to some extent, detrimental to the growth of practical piety. This contest is known, in the history of the Reformed Dutch Church, as the dispute between the Coetus and Conferentie, and its bitter fruits continued until near the close of the ministry of Mr. Hardenbergh. In such a state of things revivals of religion were out of the question, and it is sufficient praise for Mr. Hardenbergh to be able to record his steadfast, unwearied, and onward course, increasing daily in the affections of the people and in his power to do them good. Could any thing more have been reasonably anticipated?

In 1770, application was made to the governor of New-Jersey for a charter of incorporation for a college and theological institution, to be known as Queen's College. In effecting this object, Dr. Hardenbergh (for he had now just received the degree of Doctor of Divinity from Princeton College) was chiefly instrumental. He was, at that time, one of the most prominent and influential individuals named in the grant and petition. To the presidency of this institution he was unanimously elected by the trustees in 1786. During the intervening period, from the time of the granting of the charter, a professor and tutor had been employed to teach the students that might attend. But, for part of the time, New-Brunswick was occupied by the British army, and I have seen an advertisement giving notice that the exercises of the college would be continued at a private house at the head of Raritan, during one of these years.

In 1781, Dr. Hardenbergh resigned his pastoral charge at Raritan, and removed to Rosendale, and, while there, continued to serve the church—known at present as Rochester—until, in consequence of being chosen to the presidency of Queen's College, he removed to New-Brunswick. The fact of his election to such a responsible place is sufficient evidence of the estimation in which he was held in the church, when it is recollected that there were such men as Laidlee, Westerlo, Meyer, and Romeyn to compete with. Considering the deficiency in his early training, (to which reference has been made,) it must have required no small share of industry, perseverance, and mental power to win such a reputation and fit himself for such a place, all the duties of which he performed, with perhaps

a single assistant; so that he was, in fact, a teacher of the whole circle of the sciences and liberal arts! During the time of his presidency he also served the church at New-Brunswick as pastor. The labor of filling the two places must have been immense, and it is said to have been connected with the loss of his health and his speedy dissolution. He was spared only four years to devote himself to the interests of learning in an institution which he had, as it were, created by his personal influence and exertions.

But any notice of Dr. Hardenbergh which should attempt to account for his usefulness and his success would be incomplete, if it failed to recognize the fact that a large share of it was attributable to the influence of his wife, Dinah Van Bergh. She was the daughter of Louis Van Bergh, a merchant of Amsterdam, who had accumulated a large fortune in the East-India trade. She was born (says one of her descendants) in a house on the Prince Graaft—an engraving of which she brought with her and often showed—on the 10th of February, 1725. Her father was a man of fashion and of pleasure, devoting much of his time to the amusements of the day, and without any special regard to religion. He had but two children, both daughters, one of whom died in early life. The survivor he intended to educate and introduce into all the gayeties and fashion of the luxurious metropolis, and her education certainly was superior. Her mind was stored with all the solid parts of learning, and her taste cultivated in an eminent degree. But Providence designed her to move in a different sphere, and thwarted all his schemes. Her religious impressions commenced as early as her fourteenth year, and soon created, on her part, a strong disrelish for all amusements and fashionable frivolity. On one occasion, she refused to attend the dancing-school to which her father wished her to go. This so enraged him that he immediately ordered the carriage to be got up, and took her there himself. She, however, persisted in refusing to dance, and as soon as he left hid herself behind the seats. This is supposed to have occurred when she was only fourteen years of age. In her diary, however, she assigns the beginning of the year 1747, when she was in her twenty-first year, as the time when she decidedly and forever gave herself unto the Lord, to his service, and to his people, to be his, and to live for him alone. It was in the middle of the night—after twelve o'clock—when she had been engaged in prayer, that she felt her heart drawn out to Christ. The promises came home with power, and she took him to be her Saviour and Redeemer, and relied alone upon the merits of his blood to pardon all

her sins and bring her to God. "Oh, how sweet," says she, "was the happiness which my soul then first knew, and how I longed to have all that which was old in me taken away, and to have more and more of that which was new wrought in me by the Holy Ghost; and how I rejoiced in the fullness of the provisions of his gracious covenant!"

The manuscript journal from which I have quoted, and which now lies before me, consisting of sixty folio pages written in a small, lady-like, and beautiful hand, furnishes abundant evidence of her deep spiritual-mindedness and piety, as well as of her literary taste and culture. It abounds with passages breathing the most ardent Christian love, the deepest sense of dependence, the strongest faith in Jesus Christ as the only and all-sufficient Saviour, and the most earnest supplications for grace and strength.

She adverts to the enjoyment which she found in a little praying circle of young females of her own age, and records many of the subjects which they were accustomed to make a matter of special intercession—the church, the interests of religion in her native land and in the world, their country in war with France, Scotland, the English Church in Amsterdam, the Stadtholder and Prince of Orange, the Princess in her hour of peril. She records many special answers to prayer, which she received, one of which I will relate in an abbreviated form. She was in the constant habit of making every thing which concerned her a matter of intercourse with the Throne of Grace—even her visits among her friends. On one occasion, she received an invitation to spend some time with a Christian friend, in the city of Rotterdam. She felt at first indisposed to accept, but afterward thought that, in answer to prayer, she had received an invitation that would result in good. She went, but was soon prostrated with a severe illness, which brought her very low, and continued for several months. Her physician, whom she represents as an unbeliever in the doctrine of a special providence, told her at last that her case was hopeless, and intimated that she ought to abandon the idea of life, or of returning again to her friends, and prepare for death. But at night, when alone, she lifted up her heart to God, and thought she had an intimation that on a certain day—the 16th of September—she would leave her bed and become convalescent. She mentioned it to her intimate friend, and confidently trusted in God to bring it to pass. The day came, and although previous to that morning she had been so weak as to be unable to help herself from her bed to the sick-chair, yet she arose, and with a little assistance walked several times across



the room, and was soon able to return to her father's house. The circumstance was so striking, that it became the means of awakening and converting the unbelieving physician, for he felt that the hand of God must have been in it.

One of the most remarkable features of her diary is the pleasure which she habitually expresses in the public worship of God. Several individuals whose preaching she heard are named, but she styles Dominic Temmink her *dear* and *heart-loved* father in the Gospel. She seems to have been peculiarly sensitive to the influence of the religious affections—a very woman with a heart gushing with feeling and sensibility—a poetess in fact, not only in sentiment, but in practice. Many of her poetic effusions were in existence among her descendants long after her decease. A manuscript is spoken of as containing poems which she composed after each of the visits which she received from Mr. Frelinghuysen, before her marriage to him, with many others, breathing out her religious affections, and commemorating the various dealings of God with her soul. But the crowning virtue of her character was the deeply spiritual nature of her piety. She drank copiously at the fountain of love, and delighted to bask in the sunshine of the divine favor! To the close of her life, she was eminently devotional, and habitually made the most ordinary occurrences of life an occasion of pious discourse. In the fields, every tree and shrub and flower afforded an emblem of some gospel truth. In the spring, the first flowers were affectionately sent to her by her intimate friends, and in the summer she seldom sat down with her needle, without having first gathered and placed before her a vase of flowers; and then she would gaze upon them, drink in their fragrance, spiritualize their beauties, and seem to be filled with an endless and boundless admiration of their forms, their tints, and their aroma.

With such endowments of mind, and such rich experiences of the influence of the Gospel, it is not strange that she should have been regarded by the pious as a safe counselor in their various trials, and that she should have been resorted to by so many for direction and advice. It is said that Dr. Condit, during the time that she resided in New-Brunswick, after the death of Dr. Hardenbergh, seldom entered his pulpit on a Sabbath morning without pausing for a moment at the pew of this excellent woman, to listen to a remark of encouragement or comfort, which she was sure to have in store for him! She was, indeed, a woman eminent in her knowledge of experimental godliness, and wise in spiritual things. Like Mary, she delighted to sit at the feet of Jesus. Like Hannah, she devoted all that

she had to the Lord. Like Harriet Newell, she forsook her home, her native land, the refinements of polished society, the pleasure of literary culture, the fellowship of her church and her Christian companions, and the instruction and care of her heart-loved, spiritual father, and went forth as a missionary, the wife of a missionary, into a distant, uncultivated, almost uncivilized land, never again to see the faces of those she loved, or to feast her eyes with the beauty of those pleasant faces upon which her heart dwelt with unmingled rapture, or to commune with familiar friends, or repose under the shelter of parental love. Noble woman! Noble resolution, that could attempt so much! Noble piety, that could make such sacrifices for the love of souls! Nor did she, when they were made, repine in secret at the experience of the painful reality. Her courage never forsook her, her confidence in God never failed; nor did she, in her exile, ever "cast one longing, lingering look behind." She lived for the cause which she had chosen, and died in the land of her adoption.

Now, have I not justified the opinion already expressed, that Dr. Hardenbergh owed much of his success as a minister, and of the eminence and usefulness to which he attained, to his wife. With such a companion to counsel and stimulate him to activity, it was hardly possible that he should be only an ordinary man.

In person, Dr. Hardenbergh was slender, but his appearance was grave and dignified. His habit was consumptive, and he finally fell a victim to a pulmonary affection. Says one of his contemporaries: "His mind was not only strong, but distinguished by the power of nice discrimination. He was thoroughly read in theology, and possessed, besides, a large stock of general learning for the times; and, to crown the whole, he was distinguished for his piety. Wherever he went a blessing attended his labors. As might be expected from such endowments, he maintained a high standing in the ministry. Large confidence was reposed in him, and his influence in the church seemed scarcely to have a limit." The following tribute to Dr. Hardenbergh is from an address delivered by Dr. Livingston at the commencement of Queen's College, in September, 1810: "At the close of the Revolutionary War, the trustees made some efforts to revive it, (Queen's College,) and called the Rev. Dr. Hardenbergh to be the president. That great and good man, in his zeal for religion and attachment to the Dutch Church, accepted the invitation. He devoted his distinguished talents and precious life to the arduous task of bringing the institution, still destitute of patronage, into the public notice and successful operation. But the task was too severe. Un-

der the additional weight of parochial duties, which at the same time he sustained to this church, (New-Brunswick,) he gradually wasted his strength, and sank under a burden too heavy for one man, however fortified with genius or industry, to sustain."

On his tomb, in the city of New-Brunswick, the following inscription has been placed: "Here lies the body of J. R. Hardenbergh, D.D., late Pastor of this Church, who departed this life the 30th day of October, 1790, aged 52 years — months — days. He was a zealous Preacher of the Gospel, and his life and conversation afforded, from his earliest days, to all who knew him, a bright example of piety. He was a steadfast Patriot, and in his public and private conduct he manifested himself to be the enemy of tyranny and oppression, the lover of freedom, and the friend of his country. He has gone to his Lord and Redeemer, in whose atonement he confidently trusted. He is gone to receive the fruits of his labors and the reward of a well-spent life. Reader, while you lament the loss of society and his friends, go walk in his virtuous footsteps, and when you have finished the work assigned you, you shall rest with him in eternal peace."

After the decease of her husband, Mrs. Hardenbergh made the house of her youngest son her home, and her widowhood was protracted for seventeen years. A part of this time she spent at Raritan, amid the scenes of her early life, and the people who first welcomed her when she came as a stranger in a strange land, and who always cherished a deep respect for her character, and her many excellent qualities! Finally, however, she returned again to the city of New-Brunswick, and died in 1807, and her remains repose amid the honored dust in the crowded cemetery of the Reformed Dutch Church. The monument dedicated to her memory contains the following inscription: "This monument is erected to the memory of Dinah Hardenbergh, relict of the Rev. J. R. Hardenbergh, D.D., S.T.P. Of high attainments here in grace, now resting in glory. Died the 26th day of March, 1807, aged 81 years.

"Tell how she climbed the everlasting hills,  
Surveying all the realms above;  
Borne on a strong-winged faith, and on  
The fiery wheels of an immortal love."

The church of Raritan was vacant after the resignation of Dr. Hardenbergh, in 1781, for the space of two and a half years, until the Rev. Theodore Frelinghuysen Romeyn, the only child of Rev. Thomas Romeyn and Margareta Frelinghuysen, was called and took charge of it in 1784. He was born on Long Island, in 1760, studied under

Dr. Livingston, and was licensed by a convention of ministers and elders in 1783. He was a young man of talents, amiability, and great promise—a warm-hearted, earnest preacher, and the impression which he made upon the people of his charge remained long after his death. We have a perfect recollection of more than one among the aged who professed to have imbibed their first serious impressions from his sermons; but his labors were brief, being included in a space of only ten months. He died of fever, in August, 1785, and his remains were deposited in the graveyard around the old church, on the banks of the Raritan. But, in 1826, they were disinterred, together with those of John Frelinghuysen, and deposited in the same tomb in which John S. Vredenburg had been buried. The monument is in good preservation, and is known as "The Ministers' Tomb." The inscription is in the following words: "This monument, erected by the Raritan congregation, to the memory of their three deceased pastors, whose remains are here deposited." It then recites the inscription given of John Frelinghuysen, and then proceeds, "The Rev. Theodorus Frelinghuysen Romeyn departed this life in August, 1785, aged 25 years. A short but faithful ministry; mysterious providence, that one so useful, so filled with love to God and man, should be so early taken! It is the Lord." With him, the last descendant of Theodorus J. Frelinghuysen, who devoted himself to the work of preaching the Gospel, was no more. The piety of their great ancestor seems to continue, but there is no one to take up the work since Romeyn laid it down.

Almost immediately after the death of Rev. T. F. Romeyn, the churches of Raritan and Bedminster called the Rev. John Duryea to be their pastor. He was born on Long Island, in 1760, and received his academical education at Hackensack, under Dr. Peter Wilson. He studied theology under Dr. Livingston, and was licensed by the General Synod, at an extra session, on May 18th, 1784, in New-York, and accepted the call from Raritan, which had been given him, as the minutes state, October 14th, 1785. The first minute of consistory after his settlement is dated March 3d, 1786, and he continued to serve the church until 1799, when he resigned his charge.

We have in our possession the original subscription which was circulated by consistory to raise a salary for him, and we copy it as a remnant of former times, certainly not unsuggestive: "We, the subscribers, members and others belonging to the Ref. 'Dutch Church' of Raritan, in order to obtain the privilege of having the Gospel preached among us, do promise to pay, or cause to be paid, unto the elders

and deacons of the church, or their successors in office, the sum annexed to our respective names, at the expiration of every six months, as a salary for Rev. Johannes Duryea, in case he shall accept the joint call of this congregation and the congregation of Bedminster, and by which call he shall be bound to perform two thirds of his service at Raritan, and one third at Bedminster—and one-half of his service in the Dutch, and the other half in the English language—the salary to commence on his accepting the call; as witness our hands this 16th day of October, 1785. Signed, Richard Van Veghten, 7s. 6d.; Fred. Ver Muel, 5s.; Corn's Ver Muel, 5s.; Edes Ver Muel, 5s.; Andries Cadmus, 3s. 9d.; John Sebring, 3s. 9d.; John Sebring, Jr., 5s.; George Sebring, 3s. 9d.; Michael Field, 3s. 9d.; Abraham Sebring, 3s. 9d.; Pebe Freman, 3s.; Whitehead Leonard, 3s. 9d.; Garret Tunison, 7s. 6d.; Henry Blackwell, 1s. 10d.; Archibald Campbell, 1s.; Thomas Arrosmith, 3s. 9d.; George Romer, 1s. 6d.; Ab'm Tunison, 6s.; Mary Anten, 1s. 10d.; Daniel Waldron, 1s. 10d.; Peter Harpending, 3s. 9d.; Leonard Smoock, 3s. 10d.; Matthew Harrison, 5s.; Tobias Van Orden, 6s.; Peter Van Norden, 1s. 10d.; Michael Van Norden, 1s. 10d.; John Hutchins, 3s." This list does not embrace the names of the principal families, or the wealthier portion of the congregation. Their subscriptions must have been much more liberal to secure the object and pay the stipend.

Upon the settlement of Mr. Duryea, the congregation immediately ordered the repair of the parsonage, and then proceeded to provide a house in which they might worship. On the 15th of June, 1784, at a public meeting, it was resolved that we immediately proceed to build a house for the public worship of Almighty God. On the 15th of August following, it was reported that £195 0s. 6d., was subscribed in order to have the church built at Somerset Court-House; £177 7s. 6d. to have it at Van Veghten's Bridge; and £4 18s. 6d., without designating any place. It was, therefore, resolved that the church be built at Somerset Court-House; and Isaac Davis, Andreas Ten Eyck, Robert Bolmer, Jacobus Winterstein, Peter Harpending, and Samuel Beekman were appointed to collect the subscriptions taken, and pay them into the hands of Peter D. Vroom, the treasurer. Subsequently, Andreas Ten Eyck was appointed manager, and Rynier Veghte, Ab'm Van Neste, Peter D. Vroom, John Hardenbergh, Robert Bolmer, and Jacobus Winterstein, a committee to superintend and assist. The building erected was of brick, 40 feet by 60, with a small cupola and bell; probably the most commodious and expensive church in the County of Somerset at that time. It was no little praise for Mr.

Duryea, that he had been able to succeed in accomplishing such an object so soon after his settlement.

His ministry at Raritan was blessed in the beginning of it very much. The church increased from time to time by members on confession and by certificate. But, in 1799, Mr. Duryea resigned his charge. Dissatisfaction had grown up. He was never a student, and was accustomed to preach without writing his sermons; and did not satisfy the more intelligent portion of his people. But he was a good man—loved to preach, and did preach, even in his old age. He had his work in providence, and did it like a godly man.

The final arrangements with Mr. Duryea were effected on the 22d of October, 1798. The consistory agreed to pay up all arrearages, and allow him his salary until the 4th day of January, with the use of the parsonage until May, 1799. He continued to serve the church of Bedminster for another year, and also preached occasionally in the vicinity of White House and Potters Town, in Hunterdon County. Finally, he received a call from Fairfield, in Essex County, where he resided for many years, until he died finally at the Notch, not far from Little Falls, Essex County, in 1836. His remains rest in the cemetery attached to the Presbyterian Church at Caldwell, Essex County, by the side of his daughter, Mrs. Crane. He married late in life, and left a widow surviving him. He had been without a pastoral charge for many years, had given all his property to his children, and was himself often in straitened circumstances, but never in want. The Lord provided for him.

From May, 1799, until November, the church of Raritan was without a pastor. On the 11th of that month, however, the congregation met and resolved to offer a call to the Rev. John S. Vredenburg. On the 6th of February, 1800, it was executed and signed. This call Mr. Vredenburg accepted, and he was ordained in the church of Raritan, on the last Sabbath in June; and he continued in his charge until October 4th, 1821, dying suddenly in a fit of epilepsy.

John Schureman Vredenburg, son of Peter Vredenburg and Margaret Schureman, was born in the city of New-Brunswick, on the 20th March, 1776. He obtained his early education in his native city, and graduated in Queens (now Rutgers) College in the class of 1794. He served one year as clerk in a store. During this year his views and feelings experienced an entire change, and he became, as he ever hopefully believed, a true Christian. Almost immediately he resolved to devote himself to the work of preaching the Gospel, and soon commenced the study of divinity under Dr. Livingston. On the comple-

tion of his course, he received licensure from the classis of New-Brunswick, at their spring session in 1800. He soon attracted the attention of the church at Raritan, and after preaching for them received their call. In this connection he was happy and useful, leaving an impression which survives in some freshness even until to-day. He was a truly excellent man, devoted to his work, though retired and unobtrusive. Every year witnessed to his faithfulness and success, by those who, under his persuasions, renounced the world and made confession of their faith. He succeeded in gathering into his church a large body of excellent and eminent men, such as seldom are found in any community; and the impression of his life and labors was extensive—indeed, almost all-pervading in the whole community.

We quote from a notice prepared by his daughter, Mrs. Woodward, for Dr. Sprague: "About six years before his death, he was induced to add to his other labors the superintendence of the Somerville Academy; but this proved too great a tax upon his constitution, which was naturally not very strong; and very soon he was overtaken by that fearful disease—epilepsy. The fits occurred at intervals of from three to six weeks, till within a year of his death; and though the disease produced no visible effect upon his mind, yet it had so far reduced his bodily strength and his ability to labor, that he felt constrained to resign his pastoral charge. So strongly were his congregation attached to him, however, and so highly did they prize his ministrations, that they declined to accept his resignation, preferring that he should remain with them, and perform only as much service as his enfeebled health would permit. During the last year of his life, the malady from which he had been suffering was suspended, and, he had hoped, entirely broken; in consequence of which, he was enabled to prosecute his labors more vigorously than he had done in several preceding years. He had been engaged for three successive days, in company with one of his elders, in visiting his flock; and his heart had been greatly cheered, by finding not a few among them who were deeply concerned in respect to their immortal interests; and this proved to be the commencement of a revival of great power, which, however, he was not permitted to witness, unless it were from heaven. Returning home much fatigued at the close of the third day, some apprehension was expressed that he might have overtaken his strength; but he replied with emphasis, that he was exceedingly anxious to finish his visitation on that day; from which it was inferred, by some, that he had a presentiment of his approaching departure. After taking leave of a foreign missionary (Rev. Mr. Harris) and his wife, (Miss

Laturette,) whom he had married a short time before, he concluded his family devotions, and then retired to rest. Just after he had fallen asleep, his epileptic fits returned upon him with unusual violence, and by one o'clock the next morning he had breathed his last. His death occurred on the 4th of October, 1821. The tidings took his congregation by surprise, and overwhelmed them with sorrow. His funeral sermon was preached to an immense congregation, by the Rev. John Ludlow," one of the professors in the Theological Seminary at New-Brunswick.

The wife of Mr. Vredenburg was Sarah Caldwell, daughter of the Rev. James Caldwell, of Elizabeth, of Revolutionary fame, and they were married on the 23d of April, 1800. Mrs. Vredenburg survived her husband five years, and died in the city of New-Brunswick. She was a woman of fine culture, eminent endowments, and a most sincere and active Christian. They had eleven children, two sons and nine daughters. The sons died young. The daughters married: one Rev. Dr. Paynter, another Mr. Montgomery, another R. Van Pelt, another Rev. Edgar Freeman, and perished with her husband in the Sepoy war in India, another Mr. Woodward, another Mr. Van Pelt, and two died in their early womanhood in New-Brunswick.

To the above tribute of a daughter's affection we add part of a letter from Dr. Ferris, of New-York, who in early life was an associate of Mr. Vredenburg as pastor in the same classis: "Mr. Vredenburg was rather below than above the medium stature, and firmly and compactly built. You could not call him a handsome man, and yet the expression of his countenance was both intellectual and benevolent; it was a mirror that reflected at once the sound, vigorous mind, and the generous and confiding heart. And his character was just what you could infer from his external appearance. His mind was acute and discriminating, patient in its investigations, and careful in its conclusions. Though he could not be called an eminent scholar, his general acquirements were very respectable, and in theology he was deeply and thoroughly read, as was evident from the manner in which he conducted the examinations of students who were candidates for licensure. He possessed great kindness of spirit; and while he manifested this in all his intercourse, it was especially apparent in his manner of treating young men. Such was the confidence which our students reposed, not only in his kindness but his wisdom, that it was not uncommon for them, when they were in difficulty, to go out to Somerville to solicit his counsel and aid; and whatever it was in his power to do for them, they were sure would be done. He was re-



markable for his thoughtful regard for the interests of others. I believe he never lost an opportunity of doing good.

"As a *preacher*, he held deservedly a high rank. His discourses were full of well-digested evangelical thought, expressed in a simple, perspicuous, and correct style, but without any attempt of artificial ornament. His manner was animated and earnest, though it varied in this respect not a little with the changes in his physical condition. His preaching, without being of the most popular cast, was always acceptable; and was most highly appreciated by the most intellectual and pious portion of his hearers. It was rather of a revival cast, and was very faithful in its dealings with the consciences of sinners.

"He was distinguished by a profound knowledge of the principles and workings of human nature; and yet, while he made good use of his knowledge in both his public and private relations, it was accompanied with that perfect transparency and guilelessness of spirit that always kept it from being suspected of any purposes of a doubtful nature. This peculiar quality was constantly manifested in his intercourse with his consistory; he had the faculty, without seeming to exert any influence over them, to make them carry out his wishes to the letter. This, too, was one of the qualities that made him a most valuable member of a church court; his influence in classis and synod was scarcely exceeded by that of any of his contemporaries. He was also one of the best pastors; his devotion to the interests of his flock was untiring, and their attachment to him and confidence in him scarcely knew a limit.

"Mr. Vredenburg's ministry had, literally, closed before its most blessed results had begun to develop themselves. Shortly after his decease, a revival of religion took place among his people, which might be considered the joint product of his life and his death. I visited the congregation during this period, and conversed with many of the anxious inquirers, and was struck with the fact that, while they had received their impressions under his ministry, they had been deepened and matured and developed by his death. Upward of three hundred (344) made a public profession of their faith during that revival, most of whom, no doubt, may be reckoned as gems in his crown of rejoicing.

"My duty would not be complete did I not call attention to the fact that my excellent friend was blessed with a wife whose admirable qualities aided him unusually in his work. Suffering, as he did, from occasional attacks of illness, which for weeks would interrupt his work, it was her habit to mingle much with the sick, the poor, and the

afflicted, and by counsel and prayer to make up for the want of his services. For this she was remarkably qualified by education and piety." She had a martyred mother; and was a babe in her arms when she was shot by a British soldier, after the battle of Springfield, in a private house, remote from the scene of strife and without any justification whatever—in gratification of a deep feeling of malice with which, for interested reasons, the troops had been inspired.

"The revival spoken of was, in truth, one of the most blessed and remarkable works of grace of which we have any record. It took place while the church was without a pastor, and in its continuance and progress depended for guidance very much upon the elders of the church. They conducted the prayer-meetings, supplied the church with the kind of preaching needed, and in Rev. Truman Osborn found the very man required. He had a talent for exhortation, for conversation with the anxious, for family visitation. He went from house to house, and attended meetings for prayer and instruction, almost every day. He seemed to understand just what was to be done, and did it, making himself a blessing indeed to many."

Among its striking results were, not only the large number of hopeful converts, but their consistency afterward. Only three gave occasion of discipline, after uniting with the church; and a very large proportion lived and died in the exemplification of the better and higher type of Christian character. Of the number given above, it is also remarkable that 23 were colored persons, residing as servants in the different families of the congregation. Indeed, the number of colored people belonging to the church in Somerville at this time, and for some years afterward, is too remarkable to be left in silence. On one occasion, as the writer of this remembers perfectly, there came 68 such persons from the galleries and sat down at the Lord's table. It was a custom in many of the households to have their servants always present at family worship, and to insist on their constant attendance on public worship on Sabbath day. The results noticed are, therefore, only such as ought to have been expected from their training and example.

Mr. Vredenburg's remains are covered by what is known as "the Ministers' Tomb" in the Raritan Cemetery, on which is the following inscription: "Rev. John S. Vredenburg departed this life October 14th, 1821, aged 55 years, 6 months, and 24 days. He was prudent, amiable, and devoted to the service of God. He labored successfully in this gospel vineyard 21 years, sowing much seed and watering it with tears. His work being finished, the Lord of the harvest came

and gathered in many souls which will appear as his crowns of rejoicing in the last great day. What I do thou knowest not now, but thou shalt know hereafter."

From October, 1821, until January, 1826, more than four years, the church remained vacant. On the 25th of that month, the candidate, Richard D. Van Kleek, was conducted from New-Brunswick by two of the elders, and welcomed to Somerville, after having accepted the call. He continued to serve the church after his ordination, until the 5th day of August, 1831, when, on account of ill-health, he resigned his charge.

He was a native of Poughkeepsie; graduated at Union College with honor in the class of 1822. In the autumn of the same year, having been a convert in the revival in the college in the winter of 1819 and 1820, he entered the Theological Seminary at New-Brunswick, and was licensed by the classis of New-Brunswick in May, 1825. It was probably not wise in the congregation to call a young man, nor prudent in him to accept their call. The duties of so large a charge proved to be so exhausting, that his health soon began to suffer; and, not too soon to save a little remaining strength, he laid down the onerous burden. He had, and left behind him, many warm friends; but none of them could say that he had not done wisely. He went to Basking Ridge and taught the academy, left vacant by the removal of Dr. Brownlee to a professorship in Rutgers College. In 1834, he assumed the pastorate of the church at Canajoharie, in the valley of the Mohawk. The next year he served the churches of Berne and Beaverdam, in the county of Albany. In 1843, he became principal of Erasmus Hall Academy, in the village of Flatbush, Long Island. In 1860, he went to Jersey City and taught a private classical school, and closed his life there May 27th, 1870.

Mr. Van Kleek was an accurate classical scholar, a man of literary culture, a good preacher, a gentleman; and in social life, genial, confiding, and agreeable. He had made many friends, and died generally lamented. He married, soon after his settlement at Somerville, Sarah Johanna Mellison, of New-Brunswick. One of their daughters became the wife of Rev. Mr. MacNair. The widow resides in Jersey City. His remains were interred in Bayside Cemetery, at Communipaw, Bergen County, and on his tomb is inscribed: "To the memory of Rev. Richard D. Van Kleek, born October 30th, 1804, and died May 27th, 1870. Blessed are the dead which die in the Lord. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

In 1832, the present pastor was called, and began his labors no Sabbath, the 29th of October. He has been with his people in weakness and in strength; and his labor has not been in vain in the Lord; and to God's name and grace be ascribed the glory. A pastorate embracing forty years is as much an honor to the people as to the laborer himself. No church, except one that is well ordered and that loves the Gospel, can possibly be satisfied with any one man so many years.

We append a list of the young men who have entered the ministry from the church of Raritan: John Leydt, 1745; Ferdinandus Frelinghuysen, 1753; Elias Van Benschoten, 1769; Matthew Leydt, 1778; Isaac Blauvelt, ditto; Rynier Van Nest, 1786; Conrad Ten Eyek, 1788; Jehiel Talmage, 1803; Isaac N. Wykoff, 1814; Brognn Huff, ditto; Jonathan Ford Morris, 1819; Ferdinand Vanderveer, 1820; Frederick F. Cornell, 1822; Garret J. Garretson, ditto; James R. Talmage, 1822; Alexander M. Mann, ditto; Abraham H. Dumont, 1823; Hugh G. Hedges, 1839, died just before receiving licensure; John A. Todd, 1840; John Steele, 1842; George J. Van Neste, 1842; John Gaston, 1843; Nathaniel Conklin, 1843; and Augustus F. Todd, 1843. These dates mark the time when they united with the church.

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#### NEW-BRUNSWICK: THE CHURCH OF THE RIVER AND LAWRENCE'S BROOK.

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The church of New-Brunswick is properly the successor of the old church of Three-Mile Run. For some time after it came into existence it was called the "Church of the River and Lawrence's Brook."

The time when the settlements began in New-Brunswick and its vicinity is fixed by the dates of the land titles. John Injans & Co. obtained a title to 10,000 acres of land, in June, 1781, at a place called by the Indians Abanderhamock. November 10th, 1681, Injans secured a title for himself to 1280 acres of this tract, joining immediately on the river. This purchase included the land on which the city of New-Brunswick was subsequently built. The first settlers are known to have come almost immediately after this date. They arrived (at least some of the first of them) as early as 1684. Several of them were Hollanders, or descendants of Hollanders; as, for

instance, Hendrick Vroom, at the landing, George Andersen, Jacob Probasco, Nicholas Van Duyn, and others. Some were of Huguenot origin, as indicated by such names as La Priere, De Peyster, Rappalje, La Montes, Montfort, Fanger, Le Queer, La Montague.

John Inians and wife obtained a license to ferry passengers over the river December 2d, 1697, paying an annual rent of five shillings sterling. This ferry, known long afterward as "Inians's Ferry," was in connection with one of the two earliest roads across the State, and at first this road was only a bridle-path. The other road ran from Amboy to Bordentown. Besides Inians, there were, soon after the above date, others who settled near him.

The first house for the worship of God in the county of Somerset was built on "the old burying-ground," on the road to Six-Mile Run, about a mile and a half beyond the present limits of the city of New-Brunswick, and was known as the "Church at Three-Mile Run."\* The date of the building and the organization of the church are not known. All the records, if there ever were any, have perished. Its form and appearance are also unknown, except from tradition. Some remnants of its foundation were visible a few years since. It stood, however, more than sixty years, and is said to have been at last destroyed by the British troops during the war of the Revolution. It was never finished, and is spoken of in 1729 as being in such a state as to render it questionable whether it could be used for religious worship. The prominent elders of this organization seem to have been Hendrick Vroom and Frederik Van Nieuwen.

The earliest record referring to religious worship is in a subscription list, recently discovered by Ralf Voorhees, Esq., of Middlebush, on which are the following names, namely: Dollius Hageman, Teunis Quick, Hend. Emans, Thos. Cort, Jacobus Probasco, Neclas Wyckoff, Michael L. Moor, John Schedeman, Neclas Van Dyke, John Van Houten, William Bennet, Folkerd Van Nostrand, Jacobus Bennet, Hendrik Fanger, Abram Bennet, Cornelius Petersen, Philip Folkersen, Dave L. Draver, George Andersen, Stobel Probasco, Isaac L. Priere, Simon Van Winkelen, Cobus Benat, Garret Oatman, Lucas Covert, Brognn Covert, William Van Duyn, Dennis Van Duyn, John Folkersen, and Jost Benat. This subscription is dated 1703, and the amount is £10 16s. 6d. The object was to procure a minister from Holland to preach the Gospel to them. In addition to these names,

\* On the road from Inians's Ferry to Trenton, called the King's Highway, there were rivulets called the Mile Run, Three-Mile Run, Six-Mile Run, Ten-Mile Run, each so many miles from the river, and crossing the road.

at an early day we find the others, as Enoch Frelandt, John Van Nuise, Johannes Stoothoff, Gose Vandenberg, Roelef Sebring, Hendrik Bries, Martin Salem, Jacobus Ouke, Coert Van Voorhees, Roelef Voorhees, Isaac Van Dyke, Laurence Williamse, Peter Kinne, Steven Philips, Siba Mart, Cornelius Solems, Hendrik Vroom, and others.

In the mean time the settlement around "Inians's Ferry" had begun to increase into a town, and created a necessity for some place of worship for the families residing there. Accordingly, instead of finishing the old church at Three-Mile Run, they bent their energies to the erection of a new church in the town. The house was built, according to an old map of the city of New-Brunswick, previous to the year 1717. Dr. Steele thinks there is reason for believing it was as early as 1714. It stood on the corner of Burnet and Schureman streets. The building fronted the river, and occupied the corner lot. It was a wooden structure, 50 feet in front and 40 feet in depth. There were seven pews on each side of the pulpit, and eight along the middle aisle—in all fifty pews, capable of seating 300 persons. It was only completed after standing several years, and the people worshiped in it for fifty years or more.

The project of transferring the worship from Three-Mile Run to the town on the river, did not proceed, however, without opposition. The old congregation was reluctant to part with its members who lived east and northeast of the church; and some of the people west of the church also resisted it. Several public meetings of the people were held to discuss the matter, but on the 12th of April, 1717, a decision was reached. It was recorded in the following words: "In order to prevent disturbance and contention, and thereby establish peace in the church," the following plan was harmoniously agreed to: "That the church built near Abraham Bennet's—the Three-Mile Run church—shall be considered as belonging to the church of Lawrence's Brook and on the river, and that the members of the congregation residing in the neighborhood of Six and Ten-Mile Run shall also build a church for themselves at either of these places, or at some point intervening, as they may agree." It was also determined that "the church in the town and at Three-Mile-Run shall each have a consistory, who shall coöperate with each other, and, notwithstanding there are two places of worship, the two congregations shall form one church; and in matters of great importance the two consistories shall meet as one body, and transact such business as may come before them for the establishment of the Christian church." This was evidently an arrangement made with reference to the feelings of

the older members, and ceased in time, all the regular services being transferred to the church in town. This arrangement was in existence during the first part of T. J. Frelinghuysen's ministry.

Roelef Sebring was appointed elder for the new congregation, Hendrik Bries, and Roelef Lucas, (Voorhees,) deacons; and this number was increased afterwards to three elders and three deacons, namely, Aart Aartsen, Isaac Van Dyke, Roelef Sebring, elders, and Johannes Folkersen, Hendrik Bries, and Roelef Lucas, (Voorhees,) deacons. At the same time, in furtherance of the agreement referred to, Peter Kinne was appointed elder for the church at Six-Mile Run, and Elbert Stoothoff deacon, and that church became a distinct organization.

Now, it certainly will appear not a little remarkable that all these things were transacted, and yet there are no documents whatever showing what religious services were held in these churches, or who conducted them. There were religious services, unquestionably, for children were baptized and the holy sacrament administered in all the three churches. The first register at New-Brunswick is dated August 14th, 1717, when three children were baptized, namely, Elizabeth, daughter of Johannes Stoothoff, Cornelius, son of Martin Salem, and John, son of Jacob Onke; and in the three succeeding years there were twenty-nine children admitted to the ordinance of baptism. All this was before the settlement of Frelinghuysen.

We can only speak from probabilities when we say that the settlements in Somerset County, being mostly formed from Long Island, must have been supplied in some way with occasional services by the ministers from the same place. That these ministers exercised an influence in these churches is shown in various ways. They were consulted, they advised, their peculiar sentiments had representatives, and Bernardus Freeman was the agent in having Frelinghuysen's call made out and sent to Holland. If their handwriting could be compared with the baptismal records, it is not improbable we should be able to ascertain who made them, and so arrive at dates when they supplied the churches; and this may yet be done.

The following is a list of the families composing the Church of the River and Lawrence's Brook in 1717. It is preserved as being the *nucleus* of the New-Brunswick church at an early day, and is extracted from the appendix of Dr. Steel's historical discourse, to which also we owe most of the foregoing particulars. It is as follows:

“Adriaen Bennet and Angenietie his wife; Aart Aartsen and Elisabeth ditto; Isaac Van Dyke and Barbera ditto; Roelef Sebring and Christyn ditto; Johannes Folkersen and Angenietie ditto; Hendrick

Bries and Henne ditto; Roelef Van Voorhees and Helena ditto; Laurens Williamse and Saara ditto; Roelef Nevius and Katalyna ditto; John Van Voorhees and Neeltie ditto; Minne V. Voorhees and Antie; Samuel Montfort, Maria Frelanth, Jacobus Oukee and Henne his wife; Johannes Stoothoff and Neetie ditto; Abraham Bennet and Jannetie ditto; Elizabeth Bries, Jakis Fontyn and Annike his wife; Siarls (Charles) Fontyn and Helena ditto; Annatie Folkersen, Jacobus Buys and Marietie his wife; Niecklas Bason; Hendrick Meech and Anna Madeline his wife; Bernardus Kuetor and Elizabeth his wife; Johannes Metselaer, Guertie Smock, Elizabeth Smock, Christofel Van Arsdalen and Madaleentie his wife; Jakob Korse and Adriaantie ditto; Katrina Boyd, Cornelius Sudam and Maritie his wife; Josis Anderse and Jacomendie ditto; Jan Aten, Thomas Aten and Elsie his wife; Thomas Davidts and Annatie ditto; Helena Hogelandt, Willem Klaasen and Marija his wife; Maregeretie Reynierse, Thomas Bonsoman and Neeltie his wife; Marten Vander Hoeve, William Moor, Andries Wortman and Jannetie his wife; Johannes Koevert and Jannitie ditto; and Barbara Janse."

Of the above names thirty-three are males and heads of families, and there is a double interest in recording them. It not only indicates what a respectable number had already been connected with the church, and so is a proof of the piety and the religious character of our forefathers, but it indicates when the original ancestors of the present living families came and made the counties of Somerset and Middlesex their permanent home. Whatever praise may be justly accorded to Theodorus J. Frelinghuysen for his energy and perseverance, it is certain there were Christians in these churches before his day. The foundations, at least, had already been laid.

In 1718, (it must have been at least as early as this date,) a call was sent to Holland by Rev. Bernardus Freeman, of Long Island, from the four united congregations of Three-Mile Run, Six-Mile Run, Raritan, and North-Branch, which, after being approved by the Classis of Amsterdam, was expected to be put in the hands of such a man as they might think proper, and then he was to be ordained and sent over to his pastoral charge. This call was put in the hands of Rev. Theodorus Jacobus Frelinghuysen, and accepted. He arrived in New-York the last days of December, 1719, or the first days of January, 1720, and early in February came to the vicinity of Three-Mile Run, and resided in the family of Hendrik Reyniersz. He brought with him Jacobus Schureman, who was expected to act as "Voorleeser," or chorister and schoolmaster. He was at the same



time friend and companion, and being, like Mr. Frelinghuysen, unmarried, they boarded in the same house. We refer our readers to what is contained in these notes under the title, Raritan, for a full account of Mr. Frelinghuysen's character and ministry, and therefore proceed with other important matters.

In 1729, an effort was made by certain persons in the vicinity of Three-Mile Run and Six-Mile Run, apparently from dissatisfaction with the minister and the existing condition of things, to procure another preacher from Holland—whether to preach in the same churches or not, does not appear. The old church-building at Three-Mile Run is referred to as being in a state in which it was doubtful whether it was fit to hold service in, and in case it should not be eligible, Hendrik Vroom and Frederik Van Lieuw were appointed a committee to erect a new house, near the residence of John Pittenger. The subscription paper is still in existence. We give the names on it as representing "*the old Conferentie families*" in the vicinity at that time. They are: A. Booram, Simon Wyckoff, Dennis Van Duyn, Leonard Smoek, Corn's Peterson, George Andersen, William Van Duyn, Jacobus Boise, Hendrik Smoek, Christopher Probasco, William Kouenhoven, Jacobus Bennet, Peter Bodine, Gideon Marlat, William Bennet, Paul Le Boyton, Francis Harrison, Abram Bennet, Isaac Le Queer, Jacobus Bennet, Niclas Dailey, Adrian Hardenbrook, Luke Covert, and Jacob Probasco. The committee appointed to procure the minister were Hendrik Vroom and Fredrik Van Lieuw. This effort was made probably in concert with other persons in the other congregations, but we have no documents in proof of this, or how it eventuated. The call probably was never sent to Holland. It was an irregular proceeding entirely.

In 1730, the church in the town received an important addition to its strength in an emigration from Albany. A number of families came, bringing their materials for building with them, and settled in what is yet Albany street, New-Brunswick. Among them were the following: Abraham Schuyler, Hendrik Van Deursen, Dirk Van Veghten, Abraham Schuyler, John Ten Broek, Nicholas Van Dyke, and Dirk Van Alen. They all remained, and became permanent residents, excepting Dirk Van Veghten, who went soon and purchased land on the Raritan, below Somerville, where his descendants long resided.

In 1734, the same individuals probably who had attempted to make out a call for a new minister had a new consistory appointed among themselves, and ordained by Rev. Vincentius Antonides, of Long

Island, consisting of Simon Wyekoff and Hendrik Vroom as elders, and Simon Van Winklen and Dennis Van Duyu as deacons. This movement again was made in concert with the malcontents in the other congregations. Indeed, a consistory for North-Branch, it would seem, was appointed and ordained at the same time and place, consisting of Daniel Seebring and Peter Kinne, elders, and William Ross and Francis Waldron, deacons. At a later day, Rev. Johannes Arondius had himself installed in these congregations, contrary to all order and propriety, by Fryenmort.

On the 29th November, 1739, Whitefield preached to a very large concourse of people in the city of New-Brunswick, gathered from all the surrounding country. In his journal he notices the presence of T. J. Frelinghuysen, pastor of a congregation about four miles distant, apparently ignorant of the nature of his combined charge, and of the existence of any other churches over which he exercised a pastoral care; and yet he had, we think, already preached at Baskingridge and Bound Brook. Frelinghuysen was evidently at one with Whitefield in all his views on practical religion, and prepared earnestly to second his efforts to introduce a higher and more spiritual form of Christianity than that which prevailed in the churches at that time. Both were far in advance of their time in the earnestness and devotion of a true Christian spirit, and fully prepared to coöperate in extending it among all the churches. They met, and at once recognized each the other as having drunk in from the same fountain.

From this time onward Mr. Frelinghuysen seems to have had more quietness and acceptance than at first. The great work which he had done testified of him. The number received into the church by the records was about 60. This is more than one from each family. The largest accession was in 1741, when there were 22 added to his church. This was after Whitefield's visit. Dr. Steele is persuaded the list is incomplete, and we can say the same thing of that of Raritan. He had done a noble work, and was ready to lay down his armor whenever called. He continued to work as faithfully as ever for at least seven years after the last date given, and then he went to his rest, in the fifty-seventh year of his age, if the year of his birth (1691) is given correctly. We believe, in fact, that he was older than nineteen years when he came from Holland, and so this date must be incorrect by at least four or five years.

There appears to have been too many things done by him before his immigration to admit of the supposition that he arrived here a

mere boy yet in his teens. He had been rector of the academy at Embden, in East-Friesland, had published a catechism, and acquired a character for piety and decision, before he came to America, hardly consistent for a boy. We would sooner believe he was twenty-nine than nineteen, therefore, when he appeared here on the stage of action; and is it not singular at least that the date of his death is also undecided, and only approximately known? The evidence is this:

Theodorus J. Frelinghuysen must have died previous to September 27th, 1748. He is mentioned as being absent that year from the convention in New-York. The elder from his charge who was there (Hendrik Fisher), urged the licensure of Johannes Leydt, in order that the *vacant congregation* at New-Brunswick might call him. The convention manifested a favorable disposition, as if they sympathized with the people, and after a full examination licensed Leydt. Now this could not have been the case unless the vacancy mentioned had been made by the death of the previous pastor. Verbych, who was also licensed, it would seem, had been one of his students. This is the nearest approximation to the time of his death now possible. Some document yet unknown may, however, determine it hereafter.

Again, the same date (namely, September 27th, 1748,) we find in another connection the following record: "At this time Henry Fisher, —, ruling elders of the congregations of New-Brunswick and Six-Mile Run, came before us with a call from both these congregations, upon John Leydt, a candidate for the ministry, to be their minister, in order that the Rev. Assembly might inspect the same, and, finding it in due form, might approve it; and that the said John Leydt might be admitted to the final examination by the Coetus, which is specially authorized to do this by the Classis of Amsterdam, and, if found qualified, be approved by the Coetus as the lawfully called minister of New-Brunswick and Six-Mile Run, and be declared as such by written testimonials to all whom it may concern." This again is proof that Frelinghuysen must have been dead at least some time before this.

It is added: "The Assembly, having examined the aforesaid call and found it in due form, have taken the said John Leydt, presenting himself for examination, into trial of his gifts upon John 5: 25, which had been previously assigned to him, and have been fully satisfied. And into the inquiry into his knowledge of the principal parts of holy theology, he has shown himself so skilled, and so ready in removing the subtrefuges and difficulties of them that are without,

that the Rev. Assembly have found him mighty to convince by sound doctrine and to overthrow the gainsayers. Wherefore the Rev. Assembly hold and recognize the godly and learned John Leydt, after he has subscribed both the Low Dutch Confession, the Christian Catechism, and the Canons of the National Synod of Dort, and also the rules of the Coetus as subordinate to the Classis of Amsterdam, by this their written declaration, to be lawfully called pastor and teacher of the Low Dutch Reformed congregations of New-Brunswick and Six-Mile Run, and thus fully authorized to preach the Gospel, to administer the sacraments, and wisely and prudently to govern, according to the word of God, the congregations of which the Holy Ghost has made him, along with the elders thereof, an overseer. While we earnestly exhort him, when he shall be publicly confirmed and installed in his congregations, habitually to watch over the same in doctrine and life, with all love, and peace, and harmony, we will not doubt that he will apply himself to become, in every respect, approved of God as 'a workman who needs not be ashamed,' doing the work of an evangelist, and of whatever service his congregations may require.

"Wherefore we none the less entreat his congregations, who have him for their pastor and teacher, to hold him in honor as such, for his work's sake; and in every thing to help him, so that he may accomplish his important ministry in the Gospel, unhindered and with joy.

"The almighty God, who has called him to this excellent work in his church, enrich him more and more with all the necessary gifts of his holy Spirit, and bless his abundant labors to the magnifying of his holy name, and the conversion and salvation of many souls. And when the chief Shepherd shall appear, may he give him the eternal crown of unfading greatness.

"Done in our Ecclesiastical Assembly, subordinate to the Rev. Classis of Amsterdam, this day, at New-York, Sept. 28th, 1748. In the name and by order of all,

"GERARD HAAGHOET, *Pres.*

"G. DUBOIS, *Clerk Extraordinary.*"

Thus, Frelinghuysen having rested from his labors, his successor had assumed the responsibilities of the position and labors.

The Rev. John Leydt, thus formally called and settled in the congregations of New-Brunswick and Six-Mile Run, was, in his day, a prominent actor in the affairs of all the churches. He was by birth a Hollander, and educated at one of her universities. He came to New-

Netherland with an elder brother, and settled at first in the vicinity of Fishkill, Dutchess County, N. Y. On coming to New-Brunswick, the consistory prepared a parsonage for him and fifty acres of land near Three-Mile Run. The property is now in possession of Mr. Isaac Pamyca. He resided here during all the time of his ministry, extending to thirty-five years. The house in which he lived is yet standing. He left two sons, both of whom graduated at Queen's College, and were licensed and ordained. Matthew, the elder, was pastor of the Dutch churches in Bucks County, Pa. He died early, and his remains were interred at a place called "The Buck," within the bounds of his pastoral charge. The monument erected to his memory is inscribed, "In memory of Rev. Matthew Leydt, who died Nov. 24th, 1783, aged twenty-nine years."

Peter, the younger, was settled at Ramapough, New-Jersey, and soon also departed this life. He was buried in the family cemetery of Andrew Hopper, on the margin of the Ramapo River. His monument is inscribed, "In memory of Rev. Peter Leydt, who was born Nov. 6th, 1763, and departed this life 12th June, 1796." Both were promising young ministers, but cut off in their early youth.

Their father, Johannes Leydt, preceded his son Matthew a few months, dying suddenly, June 2d, 1783. His remains were deposited in the old burying-ground of Three-Mile Run, near what had been his life's residence. The grave is immediately in front of the gate, and his wife, Treyntje Sleight, lies beside him. She died Dec. 2d, 1763, and beside her two daughters, Anna and Elizabeth, also sleep in death. Dr. Steele has a full account of John Leydt, the best and most complete ever prepared. We can only refer our readers to it, and say briefly he was one of the most active and energetic ministers of his time. He published several pamphlets on the questions of the day, but they seem to be lost. His ministry in Somerset was greatly blessed by numerous accessions to his churches, and the general edification of the body of Christ.

Mr. Leydt's successor in the pastorate of New-Brunswick (Six-Mile Run having united with Millstone in calling the Rev. John M. Van Harlingen) was Jacob Rutsen Hardenbergh, D.D., who was, at the same time, president of Queen's College. His call bears date October, 1785, but he did not commence his pastorate in the church until April or May, 1786. He died of pulmonary disease on the 20th October, 1790. (For an account of him see notes on Raritan, page

1850.) He was succeeded, August 24th, 1793, by Ira Condict, D.D., who died June 1st, 1811.

"Ira Condict, D.D.,"\* was one of the worthies of our church, not a native, but one of the truest sons by adoption. He was born at Orange, N. J., February 21st, 1764, the son of Daniel and Ruth (Harrison) Condict. He graduated at Princeton College, 1784; taught school for several years at Freehold, in Monmouth County, N. J., and at the same time studied theology with Dr. John Woodhul; was licensed by the Presbytery of New-Brunswick, April, 1786, and the next year was ordained as pastor of the churches of Newton, Hardwick, and Shappanack, N. J. He accepted the call from New-Brunswick in the autumn of 1793. In 1808 he was elected vice-president of Queen's College, under Dr. Livingston as president, but virtually had the control of the institution entirely given to him until the time of his death, which, unfortunately for his church and the college, occurred on June 1st, 1811. He preached the last sermon in the old church, saw it demolished, but in two weeks, on the Sabbath day, he was buried. Thus the smitten congregation were left without a church and without a pastor, in a very brief space of time. The sorrow occasioned by his death was overwhelming."

Dr. Cannon says of him: "He had a strong and athletic frame, was considerably above the medium height, had dark hair and eyes, with an expression of countenance which indicated what he really possessed—a masculine, vigorous intellect. The portrait of Dr. Bates, the celebrated nonconformist English minister, as it is given in his works, is so much like Dr. Condict, that you would suppose he might have been Bates's son.

"In his general intercourse with society, he was more than commonly reserved, . . . but with his intimate friends he would unbend in cheerful conversation, though even with them he never offended the most strict ministerial decorum.

"As a preacher, Dr. Condict never had any remarkable popularity, in the sense of being run after by the multitude; but he had a testimony in the conscience of his hearers to the fidelity and fearlessness with which he delivered his message. His preaching embraced all the great truths of the Gospel, but it had, perhaps, more to do with the law and its penalty than with those themes which may be considered as peculiarly evangelical. He was rather an awakening than a com-

\* We quote from Sprague's Annals.

forting preacher. He dwelt much on the importance of a deep religious experience; but perhaps was not accustomed to go into a rigid analysis of those operations of the mind in which such experience consists. His sermons were remarkable for terseness of expression and condensation of thought. He was not distinguished either for taste or imagination; but the turn of his mind was rather mathematical than metaphysical, giving to his preaching an argumentative cast, though it did not render it obscure. His manner was stiff and awkward, and he used but little gesture; but there was an honesty and an earnestness fitted alike to arrest the attention and open a way to the conscience. He left the impression on your mind that he was aiming at a single object—the glory of his Master and the salvation of men.

“As a pastor he was eminently laborious and faithful. Though not remarkably free in his intercourse with his people, he was, in the best sense, their friend; and their spiritual interests, especially, were identified with the great object for which he lived. In public bodies he was discreet, energetic, and influential. His general influence in the community was extensive and salutary.”\*

Dr. Cannon then notices how he heard him on his death-bed give his dying testimony; it was simply, “I do feel that I love God above all.” This he repeated the second time after a short interval. His disease was typhus fever. His son had died a few days before him. His remains are deposited in the church-yard in New-Brunswick. His monument is inscribed, “The tomb of Rev. Ira Condict, who was born February 21st, 1764; ordained at Newton, Sussex, 1787; installed in the Dutch Church, New-Brunswick, 1794. Pious and learned, prudent and zealous; successful in his ministry and greatly beloved. He finished his course and entered into the joy of his Lord, June 1st, 1811.”

Dr. Condict was succeeded in the pastorate of the church of New-Brunswick by Rev. John Schureman, D.D. His call is dated May 25th, 1812. The people were in the midst of a strenuous effort to erect for themselves an edifice worthy of their number, wealth, and position; and their new pastor saw it completed (except the steeple) and dedicated on the 27th of September of the same year. Dr. Livingston preached the sermon from Ezek. 43:12 to a large and interested audience.

\* This notice is abridged.

Dr. Schureman was born October 19th, 1778, near New-Brunswick; and was the son of Hon. James Schureman, and the grandson of Jacobus Schureman, the schoolmaster who accompanied Rev. T. J. Frelinghuysen from Holland. He graduated from Queen's College September 30th, 1795, before he was seventeen years of age; made a profession of religion under Dr. Condict, April, 1797, studied under Dr. Livingston, and was licensed in 1800. He first settled at Bedminster in 1801, and he continued to serve that church faithfully for six years. Then he was called to the church at Millstone, and served it for two and a half years; then he preached in the collegiate churches of New-York for two years. His health had failed in New-York, and it did not recuperate. He resigned his pastorate at New-Brunswick after serving a little more than a year, having been elected in October, 1815, professor of ecclesiastical history and pastoral theology in the seminary. He died of typhus fever, May 15th, 1818.

Dr. Livingston says of him: "He was mild and pleasant; discerning and firm; steadfast, but not obstinate; zealous, but not assuming. The habitual weakness of his constitution prevented him from close and intense studies; yet he was a good *belles-lettres* scholar. His style was correct and pure, and he made such progress in the several branches of his professorship that his lectures were highly acceptable and very useful. The suavity of his manners and the propriety of his conduct endeared him to the students, and recommended him to the respect and confidence of all who knew him."

His last hours have been thus described: "During the progress of the disease which terminated in his death, he spoke but seldom. The disease proceeded with rapid and irresistible violence, baffling the skill of medicine and the assiduities of affection; and, for the most part of the time, was attended with a lethargy which rendered it difficult and irksome for him to converse. He, however, retained the use of his reason, and on the last afternoon, when the stupor had abated, and just before he obtained release, he attempted to converse with his mother, but his speech failed, and what he said could not be understood. His afflicted wife was too much overcome to witness his departure; but his parents, who were in the room, he took affectionately by the hand as soon as he found himself to be in the agonies of dissolution. Then waving his hand and pointing to the light in the upper part of the window, he *laughed aloud*; thus expressing his joy that his spirit was about being disengaged from his earthly frame, and to wing its flight to the regions of light and bliss, just like a bird



that, tired of its cage, claps its wings when about to be set at liberty. With one eye on death and one fixed on heaven, he seemed to say in the moment of expiring, Now that God has given me the wings of a dove, I will fly away and be at rest."

He was vice-president of Queen's College at the time of his death, and had had the degree of D.D. conferred on him by Columbia College in 1816. Dr. Van Vranken has written an admirable sketch of his life and character for Sprague's Annals, to which we refer. His remains were interred in the cemetery connected with the church in New-Brunswick, and on his tomb is engraved: "Beneath this stone are deposited the remains of Rev. John Schureman, D.D., Professor of Pastoral Theology, Ecclesiastical History, and Church Government in the Theological Seminary of the Reformed Dutch Church at New-Brunswick, who, while engaged in a course of active and highly useful labors, enjoying the confidence of the churches and the affection of his brethren, departed this life May 15th, 1818, in the 40th year of his age."

The same year, October 2d, 1818, the church called Rev. Jesse Fonda. He was called from Nassau, Rensselaer County, New-York. His pastorate was brief. He resigned on the 3d July, 1819, and accepted a call from Montgomery, Orange County, where he continued until May 22d, 1827, when he died and entered into his rest.

Jesse Fonda, says Dr. Forsyth, was born at Watervliet, Albany County, N. Y., April 27th, 1786; he graduated at Union College, 1806. He was the subject of religious impressions from his youth, and very early formed the desire to preach the Gospel. He studied theology in a desultory way with neighboring clergymen, and received his licensure from the Congregationalists, but in 1808 united with the Classis of Albany, and received a call from the church of Nassau and Schodack, where he continued to labor with great acceptance until he went to New-Brunswick. He bound himself by resolution to a course of regular, systematic study, and rose to eminence. His book on *Sacraments* evinces maturity of mind and a fullness of knowledge on the subject of which it treats. His physical man was very fine, and his social qualities companionable and interesting. His ministry, at Montgomery particularly, was eminently successful. Three hundred were added to the church on profession of faith in ten years, while the spiritual life of the church was greatly quickened, and the whole moral aspect of that region changed. His remains were followed to the grave by an immense crowd of weeping parishioners

and friends, at the head of which walked nine ministers of the Gospel. The funeral sermon was preached by his friend and neighbor, Rev. James B. Ten Eyck, of Beren, assisted by Dr. Fisk, of Goshen, Rev. Samuel Van Veghten and Rev. Mr. Arbuckle, of Blooming Grove, and Dr. Wallace, of Little Britain.

The attention of the congregation of New-Brunswick, upon Mr. Fonda's resignation, was at once directed to John Ludlow, then a young man just from the seminary; and they presented him their call, dated September 17th, 1819. At first he declined it, fearing the onerous duties of such a charge; but on receiving from consistory liberty to preach only one sermon on the Sabbath and to be exempt from pastoral duty for one year, he accepted; but his ardor led him to break through his own stipulations almost at once. He continued his services only two years, and then accepted the Professorship of Biblical literature and church history in the seminary. After spending six years in the duties of his professorship, he accepted a call from the First Church in Albany, in 1823, where he continued until 1834, when he was chosen Provost of the University of Pennsylvania. In 1852, he returned to New-Brunswick, to occupy his original position in the seminary, and died in 1859.

John Ludlow was born at Acquackanonk, Bergen County, N. J., in 1793. He graduated at Union College in the class of 1814, and was at once chosen tutor. He studied theology during his tutorship with Rev. Dr. Andrew Yates; but graduated from the seminary in New-Brunswick in 1817, and was immediately licensed by the Classis of New-Brunswick.

Dr. Bethune says of him: "His most striking characteristic was strength. His person was strong. His countenance was strong. The lines of decision and thought were deeply traced on his face; his eye clear and almost stern, and his whole expression so settled and firm, even in early years, that there seemed but little change effected by time, care, and years."

His voice was strong. In his ordinary tones he filled the largest audience-room of any church; but when he became warm in the discussion of his subject, it rose to power, and when it burst forth under the force of excitement, it was like thunder crashing through the clouds. And this was only the breaking forth of the power of his intellect and his affections; for he had a great heart beating in the bosom of that robust frame.

He was strong more than cultivated; a forcible thinker more than a polished scholar or rhetorician. He forced his conclusions upon you, rather than by his logic or argument, winning you to embrace them. And yet he had logic and rhetoric in abundance, and he often made the very best use of them in his discourses. The predominating element of his whole character, however, was power. When you thought of Dr. Ludlow you thought of a strong, vigorous, forcible man.

His pastorate in Albany was successful, and he commanded a wide influence. No one thought him below any of his eminent and gifted predecessors. He preached the Gospel in its distinctive features, and saw the fruits of his labors; and yet he was by nature best fitted for a teacher. In the professor's chair, surrounded by young men, he was most at home. He seemed to feel a certain kind of interest and pride in giving them instruction, moulding their minds and fitting them for usefulness.

Dr. Ludlow never published any thing beyond an occasional discourse or pamphlet. He seemed to be averse to it. Had he written and published, he would have left in his writings evidence of his strength, to prove the justness of the estimate formed of him.

When he returned to the seminary the second time he came as successor to Dr. Cannon. It is enough to say that he filled the place left vacant to the perfect satisfaction of all. But his life was nearly spent. In five years the chair was again vacant. He died in his residence in the west wing of the college. The inscription on his tombstone reads: "This monument is erected by the General Synod of the Dutch Reformed Church to the memory of the Rev. John Ludlow, D.D., LL.D., Professor of Ecclesiastical History, Church Government, and Pastoral Theology in the Seminary of New-Brunswick; and Professor of Metaphysics in Rutgers College. Died September 8th., 1857, in the 64th year of his age." As pastor of the churches of New-Brunswick and Albany, as Provost of the University of Pennsylvania, and as professor in the seminary, he discharged his various offices with singular fidelity, ability, and success. Of solid learning, distinguished force of character, and ardent piety, he exerted a commanding influence in the councils of the church, and by arduous personal services eminently contributed to establish and strengthen the foundations of these institutions.

As he had lived, he died—strong in faith, giving glory to God.

In the pastorate of the church of New-Brunswick, Dr. Ludlow's

successor was the candidate Isaac Ferris. He was born in the city of New-York, graduated at Columbia College in 1816, and at the seminary in 1820, and was immediately licensed by the Classis of New-Brunswick. The first summer he spent as a missionary along the Mohawk, preaching at Manheim, Herkimer, Danube, and Osquak. His call to New-Brunswick is dated January 21st, 1821. He was ordained and installed pastor of the church on the third Thursday in April. He continued to serve the church with acceptance until October, 1824, when he was dismissed to take charge of the Second Church in Albany, made vacant by the election of its pastor, Rev. John De Witt, D.D., to Dr. Ludlow's place in the seminary. He labored in Albany from 1824 to 1836, and in the mean time made the tour of Europe for his health. In 1836, he became pastor of the Market Street Church in the city of New-York. In 1853, he was chosen chancellor of the University of New-York, retired in 1862, and resides at present at Roselle, New-Jersey.

The successor of Dr. Ferris was the Rev. James B. Hardenbergh. He was called April 2d, 1825. He was born near Rochester, Ulster County, New-York; graduated at Union College in the class of 1821; was a convert in the revival in the college in the winter of 1819-20. Studied in the Theological Seminary at New-Brunswick, and graduated and secured his license in May, 1824. Almost immediately he received and accepted a call from the church of Helderberg, in the county of Albany, but continued there only one year, having received a call to New-Brunswick as Dr. Ferris's successor. He remained in New-Brunswick from 1825 until 1829, when he was transferred to Orchard street, in the city of New-York. From thence, in 1829, he removed to Rhinebeck, then to Philadelphia in 1836, and again to Franklin street, New-York, in 1840. From 1856 he was without a charge, and died in the city of New-York.

In the church at New-Brunswick, two months after Dr. Hardenbergh's resignation, the Rev. Jacob J. Janeway, D.D., was called. The call is dated February 23d, 1830. We quote from Dr. Steele's historical discourse: "Dr. Janeway, previous to his settlement over this congregation, had occupied some of the most prominent positions in the Presbyterian Church, and at the date of his call had just resigned the professorship of theology in the Western Theological Seminary, in Allegheny City, Pa. He was not installed until May 26th, although he assumed the charge of the pulpit early in the spring. The church now felt that they had secured a pastor of mid-

dle age, who could long remain among them, and give his ripe experience and sound instruction to the upbuilding and establishment of the congregation. He came to them with a well-furnished mind, a large stock of experience, thoroughly orthodox in his sentiments, and at once, though he had spent his whole ministerial life in the Presbyterian Church, identified himself with all the interests of our denomination. Indeed, he was only returning to his home. His parents were members of the Collegiate Church in New-York, into whose communion he was also received on confession of his faith, after graduating at Columbia College. His theological studies were pursued under Dr. Livingston, for whom he cherished an unbounded reverence, first as his pastor, then as his instructor, and through life as his cherished friend."

The expectation of the church that the ministry of Dr. Janeway was to be of long continuance was to be disappointed. The extent of the congregation, the amount of labor incident to a great country and city charge, induced him to resign. "The dissolution of his pastoral connection was effected February 24th, 1831, after he had served only one year." It was a great disappointment. He went to New-York for a short space, but returned to New-Brunswick, became vice-president of Rutgers College, taught logic and metaphysics for a time; but returned to the Presbyterian Church again, and died on Sabbath, June 27th, 1858, just before the setting of the sun. His funeral sermon was preached by Rev. Dr. Hodge, of Princeton. A memoir of Dr. Janeway, by his son, was published in 1861, to which we can now only refer our readers who are desirous of accurate information.

In 1857, the health of Dr. Janeway began to be seriously affected. By the advice of his physician he was induced to give himself rest from the studies which he had up to this time been pursuing. He rallied for a time, but not effectively. A week before the final attack he laid down his pen and said, "My work is done. I had a warning from God when I first arose, but was anxious to complete what is written. God has permitted me to do it, and I have nothing more to do." On Sabbath, January 31st, he went to his bed, but lingered there five weary months, and then died. On his tomb is found this brief inscription: "Rev. Jacob J. Janeway, D.D., born November 20th, 1774; died June 27th, 1858."

The successor of Dr. Janeway was Rev. Samuel B. How, called May 18th, 1832. He came from the Presbyterian Church, where he

had been a laborious and efficient pastor for several years. He was born in the city of Burlington, New-Jersey; graduated from the University of Pennsylvania in 1811, and from the Princeton Theological Seminary in 1813. His first settlement was at Salisbury, in Pennsylvania, from 1813 to 1815. Then he became the pastor of the First Presbyterian church of Trenton until 1821, when he came as pastor to the Presbyterian church in New-Brunswick; remaining for two years. In 1823, he accepted a call from an independent church in Savannah, Georgia, and remained in the South until 1827. He labored then as a missionary in North street, New-York, endeavoring to raise up a new congregation under the Board of Domestic Missions of the Reformed Dutch Church; then he became president of Dickinson College; but returned finally to New-Brunswick on a call from the Dutch church, and labored there for twenty-one years. His health failed, and he resigned in 1861, and died in 1868. Dr. How was a scholar and a polished gentleman, old school in his theology; a doctrinal, but energetic preacher. He naturally venerated the past and loved to read the writings of the reformers. He loved them so much that he had no patience—perhaps this was a fault—with pretensions to new things. When the discussion on slavery opened, he took the ground that in itself it was not sinful. He had been in the South, and sympathized with the Christian people there. He knew well how conscientious and beautiful the character of many of them was; and it revolted all his feelings of justice and propriety to hear the bitter denunciations heaped upon them by men who were not worthy to unloose the latchet of their shoes; and like a noble man, as he was, he defended them earnestly and like a Christian gentleman.

Dr. How was a ripe and cultivated scholar. His reading was extensive, and his classical and belles-lettres attainments eminent. He was a powerful preacher, and gave to his hearers the very marrow and fitness of the Gospel.

During his ministry in New-Brunswick the church was blessed with a most gracious and glorious revival, the result of which was the addition of 137 individuals to the communion of his church; and more than 500 in all the churches in the city. Dr. How wrote and published an account of it, in which he says for several years previous it (the church) had been peaceful and prosperous, and had steadily improved in its spiritual interests. The events which he thinks tended to prepare the way for the deep religious impressions

which resulted in that gracious work were the cholera in 1832, and the tornado which swept through the city in June, 1835, laying whole streets in ruins and destroying several lives. "In May, 1839, the whole congregation seemed to be affected with a religious awe; religious meetings began to be thronged, conversions became numerous, and the whole city was moved to think and to pray; and yet there was no confusion, no disorder, no wild, misguided zeal—all was serious, solemn, calm, devout, and affecting." It was indeed a blessed work; a pure revival of religion in Christian hearts, accompanied by the effectual conversion of many souls to God.

Dr. How resigned his call in the end solely on account of failing health and physical infirmities, June 14th, 1861. Rest seemed at first to revive him; he preached occasionally, but finally he rested from his labors, falling asleep in Jesus on the 1st day of March, 1868.

The following inscription is engraved on his tomb:

REV. SAMUEL B. HOW, D.D.

Born at Burlington, New-Jersey, October 14th, in the year of our Lord 1795,  
died at New-Brunswick, New-Jersey, March 1st, A.D. 1868.

Beloved and lamented.

Erected by the congregation in memory of their former beloved pastor.

The Rev. R. H. Steele became his successor, and still continues to serve the church with comfort to himself and profit to the people.

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#### SIX-MILE RUN.

In early days the first inhabitants in the district of Six-Mile Run worshiped in the church at Three-Mile Run, and formed a constituent portion of that congregation. On the 12th day of April, 1717, at a congregational meeting convened in that church, it was resolved, "in order to prevent disturbance and contention, and thereby to establish peace in the church," first, that the church edifice should belong to the church of Lawrence Brook, (New-Brunswick;) and secondly, and the most important to the interests of the people at Six-Mile Run, "that Pieter Kinne be appointed elder, and Elbert Stoothoff deacon for that part of the congregation which was near Six-Mile Run." This is properly the origin and organization of the Six-Mile Run church. The action grew out of the natural course of things. A town had grown up around "the Ferry" and along the river, and its interests and convenience required public religious services there. It had come to pass that the building at Three-Mile

Run was mislocated, and both the eastern and western portions of the congregation were no longer properly accommodated by the services held in that house. It was prompted, also, by other things. Arrangements were in contemplation to obtain a minister to preach the Gospel to all the settlements in Somerset County, and as early as the next year they were perfected, and a call sent to Holland to obtain such a person. In this action Six-Mile Run was associated with Raritan, North-Branch, and Three-Mile Run, or, as it was already called, "the Church of the River and Lawrence Brook." This call brought T. J. Frelinghuysen from Holland.

Another part of the resolution referred to contemplated the erection of a church edifice for the accommodation of the people set off from Three-Mile Run, and arrangements were begun immediately to effect this work. The house thus built was located on the road running along the south side of the Six-Mile Run brook—a mile east of the present church. It was a plain building, fronting the road, and longer in front than in depth, with a place for the pulpit opposite the front door, and resembled a barn more than it did any thing now called a church. It was never finished, having simply weatherboarding, a roof, and a floor, and instead of seats, the people used the chairs from their wagons, or else stood during service. The exact date of its erection can not now be ascertained, but it was probably soon after the meeting in 1717 noticed above. It was, after the Three-Mile Run church, the first in that vicinity, and continued to be the place of public worship until 1766. The present register of baptisms at Six-Mile Run commences 1787. The minutes of consistory, with the first register, were burnt in the house of David Nevius, Esq., clerk of consistory, in 1796. The loss is irreparable, and cuts us off from a knowledge of many things in the history of this church previous to this date which might have been important and interesting.

The following names embrace the heads of families in Six-Mile Run during the time of T. J. Frelinghuysen: Koert Van Voorhees, Isaac Haenrooncot, J. Perrine, Cornelis Cornel, R. Merrill, Peter Schenck, Gerret Veghten, Isaac Symonse, Hendrik Van Dyke, Jakobus Van Voorhees, Tobias Nevius, Aric Van Arsdalen, Jakobus Strycker, Cornelis Van Arsdalen, Abram Van Arsdalen, Jeremias Douty, Theodorus Montfort, Fredrik Van Lieuw, Jan Pijet, Jesse Van Arsdalen, Jochem Gulick, Elbert Stothoff, Cornelis Tunise, Johannes Stryker, Fredrik Ferdon, Jacobus Wyckoff, Abraham



Vandoren, Benjamin Tailor, Christofel Van Arsdalen, Martynus Voorhees, Jan Van Voorhees, Nichlos Veghten, Daniel Van Vleet, Sammel Polen, Albert Schenk, Lucus Van Voorhees, Marten Polen, Johannis Vonk, John Van Arsdalen, Christ. Davidts, Nys Hagaman, Jan Fyne, Cor. Stothoff, E. Suydam, Johannes Bennet, Cornelis Wyckoff, Alexander Beert, Dirck Williamse, Jan Sutphin, Hendrik Schenk.

From 1720 to 1748 the history of the church at Six-Mile Run is largely involved in the other churches forming Mr. Frelinghuysen's associate charge. It shared in the prosperity produced by his evangelical preaching, and also in the sentiments of opposition created by it. All that will probably ever be known of the occasion, the animus, and the unfortunate influence of these difficulties, has already been related in other connections, or will be as we pass in review the history of the other churches. We know, at least, of nothing requiring special attention in this connection except that, on the 19th of May, 1734, Rev. Vincentius Antonides, of Long Island, lent himself to the encouragement of Mr. Frelinghuysen's opponents in a most irregular and improper way, by ordaining a consistory for Three-Mile Run, some of whom were residents in Six-Mile Run congregation. The elders of this consistory were Simon Wyckoff and Hendrick Vroom, and the deacons, Simon Van Wincklen and Dennis Van Dayn. This movement was connected with the design of calling another minister from Holland to serve the dissenting party, which we have already noticed in our account of the church of New-Brunswick. They were very much scandalized by its being said that Rev. W. Budde had "lifted up his hands to heaven," when informed of the course of those who opposed the Coetus, especially the effort to settle Fryenmoet at the North-Branch.

When Frelinghuysen died, in 1748, Six-Mile Run united with New-Brunswick (as the church then had begun to be called) in making a call on the candidate Johannes Leydt, and again her history is involved in this associated charge for thirty-five years, bringing us to the date of his death.

In John Frelinghuysen's time the following additional names of families occur: Joseph Folkerse, Benjamin Emans, Johannes Wytneght, Nicholas Boerum, Nicklas Willemse, Lamert Dorlandt, Johannes Ponelse, Gerret Veghten, Nicolas Jonsen, Peter Van Zandt, James Prayn, Abraham Lott, Johannes Vonk, Bergun Broka, Martyies Hooglandt, Cornelius Van Houten, Peter Van Nest, Leffert

Waldron, Johannes Van Pelt, Jan Sperling, Rem Gerretse, Jonitan Stout, Jan Vanderveer, Abraham Riemer, Jacobus Leek, Isaac Snediker, Hendrik Cortelyou, Peter Berrien, Peter Pomyea, Jan Harrison, William Van Tilburgh, Petrus Nevius, Jost Duryea, Jurias Van Cleef, Michal Van Buren, Alexander Beert, Abram Simonson, Jan Terhunen, Corns. De Hart, William Dannelsen, Abram Van Doren, Jacobus Vandervoort, Syme Kinne, Jokem Gulick, Corns. Van Hangelen, Joseph Brouwer, Isaac Snediker, Jonathan Provost, Peter Juricks, Ferdinandus Schureman, Johannes Groenendyke, Johannes Coevert.\*

During the pastorate of Leydt, in 1766, Six-Mile Run built a new church, and located it in the village, a few yards south of the Somerset court-house. This court-house was erected previous to the year 1724, and the courts of Somerset County were held in it until 1752 or later, and then Millstone became the county seat. The exact time of the transfer is not ascertained, but it was made previous to 1766.

The church in its form and size was like that in the city of New-Brunswick in Dr. Condict's time, a picture of which is given in Steele's Memorial, page 94. It was inclosed with shingles and painted red, except the front, which was white. It was ceiled with boards and never painted inside. Its roof had four sides, terminating in a cupola, on which a cock was elevated as the vane. It stood until the year 1817, when it was removed to make room for the present church edifice. A beautiful and interesting scene was enacted over the *raising*. The frame was prepared in a grove 150 yards distant. The plate on the south-east side was carried by the young ladies of the congregation—all dressed in white, with their parasols over their heads—from the grove, and laid in its place beside the foundation, to be put in its place by the people who were raising the other parts of the frame. It was an appropriate expression of the deep interest they felt in the erection of the house in which God was to be worshiped and Christianity preached.

In 1753, June 7th—principally through the influence of Rev. Mr. Leydt—a charter was procured from Jonathan Belcher, Governor of New-Jersey, for the five united churches, New-Brunswick, Raritan, Six-Mile Run, Millstone, and North-Branch. It does not seem, how-

\* We owe these lists to Ralph Voorhees, Esq., of Middlebush, whose extensive researches have brought olden things to light in various ways.

ever, ever to have been really put in force. We give a copy in the appendix.

Leydt's death, in 1783, brings us to the close of the Revolution. It resulted in producing a change in both the congregations of which he had been pastor.

New-Brunswick now ventured on the attempt to maintain a pastor for herself alone, and left Six-Mile Run to seek a connection with Millstone, which had taken the name of New-Millstone, but finally Hillsboro, and had been occasionally supplied by Leydt and Hardenbergh from New-Brunswick. Then they had the whole services of Mr. Foering, and for a short time those of Solomon Froeligh. This union, again, grew out of natural causes. The congregations were contiguous. The war had wasted the strength and resources of both, and neither felt able to maintain a pastor alone. The agreement included an equal proportion of the money and of the services, only Six-Mile Run stipulated that two thirds of the services should be in the Dutch language and one third in the English, while Millstone alternated, having an equal one half of each. The call was given to John M. Van Harlingen, a native of Millstone, a son of Mr. Ernestus Van Harlingen, the brother of the pastor of the same name, who had been settled at Harlingen or Sourland. He was born in 1761, graduated at Queen's College in 1783, studied theology under Dr. Livingston, and was licensed in 1786. He continued in this united charge, residing in the village of Millstone until 1795. The writer has the recollection of once seeing and hearing Mr. Van Harlingen preach. He was a thin, spare man, rather below the ordinary stature, spoke in a fine but feeble voice, kept his eyes fixedly on the Bible before him, but had no manuscript to read, and never made a single gesture during the whole time of the delivery of his sermon. A relative of his has written of him to the following effect: "From early childhood it is said he was exceedingly fond of books, and spent most of his life in their exclusive society." After the relinquishment of his first united charges he never settled again, although he labored abundantly in assisting his brethren and supplying vacant pulpits by classical appointments. He was very quiet and reserved in his disposition, and was seldom known to laugh or even to smile. His conversation was instructive, and his preaching solid and evangelical, but not popular. After his retirement from the pastorate he translated Van der Kemp's sermons on the Heidelberg Catechism, which were published in 1810 in two volumes.

For several years previous to the establishment of the theological professorate at New-Brunswick he had been accustomed to receive young men at his residence, and instruct them in Hebrew and ecclesiastical history, with a view to their licensure. In 1812, the General Synod appointed him professor of those branches in the theological seminary. He accepted the chair of Hebrew, and agreed to instruct temporarily in church history; but his career of usefulness was cut short by death June 16th, 1813, in the fifty-second year of his age, and he was buried in the yard adjoining the Millstone church. His loss was deeply felt by the church and her institutions of learning."  
—P. D. V. C.

He is said to have been an industrious student, and extensively read in the science of theology. His sermons were well arranged and full of important thought, but his mode of delivering them prevented them from making any deep impression at the time. He spoke almost as if he was unconscious of the presence of his audience, or, rather, his diffidence was so extreme as to prevent him from looking them in their faces. The result was that, although Christians heard him patiently, and sometimes even with pleasure, those who did not share in their feelings of reverence for religion and love for the truth did not feel themselves to have been much profited. Yet his ministry was blessed evidently, and that blessing is attested by the number who united with the church, on confession of their faith, in both his congregations.

The Rev. Dr. I. N. Wyckoff says: "I remember Mr. Van Harlingen as a tall, thin man, somewhat stooping in his attitude, with what would be termed a downcast look, seldom turning his eyes to the right or left as he deliberately proceeded on his way. From the fact that he was a bachelor, and withal a close student, and had no one but himself to be responsible for his wardrobe, his clothes were neither of the newest fashion nor very indicative of acquaintance with a brush. He resided, during my knowledge of him, in the paternal mansion, in the village of Millstone. There, in a retired room, he had his study furnished with the utmost plainness, but containing what seemed to me a most wonderful and useless amount of books. A great many of them were heavy tomes bound in vellum, and in the Dutch language. In that study it was my privilege to attend on his kind instructions for some months, and there I had my introduction to the mysteries of the dead languages. He was an eminently modest and diffident person. This was strikingly mani-

fested in the fact that, in examining his class in their lessons, he scarcely ever looked up in our faces. Deeply learned himself, he was not the best teacher, because he was too diffident to venture a criticism, and too kind to rebuke our inattention. In later years, when he was professor of Hebrew in the theological seminary of the Dutch church, he was highly approved as a proficient in that language.

"As a preacher, I can now see him standing in the pulpit, in rather a stooping posture, with his hands on the two corners of the bible-board, and his eyes on his notes, or on the Bible, and without a variation of attitude or the semblance of a gesture, pronouncing his clear and well digested sermon, almost in a monotone, from the beginning to the end. He could and did preach both in the Dutch and English languages. The lovers of systematic doctrine and Christian experience highly esteemed his discourses. His translation of Vander Kemp's sermons, which is one of the formulas of the Dutch church, was made at the suggestion of many of his brethren in the ministry, and, I believe, by a formal request of the synod; and is a monument of industry and scholarship.

"Mr. Van Harlingen was very remarkable for his meditative habits and entire abstraction from ordinary surrounding objects and occurrences. Many anecdotes illustrative of this characteristic are told in the neighborhood, of which I may venture to mention a single one. The good pastor always rode on horseback. At the church he had a particular post, to which he uniformly fastened his horse. On one occasion, some mischievous boys, as was supposed, had substituted another man's horse in the place of his, and, amidst the merriment of the urchins, the worthy pastor, apparently full of the sacred message he had just delivered to the congregation, without remarking the change, unfastened his neighbor's dashing steed, and would have had a most expeditious, and perhaps dangerous ride, had not the mistake been corrected in time to prevent all disastrous consequences; but he carried a piece of chalk in his pocket afterward, and uniformly marked the saddle under the flap, to prevent similar mistakes occurring to him in future.

"The great excellence of the character of this good man was his deep, fervent, experimental piety. He was manifestly one of those Christians who live above the world. With a sufficient patrimony to make all attention to pecuniary gain unnecessary, he employed his whole time in sacred studies, spiritual conversation and private devo-

tions. The savor of his godliness is like ointment poured forth, and still exhales its fragrance in the region where he lived and died." \*

We have felt a just pride in being able to give so much and such earnest testimony to the excellence of one who in his life attracted but little of the world's regard. He was a great man in obscurity, and a good man without fame; and he deserves more to be kept in remembrance than many, even of his own profession, who have filled a large space in contemporary records. He rests from his labors and is not, for God took him.

From 1795 until 1797 the church of Six-Mile Run remained without a pastor; but in that year it again united with Millstone in calling the candidate James Spencer Cannon. He continued to serve the united congregations until 1807, when Millstone withdrew from the connection, and Six-Mile Run enjoyed the whole of his services until he was, in 1826, chosen professor of ecclesiastical history in the Theological Seminary at New-Brunswick, in which responsible situation he died.

Dr. Cannon was born in the Island of Curaçoa, West-Indies, January 28th, 1776. He was of Irish extraction, and his father, William Cannon, was a sea-captain. His mother's name was Ruth Spencer, born in Rhode Island, of Scotch parents. She died in Baltimore, and is interred in the Friends' burying-ground. Upon the death of their mother, the father placed his three sons, of whom James was the youngest, in the academy of Dr. Peter Wilson, at Hackensack, N. J. Captain Cannon afterward sailed for Charleston, South-Carolina, in a vessel commanded by Philip Freneau, the poet. In a violent storm he was lost at sea by being thrown overboard by the jib-boom. He left some property for his children, but from some unexplained cause it never came into their possession. James Brevort, Esq., of Hackensack, acted the father's part for James, and provided entirely for the expenses of his education.

\* The following inscription is found on his tomb:

Sacred to the memory of  
JOHN M. VAN HARLINGEN,  
Professor of the Hebrew Language and of Ecclesiastical History  
in the Theological School of the Dutch Reformed Church.  
He departed this life on June 16th, 1813,  
in the 52d year of his age.  
An humble Christian and Minister of the Gospel, without affectation;  
He was an Israelite in whom there was no guile.

When Dr. Wilson was chosen professor in Columbia College, James Cannon was transferred to the care of Rev. Alexander Miller; and by his diligence and studious habits laid the foundation of his future attainments.

In the spring of 1794, he commenced the study of theology under Dr. Solomon Froeligh. After two years, in 1796, he transferred his attendance to Dr. Livingston, in order to be able to obtain a professorial certificate, entitling him to examination before classis. In July of the same year, after a thorough examination, he was licensed to preach the Gospel. The same year he became the pastor of the united congregations of Six-Mile Run and Millstone. He continued to serve these churches for ten years, and then Six-Mile Run alone for nineteen years more. In 1826, he was elected professor in the Theological Seminary, and died July 25th, 1852. Dr. Cannon has been characterized by two of his friends, Dr. John Proudfit in Sprague's Annals, and Dr. G. Ludlow, in Corwin's Manual, to which we refer our readers for fuller accounts.

"Few men ever succeeded in rendering themselves more generally acceptable to their associates, or more interesting and instructive to their juniors, than Dr. Cannon. His social qualities were of the most admirable kind. Dr. John Ludlow once said of him, 'I would give all I am worth to possess Dr. Cannon's parlor talents.' In his intercourse with strangers, no less than with his familiar acquaintances, there was a dignity, urbanity, and suavity which won all classes of minds alike. No man ever went from his presence, even though the interview had lasted only for a few moments, without feeling that he had been in the society of no ordinary man.

"In his private intercourse with friends there was a happy medium observed between the austere and the mirthful, the grave and the cheerful, which gave it an almost irresistible charm. That playful humor which always accompanies a kind heart rendered him a most entertaining companion, while his extensive reading and ripe experience made him an instructive one. We have known few men who had a larger fund of anecdotes suitable to every occasion at command, or who could relate them with better effect; but then, like the man himself, they were always instructive, elevated, and pure—never for a moment compromising his character as a Christian gentleman, or his high calling as a minister of Christ; while, at the same time, the happy play of wit and the rich vein of humor often carried his auditors to the highest pitch of relish and enjoyment. In fact, his con-

versational powers were of the highest order. He could mingle learning in his common talk without pedantry, and impart to you the most important instruction when he seemed only to be amusing you. In all companies he became, insensibly, a leader in conversation, and the place seemed to be involuntarily conceded to him, in acknowledgment of his superior abilities.

"The memory of Dr. Cannon was one remarkable trait in his mental endowment. His mind, perhaps, was neither so original nor so wide in its range of thought as to distinguish him much from others, but his memory was immense—a perfect storehouse, even of names and dates. He seemed never to have forgotten any thing, and from the wide field over which his reading had extended he was able on all occasions to adduce facts and circumstances pertinent to the subject in hand. His most intimate friends were often surprised when a comparatively new theme was introduced into conversation, to perceive, as he went on, how perfectly he was acquainted with every important particular belonging to it, and with what accuracy he could recall the fruits of his study, after years must have intervened since his attention had been directed to it. In fact, the whole range of his extensive reading was always at his command.

"The learning of Dr. Cannon was the result of studious habits maintained through his whole life. Originally his advantages, except in a good knowledge of the classics, had been few. He had taken no collegiate course, and he was licensed to preach when he was only twenty years of age. While serving the church at Six-Mile Run he lived in retirement upon his own farm, and having no taste for agricultural employment, he was left to himself, to find the wherewithal to fill up his life in books and in study. He must have been a greedy reader, and not in light works either, but in the more solid and instructive." We remember once being greatly surprised at the intimate knowledge which he manifested of the *substance* of a great work, then just published, and in further conversation ascertained that it had been obtained from an ancient Latin work, published in Holland two centuries ago, not from the work we were speaking of at all.

In the best sense it may be said that Dr. Cannon was a learned man, and that his stores were all his own. He was called by his students "a walking library," and the books which he carried in his mind were the best on all the subjects of learning then published. If there ever was a self-made man he was one, and if there ever was a perfect triumph of self-reliance, he was that man. His industry must



have been prodigious; for he acquired all his learning not only unaided, but while pressed with the duties of a large congregation, none of which he intermitted at any time for the sake of study. Indeed, it may be safely affirmed that no one was ever more painstaking and multitudinous in his efforts and care in visiting the sick, instructing the ignorant, and comforting the afflicted than he was; and, moreover, he wrote all his sermons, and committed them to memory. When we think of it all, we are astonished; his labors must have been prodigious. And yet he was the least like a pining student.

When he went into the seminary, he at once assumed the position of one of the most learned among its professors; and he ever retained it. His published lectures explain how it was so. They do his intellect, his mind, and his heart equal honor; and are, in fact, the fullest and completest treatise on the subject extant.

In mental conformation, Dr. Cannon resembled Leighton more than Edwards or Chalmers, and Bates more than Owen or Howe. He was more extensively read than Dr. Livingston, and a better theologian than Dr. John Ludlow. His mind was not so grand as it was clear, logical, and deliberate. His views of truth were more distinguished by their exactness and solidity than by any far-reaching or deep-searching power; and yet when he had discussed any theme, there was little left to be said by any one who came after him. Though he might not have absolutely exhausted it, he had evidently seen all its prominent points and traversed to the extent of its legitimate boundaries. He was consequently not so much an awaking as an instructive preacher; and yet we remember how, on the installation of President Frelinghuysen, his eloquence and power rapt completely away the whole vast congregation.

Christians of mature piety, possessing an experimental knowledge of the way of life, always loved to listen to his discourses, and acknowledged themselves to have been edified in doing so. A sober mind could find real pleasure in his chaste and perspicuous mode of presenting truth, though one that was giddy and frivolous might have preferred the noisy, impetuous declaimer. His pulpit efforts were uniformly sound, sensible, and evangelical, manifesting care, culture, and piety. He could be eloquent, and sometimes rose to a high degree of pathos and power. Ordinarily his strain of preaching resembled more the music of a running brook than the loud roar of the rushing cataract. He was more like "the disciple whom Jesus loved" than "the sons of thunder" who would fain have called down fire from heaven to consume gainsayers. His sermons were uniformly models

of good taste ; in their style chaste and perspicuous ; in their sentiment solid and judicious, and in their method instructive and logical. In the excellent qualities of the best preachers, Dr. Cannon had but few equals. His voice in early and mature life was feeble, but fine and musical ; afterward it grew in compass, and allowed him to reach even the remote hearers in a large house.

In the seminary he was honored, beloved, and admired. Few, in fact, had a stronger hold on the young men who sat at his feet ; and their affectionate regard for his memory seems to be increasing with their years.

After a protracted work in the church and in the seminary, he was at last called to his rest. We heard him when he was just "on the borders of Immanuel's land" speak of his faith and trust in Jesus as a great Saviour, and how he hoped to see him in heaven. Amid the silence of the Lord's day, when the incense from the prayers of all the saints was ascending before the throne, his spirit severed the silver cord and mounted up to God. It was a fit time for such a man to die. He had always felt his soul gladdened by the communion of saints, and now it went away to enjoy it in glory. He sleeps beside the other "worthies" in the crowded cemetery of the old church in the city of New-Brunswick, awaiting a resurrection to eternal life. He died on the 25th July, 1852, and his monument is inscribed :

"This monument is erected by the General Synod of the Reformed Dutch Church to the memory of Rev. James Spencer Cannon, D.D., Professor of Ecclesiastical History, Church Government, and Pastoral Theology in the Seminary of New-Brunswick, and Professor of Metaphysics in Rutgers College.

"Born in the Island of Curacao, January 29th, 1776. Died in New-Brunswick, July 25th, 1852. Commanding in person, dignified in address, richly endowed with various knowledge, distinguished for piety, and devoted to the duties of his holy calling, he officiated as Pastor of the Church of Six-Mile Run for thirty years with signal fidelity and success, and for twenty-six years he conducted the studies of his department in the Seminary in a manner to secure the highest commendation of the Synod."

It will be long before another so complete in all the essential elements of greatness and goodness is found to occupy the place his death has left vacant. One of the old school of gentlemen, scholars, and preachers, he appears to our recollection as the beau-ideal of a great and good man, and we love to recall many happy hours spent in the closest and most confidential intimacy. It was grateful then

to be permitted to sit at his feet, and it is grateful now to remember that he permitted us to do so. It has been a labor of love to twine this chaplet of flowers and lay it on his grave.

Dr. Cannon wore his clothes always in the same fashion; and it was no slight advantage to his large and dignified person that he did so. His garb became him; and some persons thought he had a little pride in it. It certainly did not lessen the dignity of his impressive person and courteous deportment. He certainly had chosen it well.

He married the daughter of his benefactor, Elias Brevoort, of Hackensack, on the 7th October, 1796. Her name was Catherine. They had twelve children; four of whom received a collegiate education. Only three of his children survive.

Dr. Cannon published, besides the Lectures on Pastoral Theology, an oration on the 4th of July, a sacramental sermon, and, for the use of the students, some notes on chronology. It is known that he had a large amount of manuscript, but it is not known what was done with it.

His memory was greatly embalmed in the hearts of his people at Six-Mile Run; and his example quoted in every thing that was good. It is yet alive. The aged think there was no one equal to him. His ministry was blessed in many conversions, but there was no marked season of revival during its continuance, except that which had its centre in Somerville in 1820 and 1821, and extended over all the churches of the county—at least to some extent. He built up a strong church, and the fruits of his labors are yet known among his people. In all time to come, he will be reckoned as one of the great men who labored in Somerset County, and had a large share in making the churches what they are—perhaps the best ordered and best instructed religious societies in the State. Dr. Alexander, of Princeton, was accustomed to refer to them as such.

When Dr. Cannon resigned his charge at Six-Mile Run, the church remained without a pastor until 1827, when the consistory united in a call to the Rev. James Romeyn, of Nassau, New-York. Mr. Romeyn was, at this time, comparatively a young man, having been in the ministry only about seven years, but his reputation as a most effective preacher had preceded him; nor were the high expectations which had been formed disappointed. For six years he made the force of his character and the power of his pulpit services tell effectively upon the interests of the church. He was one of the most splendid and earnest preachers of his day. His utterance resembled the rush of a torrent, and his style and illustrations flashed upon his hearers like a pyrotech-

nic display. He forced you to listen, and when he had gained your attention, he enchained it. One says of him, "He was of an exceedingly sensitive temperament; and this peculiarity measurably unfitted him for contact with a rough world, but gave extreme ardor to the pursuit of studies he loved, and rendered him, with his strong mental endowments, perhaps the most eloquent of our preachers. He was a flame of fire in the pulpit. His utterance was rapid in the extreme, yet in his best days distinct; his posture a little stooped, his eye following his notes closely, his action not ungraceful, and his whole manner vivacious, ardent, impressive. His style was sententious, brilliant, and full of scripture; of which a leading word or two gave you the passage and its use in the argument. His quotations and allusions of all kinds, and his abundant, and to any but himself redundant, comparisons and figures, so characterized his sermons as to render them altogether peculiar." Often a closing sentence gave the finishing touch and the conclusive argument to the whole preceding paragraph. For instance, in showing how science fails in religion, and how little it uses of what science glories in, he says, "To attempt thus to back revelation, is like holding a lamp beside the sun, or gilding gold, or propping up the Alps." In speaking of forms without power he says, "We may be stable as a pillar, and conservative as salt, and prove notwithstanding like Lot's wife—a living body transformed into a dead mass, and be nothing but a monument of folly and disobedience after all."

"When he had well gotten into his subject, he often seemed to be on fire, and then he flashed out upon his hearers light and heat like a burning comet; and all so rapid, so impetuous, so surprising that his whole audience became electrified. With not only his face glowing, but his whole system quivering, you wondered where it would end, and not unfrequently feared lest it should consume him. It cost him a great deal to preach; no wonder his nervous system became shattered and failed him apparently long before his work was done! He burnt out like a flaming taper."

In person he is described as "tall, with a large face and a broad, high and retreating forehead; an aquiline nose, almost too large even for such a face; grayish blue eyes; light brown hair, parted on his forehead from the right side, short, thick, and smooth. In manner he was gentle, affable, and kind. Social in his disposition, a true friend, and a pure-minded, upright, honest man. He could not be called an elegant man, but he impressed those who saw him for the first time; and no one ever spoke with him, even for a few moments, without remembering something which he had uttered, and feeling that

there was a power in the man which made him at once worthy of love and fear."

We copy from a notice of him in Corwin's Manual the following interesting reminiscences: "In the seminary it was said of him, he was never tardy in time or loose in preparation. In his intercourse with his fellow-students he was blithe and joyous, with an unfailing smile of good-fellowship. He was never angry, though his nature was impulsive. His early efforts at sermonizing showed the budding of that rich and exuberant imagination which so eminently distinguished his more mature efforts. He could pursue a principal thought and its successive inferences, corollaries and suggestions, until it made almost a complete circle of Christian doctrine. When he had made one of these successful efforts, which showed him to be a head and shoulders taller than any of his seniors, he did not seem to be aware of the fact.

"As a preacher, he never occupied as conspicuous a position as his abilities merited, partly on account of shattered health, and partly because he shunned publicity. His rapid and impetuous delivery impaired to some extent the effect of his sermons, but his mind worked in them like a steam-engine.

"His discourses exhibited great intellectual power, being always well prepared, full of the marrow of the Gospel, glowing imagery, and brilliant thought; but his wonderful rapidity of utterance often, at first, seemed to confound his hearers, and demanded from him closer attention than he was able to give. He always came to the sanctuary with 'beaten oil,' feeling deeply the responsibility of winning souls to Christ. His conscientiousness in this direction even prevented him from entering upon extensive fields of usefulness when they were offered him. In preaching, he gathered his illustrations from every department of nature, science, and history. His reference book was a storehouse of the choicest gems, gathered from a wide field of reading and research, hence he was never at a loss for the apt and the beautiful when he sat down to prepare one of his sermons."

He was perhaps too much of a slave to his pen, and often wasted upon twenty or thirty persons in a district school-house, the fruits of study, and composition that ought to have edified thousands. The fact was, he did not know what kind of a man he was, and what he was capable of doing; and it was not the fear of man, much less an anxious desire to please, that impelled him to all his labor, but his high sense of the preacher's responsibilities, and his unbending desire to do all in his power to "commend the truth to every man's conscience in the sight of God."

James Romeyn was a minister's son, born in his father's house in Greenbush, Albany County, in the year 1797. He graduated at Columbia College, in the city of New-York, in 1816, his father having before this time removed to Hackensack. He studied theology in the seminary at New-Brunswick, under Dr. Livingston, with whom he held confidential relations, and often accompanied him on the little excursions which he made to preach or to attend to his business. Besides his labors at Nassau and Six-Mile Run, he became the successor of his father, J. V. C. Romeyn, at Hackensack, for three years. Then he labored four years at Kaats Kill, then at Leeds for two years, then at Bergen Neck for six years, and finally was attacked with paralysis just after he had been pleasantly settled at Geneva, New-York. He had many calls to labor in other places. Perhaps he changed his position too often. His temperament was extremely nervous, and a little thing was sufficient to unsettle him. From Geneva he came to New-Brunswick, had himself declared "Emeritus," and died September 7th, 1859. He left two sons, one of whom is now the pastor at Hackensack, in his father's and grandfather's church; and his widow Johanna Rodgers, still survives him. For so great a man, he may be said to have been constitutionally one of the most unsteady of men. He did a noble work, but how much more and nobler he was capable of doing!

On his tomb in the cemetery at Hackensack, N. J., where his remains rest, these words are inscribed:

REV. JAMES ROMEYN.

Born Sept. 30, 1797.

Died Sept. 7, 1859.

"Thou hast dealt well with thy servant, O Lord! I have passed my days as a Minister of Jesus Christ. That is enough! that is enough! I am satisfied! God has led me by a right way. Bless the Lord, O my soul!"—JAMES ROMEYN.

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—REV. 7:14.

We have a distinct recollection of James. We enjoyed confidential intercourse with him, and can, from personal acquaintance, testify how much truth there is in these friendly and flattering notices of him. Indeed, in describing his peculiar traits of character and his prominent excellences, it is difficult to make an overstatement. Mentally he was a giant, physically and constitutionally little more than a child. You could love him, and then you felt as if you could chastise him because he was so weak, so wavering, so distrustful of him-

self. He ought to have filled the first pulpit in the land, and he filled some that were almost the least prominent. Like the flower of which Gray sings in his Elegy, he wasted his sweetness on the desert air.

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#### THE CHURCH OF READINGTON—AT FIRST NORTH-BRANCH.

THE records of this church were kept in early days in a remarkably elegant handwriting by Albert Stoothoff. They have become much worn and need to be restored. We have found in them several items of information not previously known. They commence in these words:

“Anno 1719: The church over the North-Branch, begun in 1718, is completed. The first sermon was preached in it on the 21st of Feb., 17 $\frac{1}{2}$ <sup>o</sup>, by Theodorus Jacobus Frelinghuysen, the first settled preacher of the four united places, as Raritan, Six-Mile Run, Three-Mile Run, and North-Branch.

The baptismal register commences February 21st, 1720, when Andreas Ten Eyck and Adriantje his wife had a son baptized named Matthew.

The names on the first page are Abraham Dubois, John Pursell, Jacob Sebring, Joshua Crison, Daniel Sebring, Jan Hendricksen, Koenradt Ten Eyck, Derck Van Veghten, Michael Van Veghten, Alexander McDowal, Benjamin Burt, Jan Van Sicklen, Coert Jansen, Jacob Stoll, Teunis Van Middlewaert, George Hall, Albert Louw, William Rosa, Paulus Bulner, and Lucas Schermerhorn. We give them as among the original or first supporters and members of Readington church. This is not a complete list, but, by their recurring frequently, they are shown to have been, at least, among the most active, and nearly all have had successors even down to the present time.

The first elders of this congregation, appointed in 1719, were Cornelius Bogaert and Jan Hendricksen; the first deacons, Abraham De la Meter and Andreas Ten Eyck.

Anno 1721, September 8th, a new choice was made, and Emanuel Van Etten was elected elder and Jan Lowe as deacon, and they were

ordained October 8th. The elder whose time expired was Jan Hendricksen—the deacon, Abraham De la Meter; so that the consistory then stood: elders, Cornelius Bogaert, Emanuel Van Etten; deacons, Andreas Ten Eyck and Jan Lowe.

Anno 1722, on the 26th September, a new election was again had, and Abraham De la Meter was chosen elder and Volkerd Dercksen deacon. Jan Lowe went out of office, so that then the elders were Cornelius Bogaert, Emanuel Van Etten, and Abraham De la Meter; the deacons, Andreas Ten Eyck and Volkert Dercksen. In 1727, Andrew Ten Eyck was chosen elder and Pieter Van Neste deacon; Emanuel Van Etten went out of office, and those who had been elected were ordained September 3d. To the foregoing names were added, as elders or deacons, during the succeeding years up to 1736, Thomas Bouman, Abraham Loth, Simon Van Arsdalen, Dirck De Mott, Jan Van Neste. The consistory was in that year a full board, consisting of three elders, Andreas Ten Eyck, Dirck De Mott, and Jan Van Arsdalen, and three deacons, Abraham Lott, Pieter Van Neste, and Jan Van Neste.

In 1736, a most important movement was made at a meeting of the Great Consistories, embracing the four united congregations. It was resolved that an additional pastor should be called as a colleague to Dominie Frelinghuysen, and a call was accordingly prepared and sent to Holland, to the care of G. Van Schuylenborgh, promising £80 currency, a house with fifty acres of land, a free horse and free board in all the congregations while in the performance of his pastoral duties, with the expenses of examination and ordination, and a free passage.

Two years previous to this a corresponding movement had been made at Three-Mile Run, and the Rev. Vincentius Antonides, of Long Island, had ordained a consistory out of the malcontents, consisting of Daniel Sebring and Peter Kinne as elders, and William Rosse and Francis Waldron as deacons. In this there was concert of action, at least in the three congregations of Three-Mile Run, Harlingen, and North-Branch. Raritan does not appear to have been represented in any authoritative way, though there were individuals who sympathized with it. North-Branch was, in fact, one of the churches in which the "Conferentie" feelings prevailed to a considerable extent. We find indications of this down until the days of Dr. Hardenbergh, and references are frequently made to it in their minutes. It would even seem that, at one time, they hoped to gain possession of the church,



and establish one of their own ministers in it. They complain bitterly of the failure of Fryenmoet to secure the confidence of the people, and of the conduct of those who refused to admit him; and again, in the case of Leydecker, the same desire is exhibited, and may be traced down to the time when Hardenbergh was called. They call him "the pretended student."

We may now pause a moment to estimate the two opposing influences existing in the church. The Conferentie were not men of progress, but the contrary. They reprobated the idea of independence of Holland, opposed bitterly the attempt to found an institution of learning, and would have nothing, until it was forced upon them, but a ministry from the Fatherland. They were thus impracticable men. Under them the church would have died out.

On the contrary, the Coetus earnestly labored to build up, provide what was necessary, and their preaching and their lives sought to promote spiritual and evangelical Christianity. Their success is our prosperity. We are reaping what they sowed.

At the same time, the following persons were appointed *helpers* in the different churches—following, as was affirmed, the example of Paul in 1 Cor. 12 : 28 : "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, *helps*, governments, diversities of tongues"—namely : In New-Brunswick, Roelef Nevius, Hendrick Vischer, Abraham Ouke; Raritan, Hendrick Bries and Theunis Post; North-Branch, Simon Van Arsdalen; Six-Mile Run, Elbert Stoothoff. These persons, after being chosen, were set apart to their work as catechize-masters and leaders in the prayer-meetings, and they were empowered to hold their exercises publicly, even in the church, in the absence of the pastor.

They were also directed to have an oversight over all the members of the church, teaching them, guiding them, and encouraging them in their Christian life and duty.

In 1737, March 4th, another important step was taken in the determination to build a new church at North-Branch, and Joris Hall, Jan Van Sickelen, Nicholas Wyckoff, and Martin Reyersen were appointed to carry this resolution into effect. The contemplated enterprise was happily carried into effect, and on the 7th of October, 1739, the first sermon was preached in the new church of North-Branch, from Psalm 48 : 9, "We have thought of thy loving-kindness, O God, in the midst of thy temple," by Dominie Frelinghuysen. It was also

decided, at the same meeting, that the consistory should meet four times in each year, once uniformly just before the sacrament of the Lord's Supper was dispensed.

The minutes are continued regularly, and the yearly election of elders and deacons noted, until 1744, when Jan Van Neste, Abraham De la Meter, and Pieter Wortman were the elders, and Nicholas Wyckoff, Jacob Ten Eyck, and Martin Reyersen deacons, and then a broad line is drawn across the page, and we are left in darkness as to all that passed in the congregation until the year 1750. What intervened in these six years we can not know, only Dominie Frelinghuysen died in 1748, and his son succeeded him.

Anno 1750. The first sermon was preached by Johannes Frelinghuysen—called to the churches of his honored and beloved father—in the church of Raritan, August 8th, from Psalm 45 : 16, "Instead of thy fathers shall be thy children;" in the church of North-Branch, on the 10th, from Zech. 4 : 6, "Not by might nor by power, but by my spirit, saith the Lord of hosts;" at Millstone, on the 17th, from Psalm 133 : 1, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Theodorus Jacobus Frelinghuysen was dead, his son was in his place; but where he died, when he died, and where his remains rest, are strangely omitted in the minutes of all his churches.

The register of baptisms in North-Branch commences promptly on the 21st of February, 1720—the very day when T. J. Frelinghuysen preached his first sermon—and records the baptism of Matthew, a son of Andreas Ten Eyck, one of the first deacons chosen on the first organization of the church. It is a beautiful register, and seems to have been kept by Albert Stoothoff until December 7th, 1783. It notices a variety of important circumstances in passing on its course, as, for instance, the death of John Frelinghuysen on the 15th of September, 1754; that T. J. Frelinghuysen the younger baptized three children on the 3d of May, 1747, apparently just before his father's decease; that Dominie Fryenmoet baptized nine children December 10th, 1746; that Ericksen baptized three March 31st, 1748, and again, on the 6th July, 1748, ten, both evidently after the decease of T. J. Frelinghuysen, and while he was temporarily supplying the pulpit; again, eighteen by Fryenmoet in 1750, when he was a second time on his errand of strife in the congregation; John Frelinghuysen's introductory sermon, August 5th, 1750; the introduction of the "New Style" on the 3d day of September, 1752, when, in place of

the 3d, the true reckoning was the 14th of that month. It is, indeed, one of the neatest and best-kept registers we have ever seen.

From this register we derive the following names of persons who offered their children for baptism to the intruding ministers of the Conferentie party, namely: Elbert Voorhees, Adrian Hageman, Joris Middagh, Abram Van Hoorn, Matthias Brewer, Jacob Kinne, Lodewick Hardenbrook, Cornelis Wyckoff, William Poling, Adrien Sutphin, Marten Myer, Benjamin Louw, Cornelis Van Campen, Rynier Van Sicklen, William Van Neste, Hendrik Null, Abm. Van Sicklen, Hendrik Vroom, Lodewyk Richtmeier, Abm. Van Neste, Jan Staatsz, Jan Sickelse, Jan Van Neste, Hendrik Van Wagenen—baptized by Fryenmoet, May, 1750; and previously, in 1746, by the same person, at Neshanic, but recorded at North-Branch, Abm. Van Neste, Harman Lane, Peter Middagh, William Poling, Jost Schamp, Jan Anten, Peter Beekman, William Hall, Jacobus Kinne; also, by Errickson, in 1748, Benjamin Louw, Derik Louw, Denys Strycker, Isaac Bogert, Matthys Kaalsie.

But John Frelinghuysen's short and earnest ministry of three and a half years came to an end suddenly and very unexpectedly to all his people. It was a severe dispensation of providence, and he was mourned greatly. Zion appeared to lay waste and desolate. Hope there seemed to be almost none. Ministers could not be procured in Holland without great expense and delay, and the church was divided on the policy of raising a ministry of her own. It was, indeed, a dark and gloomy day, and almost four years passed before any thing was effectually done. Then, at last, a young man was found to take his place, and called to enter into this wide and inviting field. It was the Rev. Jacob Rutsen Hardenbergh, a student of Frelinghuysen, and the husband of his widow.

But, before proceeding to notice his ministry, we turn to some reminiscences of an earlier date, derived principally from Dr. John Van Liew's dedication sermon.

We have noticed that a house—said to have been of logs—was built for the purpose of holding religious services in this vicinity as early as 1619 or 1620. It stood near the junction of the north and south branches of Raritan River, on the second bank, nearly opposite the residence of Andrew Ten Eyck. The land is now owned by Mr. John Vosseller. In this rude building T. J. Frelinghuysen preached his first sermon on the 21st of February, 1720. This house served as the ordinary place of meeting for the inhabitants of that

district for about eighteen years. Tradition says it was burned down.

The population increased during this term of years, and spread westward. The location appeared to be too near to the Raritan church, and a change was called for, in view of the erection of a better and more commodious house of worship. The result was that the new church was built about three miles further west, where the church of Readington now stands. It was a frame building, quite commodious, built in the ordinary form of churches in our State in those days, with the side to the street, the main entrance in the centre, and the pulpit directly opposite to it, with a centre aisle, and galleries in the ends on the right and left of the pulpit. The dimensions we are not able to state. Mr. Frelinghuysen preached the first sermon in this building, and, by being repaired, refitted, and painted, it continued to suffice as a place of worship for ninety-five years. In the mean time, the congregation had increased in numbers, the ministry in it had been blessed, and it had grown up to be one of the most respectable churches in Somerset County—not Somerset, for the change of location had not only given it a new name, but had also transferred it into Hunterdon County. Nevertheless, a large portion of the people—at this time, at least—resided in Somerset. Being in the township of Readington, it took that name and became incorporate by that title, and, in effect, the old church of North-Branch became extinct.

The new church at Readington was built in 1833, under the ministry of the Rev. John Van Liew. It was 51 feet in breadth by 71 in length. It was dedicated by a sermon from the pastor founded on 2 Chronicles 7 : 1, "And the glory of the Lord filled the house." It stood thirty-one years, and was consumed by fire in March, 1864, but replaced at once by a larger, better, and more beautiful house, 56 feet by 76, and dedicated July 21st, 1865, by a sermon from the same pastor, from Haggai 2 : 9, "The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." The dedicatory prayer was offered by Rev. Dr. Gabriel Ludlow, of Neshanic, and the sermon and prayer published. Before this, Mr. Van Liew had been honored with the degree of D.D. by Rutgers College, New-Brunswick.

During the ministry of T. J. Frelinghuysen the church of North-Branch formed part of his charge, and enjoyed its share of his labors.

It again united with Raritan and Millstone in calling his son, John Frelinghuysen, as pastor. A copy of that call is recorded in the minutes of the consistory both of Raritan and North-Branch, dated May 18th, 1747. But it has no signatures, and apparently was not considered as of any importance, being not the instrument itself, but only a copy.

At a meeting of the great consistory of the three united congregations, on the 21st of August, 1750, (the minutes of which were recorded in the book belonging to Raritan,) we find the first record of church officers under John Frelinghuysen. It is stated there that a new consistory was chosen for North-Branch, consisting of two elders and one deacon, namely, Jan Van Neste and Peter Montfort, as elders, in the place of Jan Van Neste and Abraham Lametre; for deacon, Abraham Dumont, in the place of Nicholas Wyckoff.

This election was made by an agreement which looked to the settlement of the disputes existing in the congregations, as recommended by the Coetus, that two elders and two deacons should be taken from Dominie Frelinghuysen's friends, and one elder and one deacon from among the disaffected.

On the 15th September, 1751, the case was again brought before the Coetus—in session in New-York—and the following record is found in the published minutes of that session: "North-Branch.—This case, it was determined, should be taken up to-morrow, [September 12th, forenoon.] In the case of North-Branch and Raritan the decision of the reverend Coetus was, that the disaffected should choose out of their numbers six persons; that Dominie Frelinghuysen, with his consistory, should choose two out of the six—that is, an elder and a deacon—who, being ordained, two of Dominie Frelinghuysen's consistory should resign, whereupon the former, being associated with the rest, should be recognized as the consistory, all expenses to be borne in proportion by each; so shall all error and dissatisfaction be done away with at once."

On this basis on the 25th of September the new consistories were chosen, and the following was the result: For Raritan, as elders, Jeronimus Van Neste, Peter Willimse, Jan Van Middleswaert; as deacons, Pieter Van Neste, Pieter Stryker, Frans Cusaert. For North-Branch, Jerometan Neste, Pieter Montfort, Daniel Sebring, elders; Marten Ryerse, Jan Dumont, and Pieter Schomp, deacons.

In the mean time, John Frelinghuysen having died, (September, 1754,) his congregations were left vacant. Those who had sympa-

thized with the party opposed to him and his father at North-Branch took this opportunity to endeavor to further their own views. We quote from a letter to the Classis of Amsterdam from the Conferentie party, dated November 9th, 1756: "We turn to the Raritan congregation, made vacant by the death of Dominie John Frelinghuysen, where for two years they have been left almost without any divine service, although the congregation is large and scattered, and affords work for more than two ministers. A great part of the congregation was induced to call Dominie Fryenmoet, a fugitive minister who had been obliged to leave his place through danger of the public foe." The place he left was Warwarsing. The foe must have been the Indians, for it was in the midst of the French war. "But a committee, or circle of the Coetus, was called in, who did what they could to remove him, and now have succeeded." "The consequences of this can not be other than bitter, all the service now being rendered by those who call themselves the Coetus, to the dissatisfaction of the greater portion of the people."

Again we quote: "Another instance of injury to the church is seen in the complaint of a committee from the North-Branch portion of the congregation at Raritan. The origin of the dispute there was the neglect of the consistory of Raritan and the associate congregations to provide suitable ministerial service after the death of Dominie John Frelinghuysen, only three or four sermons having been preached by Low-Dutch ministers in the course of two years. Dominie Fryenmoet, fleeing before the public enemy, came to North-Branch, and was several times asked by the consistory there to officiate, which he did with so much acceptance that many members of the four united congregations requested that he might preach in all the churches; but the consistories in the other three villages refused, no doubt because of their engagements to a certain Hardenbergh, who had married the widow of Dominie Frelinghuysen. The adherents of Dominie Fryenmoet being by far the greater number in the four congregations, bestirred themselves to obtain a subscription to have him for their lawful minister; but the consistory opposed this with all their might, and the dispute arose so high that each party called in the circle\* to settle it. The proceedings of the circle were so manifold that we can not mention them; withal, not obscurely showing partisanship, that we can not relate them. But we must mention one thing, namely, that the adherents of Dominie Fryenmoet

\* Equivalent to a classis or committee.

promised to raise the whole salary for him, and offered, further, if the others would call any lawful minister whom they preferred, (seeing the congregation required two,) that they would assist in paying him. Still they could not agree, and Dominic Fryenmoet had to go away.

“An elder and two deacons of North-Branch, consulting together without the knowledge of two elders and another deacon, their associates, requested Dominic Leydt to preach there and choose a new consistory. When the time came to carry out the plan, they made it known to the others, and wished them to aid in making the choice; but they protested against it, as almost the whole congregation afterward did, as being opposed to the church orders and the ancient usage of the church. Notwithstanding, the election was had, and, immediately afterward, the ordination also, which compelled the remaining lawful members, after the lapse of four months, (for they could not side with the newly chosen, and the old ones who went out would not act with them,) to make, with their ‘*consalent*’ Dominic De Ronde, a new filling up of the consistory, in order to heal the breach, and, as such, they have sought to maintain the church in the right.

“The new consistory, together with the consistories of the other three villages, have made and executed a call upon the so-called student Hardenbergh, who was examined and qualified before the congregation as minister by those who style themselves the Coetus, who yet had no proper business with that call, not only because of the things above stated, but because the student was an unfit person, not having made the least proficiency in what belongs to the ministerial office, and having been, by the acknowledgment of all, under the instruction of a teacher only two years at the farthest. Besides, he was qualified without the order of either classis or synod. They cannot, therefore, but separate from those who thus act, and they request the aid of the classis to provide them a minister from the classis.”

This letter is signed by Hagehoort, Mancius, Retzema, De Ronde, Fryenmoet, Rubel, Rosenkrantz, and Schuyler. We have thus allowed them to tell their own story, and put in a plea for their own cause, and the result is, we believe, in the estimation of all, that they were prejudiced men, men of rule and law, and not of candor, prudence, and earnestness in the pursuit of great ends in the midst of no ordinary emergencies and difficulties; “*men of one idea.*” The

church could not have been built up by them. They would have allowed a thousand things to be undone, because some rule, in their estimation at least, forbade the doing, but not because it was not right that they should be done. Evidently they meant to bring in at North-Branch a man of their own views, in order to strengthen their adherents there, and they were bitterly disappointed when not able to do it. Properly understood, their case condemns itself. Their sneers at Hardenbergh are in bad taste, and the results proved that they were unjust, and would have been unfortunate in their results. We proceed, after having allowed the malcontents to state their case.

The next record is dated June 14th, 1758, after the Rev. Jacob Rutsen Hardenbergh had been called and settled over the five united congregations of Raritan, North-Branch, Millstone, Neshanic, and Bedminster. It states that Andrew Ten Eyck was chosen elder in the place of Nicholas Wyckoff, and Pieter Montfort, in the place of Francis Waldron, and as deacon, Harmanus Lane, in the place of Derick Sebring. Again, June 15th, 1759, consistory met at the house of Andrew Ten Eyck, and chose, as elder, Jan Van Neste, in the place of Pieter Wortman, and Cornelius Bouwman, in place of Johannes Pittenger, deacon. Again, April 26th, 1760, at the house of Andreas Ten Eyck, were admitted to the communion of the church, on confession of faith, Petrus Van Neste, Mattheus Ten Eyck, and Maria Van Arsdalen, wife of Direk Sebring. August 4th, 1760, the consistory elected were, Teunis Post and Johannes Pittenger, in the place of Pieter Montfort and Andreas Ten Eyck, elders; and Matthaes Ten Eyck, in the place of David Van Dwyne, deacon. December 14th, 1761, as elder, Andreas Ten Eyck, in the place of Jan Van Neste; as deacon, David Van Dayne, in the place of Harmanus Lane. January 12th, 1762, received, on confession, Nicholas Egbort and Jannetie Corse, wife of Edward Harrinton. January 2d, 1764, as elder, Teunis Post, in the place of Andreas Ten Eyck, and, as deacons, Harmanus Lane and Michael De Mott, in the places of David Van Dwyne and Peter Van Neste. December 31st, 1764, admitted to communion, on confession, Derick Sutphin and Petrus Nevius, from Bedminster, and Catherine Bunn, wife of Edward Bunn, Neeltije Montfort, wife of Abraham Montfort, and Catherine Sutphin, wife of Peter Sutphin.

November 4th, 1773, a meeting of the consistories of Raritan, North-Branch, Bedminster, and New-Millstone convened at the house



of Rynier Van Neste, in view of calling Dominic Christian F. Foering as a colleague of Dominic Hardenbergh, and admitting New-Millstone into the united charges. At this meeting it was agreed that a new church was to be built near Cornelius Van Horn's, and arrangements were made to have it supplied by the two collegiate pastors; and, as the old and new churches are both mentioned and provided for, it appears that services were intended to be held—at that date, at least—in both places; but the whole effort was a failure, from Dominic Foering declining the call.

The last minute relating to North-Branch which we shall copy from the Raritan records is a meeting of consistory at the house of Michael De Mott, January 10th, 1774, when Jacob Bogert and wife, Catharine Albertsen, and Margareta De Mott, wife of Jacob De Mott, were received into the communion of the church on certificate, and William Van Vliet, Albert Cornell and his wife Antje Stryker, Johanna Stoothoff, wife of Abraham Dumont, Jr., Lea Simonson, wife of Jan Snediker, and Marya Dorlandt, wife of Cornelius Metzelaer, were received on confession of faith. Rev. J. R. Hardenbergh continued to serve the church until 1781, when he resigned his call and removed to Rochester, New-York, taking possession of the Hardenbergh manor-house, and preaching to that people for a short time. He was then called to the presidency of Queen's College, and removed to New-Brunswick, serving, at the same time, as pastor of the church.

We have given these extracts from the minutes of Raritan, as supplying a hiatus in the North-Branch book, which, from 1757 to 1781, contains no records whatever. September 11th, 1781, the consistory met at the house of Peter Dumont, and fixed upon a line between it and Bedminster. Again, March 7th, 1782, at Abraham Dumont's, and decided to take up the call sent to Rev. Direk Romeyn, unless he should have concluded to accept it. June 19th, they met again at Peter Dumont's, and consulted as to the way in which they might succeed in having divine service performed in the congregation. This eventuated in the calling of Simeon Van Arsdalen. The first minutes signed by him are a meeting of consistory at the house of John Simonson, Esq., January 15th, 1784.

We have noticed the disaffection toward Hardenbergh on the part of a few people. When he had left, the same individuals, for a time, were supplied by Gerrit Leydecker, a licentiate of the Conferentie party. His name occurs first on their minutes June 20th, 1764, re-

questing the assembly to unite in his behalf to the Classis of Amsterdam for liberty to ordain him. To this the classis assented, and recommended him in the strongest terms as one "taught from his youth in Latin and Greek, and also as having studied four years in the College of New-Jersey under President Burr, and received the degree of A.M., and then spent a year and a half, under Dominie Retzema, in divinity, and in Hebrew, under Dominie Kals." He was examined October 8th, 1765, and licensed as a candidate. He has, however, left no trace on the minutes of being at North-Branch at all, though it is known from other sources that he preached there in 1769 for some time. He settled, finally, in the English Neighborhood in 1770, remained until 1776, became a Tory, fled to New-York, then to England, and died at the house of his son, in Pentonville, near London, in 1794.

In 1783, after a vacancy of two years from the resignation of Dr. Hardenbergh, the candidate Simeon Van Arsdale preached at Readington, and received the call. He was a native of Bucks County, Pa., graduated at Princeton, studied under Livingston, it is said, and applied for examination to the general meeting of ministers at Millstone, October 1st, 1782. "After a well-arranged and agreeable exercise upon Romans 8 : 32, he was subsequently carefully examined by Messrs. Dirk Romeyn and Hermann Meyer in the sacred languages and principal points of sacred theology, both positive and controversial, and, by his appropriate answers, afforded such satisfaction that the reverend body feel the freedom to receive him among the licentiates." He was again examined for ordination at New-Paltz, October 7-9th, 1783, and the Rev. Messrs. John M. Van Hurlingen, Solomon Froeligh, and Benjamin Dubois were appointed to ordain and install him, the time being left to be fixed by them. They reported the fulfillment of their commission to the general meeting in New-York in May, 1784, and thus he became, to the satisfaction of all parties, pastor of Readington. He is remembered as one of the most amiable and accomplished young men of his day. He possessed both eloquence and power as a preacher, was untiring in his pastoral work and ardent in his piety. He received, soon after his ordination, a call from the collegiate churches in New-York, but declined it on account of his youth. His beautiful life came to an early and sudden close in less than three years. His remains lie in the church-yard at Readington, with the following inscription on the tablet erected at the head of his grave: "In memory of the Rev.

Simeon Van Arsdale, who departed this life the 26th day of May, 1786, in the thirty-third year of his age.

"Here lies entombed a servant of the Lord,  
A faithful preacher of his sacred word,  
Who now with Christ in glory is set down,  
Decked in white robes and honored with a crown."

He was succeeded, the same year, in his pastoral charge by the candidate Peter Studdiford. Mr. Studdiford was born in the city of New-York; studied under Livingston, and was licensed by the synod in New-York May 1st, 1787, and arrangements made for his ordination, at the same time, on the 28th, and J. R. Hardenbergh, John M. Van Harlingen, Jr., and John Duryea were appointed to perform that service, the sermon to be preached by Dr. Hardenbergh. Mr. Studdiford preached at Bedminster, in connection with Readington, until 1800, and then at Readington alone until his death. His long pastorate fills up a large portion of the history of the congregation. He is remembered as one of the most efficient ministers of his day. Rev. Dr. Van Liew has said of him, "The records show that, for years after he commenced his labors in this place, there were large accessions to the church. At the time of the great ingathering in the church at Somerville there was a considerable ingathering also here." His ministry lasted about forty years. Another says, "He had readiness and aptness as an extempore preacher which few possess, almost transcending himself when suddenly called upon to take the place of an absentee. Instances of this we have often heard related. Such efforts would seem to have all the finish and even more than the force of elaborate preparations." He died in his own house at South-Branch Mills. His remains lie at Readington, beside those of Simeon Van Arsdale, and the following inscription is engraven on his tomb: "Beneath this tablet lie the remains of the Rev. Peter Studdiford, who, after a long and laborious ministry, died on November 21st, A.D. 1826, in the sixty-fourth year of his age. He was born in the city of New-York, A.D. 1763. Having completed his collegiate and theological studies in the place of his birth, he was installed pastor of the Dutch Reformed church of North-Branch. Here he continued to labor with unabated zeal and diligence, until visited by the sickness which issued in his death. Possessing enlarged views of divine truth and a rich store of various knowledge, he was ready, instructive, and forcible in his preaching. He loved

his Master's work, and shrunk not from labor in its performance. As a pastor he was affectionate and faithful; as a citizen, truly patriotic; as a neighbor, benevolent, candid, and obliging; and as a Christian, humble, devout, and liberal." He married in early life, and his wife sleeps beside him. Her tombstone is inscribed, "Sacred to the memory of Phæbe, wife of the Rev. Peter Studdiford, and only daughter of James and Lavinia Vanderveer, of the township of Bedminster and county of Somerset. She departed this life March 17th, 1808, aged thirty-three years nine months and eleven days.

"As through life religion was her stay,  
So, in her dying hour,  
Through its triumphing power,  
With joy she hailed the realms of day."

Later in life he married Maria Van Horn, who long survived him, and died in Somerville at the house of her daughter, Mrs. Ruckel.

Mr. Studdiford was succeeded, in 1823, by the Rev. John Van Liew. He was called May 1st, 1827, and died October 18th, 1869, at the house of his daughter, Mrs. Randolph, in Bloomfield, Essex County, N. J., after laboring in his pastorate for forty-two years. He was a son of Dennis and Maria (Suydam) Van Liew, and was born at Neshanic September 30th, 1798. He graduated at Queen's College October, 1816, studied in the theological seminary at New-Brunswick, and was licensed by the Classis of New-Brunswick June, 1820. He welcomed to the communion, during his ministry at Readington, 560 persons, and baptized 1119 infants and 85 adults. As a minister he was faithful, able, devoted; as a man, social, kind, generous, and the very soul of honor—a Christian gentleman. His funeral sermon, by Rev. Henry P. Thompson, of Peapack, a member of his church, was published, and to it we refer for an ample description of his labors and his character. He was entombed in the new cemetery near his church, and the following is the inscription on his monument: "Erected to the memory of Rev. John Van Liew, D.D., who died October 18th, A.D. 1869, aged seventy-one years and nineteen days. For forty-eight years he served the blessed Master in the gospel ministry; for forty-three years he was the faithful pastor of the Reformed Church at Readington. Living we loved him,

dead we cherish his memory, glorified we will meet him in the heavenly world."

A few months before his death, in consequence of his enfeebled health and inability to continue his pastoral duties, he had been succeeded by J. G. Van Slyke, who was ordained and installed July 1st, 1869, Mr. Van Liew assisting in the service and offering the ordaining prayer. He then went away to the house of his daughter to rest; but he rested soon in his grave, to labor and sorrow no more. Mr. Van Slyke was called to Jamaica, on Long Island, the next year, and left the congregation. It is now under the care of the Rev. J. H. Smock.

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#### HARLINGEN, OP DE MILLSTONE, SOURLAND, ETC.

This church was organized by the Rev. Henricus Coens, of Acquackanonk, on the 18th of May, 1827, and the first church edifice was built on the south-east corner of the old cemetery. The location of both was determined by a land-grant of one hundred and sixty acres, received from "the proprietors," who held nearly 9000 acres in the vicinity, and donated this tract for the benefit and behoof of the minister and consistory of a church to be gathered there, upon the basis of the confession of faith adopted by the Synod of Dort, or Dordrecht, in 1618 and 1619. This deed bears date June, 1710, and seems to have been kept in reserve for seventeen years before it was really claimed, and the grant rendered permanent by occupancy and the necessary organization of the church provided for in it. What was the character of the house erected is not known; but it stood on the south-east corner of the cemetery, and was for some time in the possession of the malcontents to whom Arondæus preached and over whom he was installed. Like the other early church edifices, it was very contracted in dimensions and rude in structure. The people did what they could to provide a place for religious worship, and it was not much; but it showed their zeal.

The first consistory consisted of two elders and two deacons, namely, Abraham Reyters and Geribrant Peters, elders; Johannes Koelbagh and Resolvert Waldron, deacons; and the church was

"the Church op de Millstone." They were chosen unanimously, as stated, at the house of Reynier Veghte on the 18th of May, 1727, under the direction of Dominie Henricus Coens, of Acquackanonk, after calling upon the revered name of Almighty God, by all those who feared God and sought to build up his church; which persons, after they had been published to the congregation, were on the same day ordained and installed into their respective offices.

Henricus Coens seems to be as little known as almost any minister who has ever exercised his gifts in the Dutch Church. His name does not occur in any of the published documents which we have seen; nor are we able to state when he came from Holland. It must have been as early as 1725, for in that year he is found ministering in the churches of Acquackanonk, Bellville, Pompton, and Ponds: and he continued his ministry among this people for five years. He wrote to Holland a detailed account of the troubles in the churches of Acquackanonk and Bellville, (or Second River, as it then was called.) He died in 1735, but when and where his remains were interred we are not able to say. His ministry and death both antedate our published Minutes, and hence there is no trace of him excepting the records of the churches where he labored.

All the circumstances seem to indicate that the organization was in the interest of "the Conferentie party," then beginning to be active in the affairs of the church. They were opponents of Frelinghuysen; they held the church for a time; and they were supplied by ministers belonging to that party, and Rynier Veghte was at that time a strenuous partisan in their favor. Harlingen for a time was the centre of their operations and influence. We are not prepared to condemn them entirely, but certainly circumstances in aftertimes proved that they were in the wrong. They were many of them conscientious men, no doubt, but prejudiced and partisan to a very large extent.

In the year 1729, the elders at Harlingen were Johannes Koelbagh and Resolvart Waldron; the deacons, Guysbert Bogert, Casparus Van Nostrand, and Abraham Hoover. In 1734, May 9th, at the house of Rynier Veghte, under the superintendence of Dominie Antonidus, preacher on Long Island, after invoking the name of God, the following persons were chosen: For Millstone, (Harlingen,) for elders, Koert Voorhees and Daniel Polhemus;

for Three-Mile Run, elders, Simon Wyckoff and Hendrick Vroom ; for deacons, Simon Van Wickelen and Denys Van Duyn ; for North-Branch, for elders, Daniel Sebring and Pieter Kinne ; deacons, William Rose and Frans Waldron, and they were installed before the congregation. From the records in the other churches it would seem that the ordination was in the Three-Mile Run Church.

This record is an anomaly, and can only be explained, it seems to us, by supposing that these consistories were chosen out of the disaffected in these congregations ; and how such a man as Antonidus should have done such a thing is almost marvelous. It is not in accordance with his spirit ; but things were loose and many irregularities perpetrated. Dom. Vincentius Antonidens came out to New-Amsterdam in 1705, and preached at Brooklyn, Flatlands, and Flatbush, and Bushwick, New-Utrecht, and Gravesend until 1744, when he died. His name does not seem to occur as having been present in any of the meetings of Coetus or Conferentie, and a paper of that day says of him "that he was a gentleman of extensive learning, of an easy, condescending behavior and conversation, and of a regular, exemplary piety, endeavoring to practice himself what he preached to others ; was kind, benevolent, and charitable to all according to his ability ; meek, humble, patriotic, and resigned under all his losses and afflictions, his misfortunes and calamities, which befell him in his own person and family. It is not, therefore, anywhere stated what his leaning was in the emergencies of the times, but certainly his ordaining these consistories in Mr. Frelinghuysen's charge must be considered as an unjustifiable and irregular proceeding. It was really the organization and the commencement of a division in these churches which lasted until the General Convention of 1771. They actually took possession themselves of the church, and obliged the others to build themselves a new house of worship.

The disaffection was encouraged and stimulated by a very different person in the years 1745, 1746, and 1747. Dom. Johannes Arondeus, also a preacher on Long Island from 1742 to 1747, when he was finally suspended by the Coetus, came and preached among these people. He actually had himself installed in May, 1747, though he had no dismission from the churches on Long Island, in the very churches and congregations under the pastoral

supervision of T. J. Frelinghuysen, through the co-operation of Fryenmoet, and remained until June, 1748, when he went away as suddenly as he had come and in the same irregular way. He meanwhile preached and baptized children, the records of which are still existing in the baptismal books of Harlingen and Readington. The whole number from the different congregations amounts to 100; but the names of the parents for the most part, as they are given in the record, do not embrace those who really were the staid, intelligent, and better class of the religious people, though a few most honored names are found among them. This is particularly true of Raritan, with which our acquaintance is more thorough. Of this trouble in Israel, Rev. Mr. Corwin says, "He was a very headstrong and contrary man. The civil and ecclesiastical records constantly refer to him, but only to present him in an unenviable character. He was a violent opponent of the Coetus. He went so far as to have himself installed pastor of the churches in Somerset County by Fryenmoet, and ministered there among the enemies of Frelinghuysen. The Harlingen records were taken possession of by his party, and his ecclesiastical acts recorded in them, for all the surrounding churches."

After a long and factious resistance to the efforts of the Coetus to bring him to terms and prevent contention, the following minute, prepared by Dom. Ritzema and the Elder Hendrick Fisher, was passed April 16th, 1752: "It is hereby made known to you that the decision of the Rev. Classis made Sept. 14th, 1750, and confirmed by the Rev. Classis of Amsterdam, Jan. 12th, 1751, in relation to the question of the lawfulness and unlawfulness of ministry of Dom. John Arondeus in Kings County, must take effect. Thus Dom. U. Van Sinderen is to be recognized as lawful minister in Kings County, and Dom. John Arondeus as unlawful, and therefore not authorized to administer the word and sacrament in the Hollandish churches on Long Island. So that each and every one whom it concerns, professing to be a member of the Netherlandish Church and under the church orders established in the National Synod at Dordrecht, 1618 and 1619, is to show himself obedient to the foregoing action, which the assembly expects. Done in our meeting in the Consistory Chambers, New-York, this 16th April, 1752.

"In the afternoon, Dominie Arondeus and his friends asked for a copy of the proceeding. The request was granted, on condition of their paying for it.



"Then advice was asked, 1. What was to be done about the non-payment of salary by the subscribers to Dom. Van Sinderen's call? Ans. They are referred to the previous action of the assembly. 2. What is to be done with those who were admitted as church members during Dom. Arondeus's irregular sojourn on the island? Ans. It is referred to the prudence of Dom. Van Sinderen and his consistory. 3. How is Dom. Arondeus and his consistory to be treated? Ans. The minister being disapproved, the consistory must be also; consequently the church property must be restored to Dom. Van Sinderen and his consistory."

Finally, Sept. 15th, 1753, the conclusion seems to have been effectually reached. "The sentence before pronounced upon Arondeus, ratified by the Rev. Classis, at last executed in their name, and again confirmed on certain conditions, must hold good, so that he can no longer be a minister among you."

After this the name of the factious troubler disappears from the records, and he died in disgrace.

On the 15th January, 1749-50, the congregation met and resolved to build a church near Hendrick Canada's, on the land of Jan Van Dyke. This church was finished in 1752, and the minutes of consistory contain a beautifully written agreement for the heading of a subscription, stating the object, the conditions, and the several privileges of the subscribers in regard to pews and other necessary arrangements. The subscription amounted to about £400. The building committee was Peter Nievius, Johannes Strycker, Garret Dorlandt, Abraham Van Arsdalen, and Roelof Van Dyke. The old "Conferentie Church" at the burying-ground was finally left to itself, and after a time demolished.

The church so provided for and built was the one which was erected by those who did not sympathize with Arondeus or with "the Conferentie party," and the location was the same as the one now occupied by the Harlingen Church. The edifice erected is represented as "being in the Dutch style of architecture, with high gables and steep roof, an aisle on one side, from which a door opened. Along the sides were short pews for the men, while the body of the church was divided into small squares occupied by chairs on which sat the women and children."

About this time the church left off the name "op de Millstone," and was called the Church of Sourland. The articles agreed

upon are sensible and proper: "Every one having a seat in the church, it is provided, shall agree to and stand by the following articles; and if any shall be disposed hereafter to sell his seat, the purchaser shall be in duty bound to agree to and come under the said articles, by subscribing to them. And 2d. If the owner of one or more seats shall die, his nearest heir is the next owner, to have and occupy the same." It then goes on in the same careful way, to provide that the church shall be for a Low-Dutch Reformed preacher, lawfully called and sent. "The plan of the building shall be such as the building committee think best and approve of. What every person subscribes shall be a free gift thereto; and for every pound subscribed by each, he will be in duty bound to work in proportion, whenever the building committee think it necessary, with wagon and horse, or otherwise with a hand by the day; and if he fails to come, when warned out by the committee, his fine shall be four shillings per day; and if he fails turning out with wagon and horse, when notified, his fine shall be eight shillings per day. For this building five men shall be chosen by the present meeting, to carry on and complete the same, and to collect the money subscribed for it. When the building is finished, the committee shall have the seats numbered and recorded in a book kept for that purpose. The committee shall make an estimate of the money advanced by subscribers, and proportion it on the different seats, according to their value, so that all the seats go regularly to the subscribers in proportion to the money advanced by them." Then follow some minor regulations; and then it is agreed, "That three church masters must be chosen out of the congregation, to whom the building committee shall account for all moneys received and paid out by them, and deliver over all books and papers to them, respecting the building of the church; and in each succeeding year, there shall be an election of church masters, when two new ones are to be chosen, to serve in the place of two who are to go out and retire; and those going out of office are strictly to account to those elected in their places, and deliver over to them all property, books, and papers belonging to the church. And further, we, the subscribers, do hereby bind ourselves and our several heirs, and all those who occupy seats in this church, to stand by these foregoing articles, and to pay the sums set opposite our respective names, as by us subscribed."

The church masters appointed on the 30th day of December, 1754, were Jan Van Dyck, Henry Canada, and Cornelius Van Arsdalen. They were succeeded, in 1754, by John Staats, Geysbert Lane, and Cornelius Van Arsdalen. In 1759, Derick Gulick and John Van Nuyse took the place of Jan Staats and Henry Canada, and the catalogue is continued until 1786.

From the organization of the Harlingen church, in 1727 to 1750, it experienced great vicissitudes and changes. It was not served by T. J. Frelinghuysen except, perhaps, occasionally, and mainly depended upon the minister on Long Island for what religious services it enjoyed; yet it was kept alive, and seems to have had its communion seasons twice in each year, when the children were admitted to the ordinance of baptism. We can not give the original members who composed it; but between 1727 and 1742, the following were received on certificate, namely, August 25th, 1721, Geribrandt Peterse, Johannes Koelberg, Resolvert Waldron, Annetje Waldron, Maria Cortsibrus, Jannetje Meyers and Jannetje Stienmets. October 25th, 1727, Jan. Firkeyk. April 3d, 1728, Isaac Gouverneur, Willem Roos, Jannetje Coermans (Coejemars), Geertray Staats, Elizabeth Krom, and Magdalena Gouverneur; and on confession, Christina Roelers and Susanna Roelers. June 19th, 1728, on certificate, Hendrick Smock, Johannes Van Houte, Tryntje Peterse, Anna Geertraid Everse, and Anna Woortman; on confession, Cosparus Van Nostrand and Abraham Slover. Sept. 11th, 1728, on confession, Creesje Runyen. Nov. 6th, 1728, on confession, Lucus Schermerhoorn and Sophia Schermerhoorn. Aug. 11th, 1729, on certificate, Dina Kouwenhoven. April 15th, 1730, Marietje Lange. June 10th, 1730, on certificate, Johanna Gouverneur. Oct. 11th, 1730, on certificate, Mitje Van Winkel. Oct. 14th, 1731, on certificate, Asje Van Horne; on confession Helena Van Lieven. March 29th, 1732, on certificate, Denys Van Deuyne and his wife; on confession, Simon Van Winkelen. Dec., 16th, 1732, on certificate, Philip Yong, Jacob Wynand, Eva Thiese, Marietje Thiese, and Marietje Slover. April 18th, 1746, on certificate, Machteltje Van Duyn, wife of Hendrick Staats. Then follows the following list certified as being in the communion, but without date, namely, Albert Low, Abraham Dubois, Rynier Van Veghten, Jan Staats, Rem Ditmars, Jovis Bergen, Cornelius Low, Abraham Hageman, Reynier Van Angelen, Abraham Polhemus, Hendrick Herder, Johannes Gribbling, (probably Sebring,) Peter

Couenoven, Susanna Low, Deyna Van Lieuwen, Helena Van Lieuwen, Meria Backwier, Goertie Follemer, Antie C ouwenhoven, Maria Herder. These were probably the malcontents in a body, brought by Arondeus to strengthen his hands and form a company to support him.

On the 9th of April, 1752, John Frelinghuysen records on the minutes the following names as having been received on confession of faith, namely, Gertrey Ammermar, wife of Jacobus Van Nuyse, Gysbert Zutphin, and Antie Schenek, wife of John Gorden. A better day had at last dawned. Harlingen had become one of the associate charges of a man who sought only to do good and preach the Gospel in its simplicity; but alas! his life was too short to effect much.

After the death of John Frelinghuysen, on September 15th, 1754, the church remained vacant until 1762, when it was associated with Neshanic in a call upon the Rev. Johannes Martinus Van Harlingen. His ministry was a long one, extending to 1795, when he died in the service of these churches, and his remains were interred under the pulpit, and when the church was rebuilt, transferred to the burying-ground on the old parsonage farm, on which he had resided during the whole period of his service.

“He was the son of Johannes Martinus Van Harlingen, a native of Amsterdam, who emigrated when a young man, and settled at Harlem, N. Y., where he married Maria Bussing, and soon removed to Lawrence’s Brook, near New-Brunswick.” It is said that John M. Van Harlingen, the son of the above, was born near Millstone. After commencing his theological course he went to Holland, for the double purpose of obtaining a more thorough preparation for the ministry, and of being ordained by the Classis of Amsterdam. After completing his theological course at one of the universities of Holland, and receiving ordination, he returned to America. He entered upon his ministry in 1762, and served his double charge with zeal and fidelity for thirty-three years, when he fell asleep, universally beloved and lamented. He preached exclusively Dutch until toward the close of his life, when, the younger part of his charge requiring English sermons, he preached occasionally in that language. He was an evangelical preacher, a faithful pastor, and a patron of learning. He was a member of the original Board of Trustees of Queen’s College, and labored for its first endowment. Dom. Van Harlingen was twice married. His

first wife was Sarah Stryker, by whom he had two children; his second, Elizabeth Van Deurse, who was the mother of three, one of whom died in infancy, and the others survived him. His name has passed away, but his descendants are quite numerous in Somerset; one of them is Rev. P. D. Van Cleef, of Jersey City.

The following words are inscribed on his tomb, in the Harlingen Cemetery: "To the memory of the Rev. Johannes Martinus Van Harlingen, pastor of the Reformed Dutch congregations of Sourland and New-Shanick, who died Dec. 23d, 1795, in the 71st year of his age.

"Van Harlingen, recalled by Zion's King,  
Finished in haste his embassy abroad;  
Then soaring up to heaven on seraph's wing,  
Blessed angels hailed the ambassador of God."

The want of English preaching was now increasingly felt in all the churches; and a year before Mr. Van Harlingen's death the United Consistories of Harlingen and Neshanic provided for it in their congregations by calling the Rev. William Richmond Smith as his colleague, to preach in the English language exclusively, one Sabbath at Harlingen and two at Neshanic.

Mr. Smith was a native of Lancaster County, Pa. His father, Rev. Robert Smith, D.D., was minister of Pequea; and his mother was a sister of the celebrated brothers Samuel and John Blair, eminent men in their day in the Presbyterian Church. He had also two distinguished preachers as brothers: Samuel Stanhope Smith, of Princeton College, and John Blair Smith, at one time President of Union College, Schenectady, and afterward of Hampden Sidney, in Virginia. He was a man of sound mind and an edifying preacher; a man highly esteemed and revered by the people to whom he ministered through the long period of twenty-five years; a courteous, gentlemanly man. He was stricken with paralysis on the Sabbath day, while preaching to his people. He survived the attack for several years, but was a wreck in mind and body, during the whole remainder of his life. His remains rest among the people of his charge in a rural cemetery near Flagtown; and he being dead yet speaketh. He died on the 23d of February, 1820. His funeral, on the 26th, was attended by a vast concourse of people, anxious to testify their esteem for a faithful pastor and friend. The Rev. Peter Labagh preached

the sermon from 2 Timothy 4: 7, 8. William R. Smith was not a popular man in the sense of attraction, but extensively popular in the sense of almost universal esteem; and he was a good man, a faithful man, and left behind him a memory which ephemeral popularity seldom attains—in converts who were real Christians.

In 1798—three years after the death of J. M. Van Harlingen—the united churches called the Rev. Henry Polhemus. He was a native of the congregation, born at Harlingen in 1772, graduated at Princeton College 1794, studied theology with Dirk Romeyn, and was licensed in 1798. Almost immediately upon receiving his commission, he was offered the call from Harlingen and Neshanic as a colleague of W. R. Smith. He was to preach two Sabbaths at Harlingen and one at Neshanic alternately, Smith preaching two at Neshanic and one at Harlingen. He continued in this charge until 1809, when he received and accepted a call from English Neighborhood, in Bergen County, N. J. He remained there until 1813, when he settled at Shawangunk, New-York, and died in 1816, after laboring there two years. He is represented as having been an earnest and acceptable preacher, laborious and conscientious in the performance of his duties, and humble and pious in his walk and conversation. He did a good work in his day, and left a fair reputation behind him, when he died, as being a man of zeal, devotedness, and single-heartedness in all his intercourse with men, but especially in his ministry.

In 1801, the congregation became incorporate under the laws of New-Jersey, and determined to change its name from Sourland, by which it had been known since 1750 or even earlier, to Harlingen, in memory of their deceased pastor. The next year, 1802, the people in the southern part of the congregation at Blauwenburgh moved in the matter of providing themselves with a house of worship. The matter was brought before the Consistory of Harlingen, who promised to refer it to the great consistory; but no definite action seems to have been had, and for a time the matter appears to have been held in abeyance. The next year a motion was made to repair the church. On examination, it was pronounced not to be worth repairing, and a subscription was circulated to rebuild it; but there was a failure in obtaining the requisite amount. In September the matter was resumed. The great consistory was at first convened, and then the heads of families, and finally a committee was appointed, consisting of James D.

Stryker, Samuel Beekman, William Davis, Ezekiel Blew, Garret Quick, Henry Boreaw, William Duryea, John Baird, and Abraham Skillman, to advise with and aid the consistory in effecting the desirable object of giving the congregation a new church edifice. On the 4th of November, it was unanimously resolved to proceed early in the next season, and Abram Stryker, Samuel Beekman, Cornelius Kershow, and William Davis were appointed managers. The work was urged forward with such energy that the house was completed and nearly all the pews sold before the beginning of January, 1804. The cost of the building, including the fence, was \$4,410.89. This was the third church in which the people of Harlingen had worshiped God; and it stood, with some occasional repairs, until it was superseded by the present commodious structure.

After the Rev. Henry Polhemus resigned, in June, 1808, an effort was made to obtain the services of the Rev. Peter D. Froeligh, a son of Dr. Solomon Froeligh, of Hackensack and Schalensburgh; but when the same movement was made in Neshanic, it met with opposition, and was finally abandoned.

The name of the Rev. Peter Labagh, then pastor of the churches of Kaats Kill and Oakhill, was introduced to the attention of the people, and a call was extended to him, which he accepted, and moved into the parsonage in July, 1809. He was installed soon after by the Rev. Peter Studdiford, of Readington. He served the two churches as Mr. Polhemus had done, preaching two Sabbaths at Harlingen and one at Neshanic, and alternating in this way with the other pastor, the Rev. W. R. Smith. In this laborious service he continued for twelve years until the death of Mr. Smith. Three years of this term he was, in effect, sole pastor of both churches, his colleague being incapacitated all that time for any kind of service. An effort was made to supply the place of Mr. Smith, and retain the arrangement between the two churches as it had hitherto existed; but it was not successful. Harlingen voted to give a call to Rev. I. N. Wyckoff, and Neshanic preferred the candidate Isaac Ferris. The result was that the connection was dissolved, and Harlingen agreed to retain Mr. Labagh's services, leaving Neshanic to provide for herself. The dissolution of the combined arrangement was amicably effected and proved mutually beneficial. From 1821 until 1844, the good old man went on in his work, preaching most efficiently, attend-

ing Bible classes in the different districts of his congregation, and fostering and encouraging his Sabbath-schools. Harlingen became a famous place for gathering the largest audiences in Somerset County on the anniversaries of her Sunday-schools, and the meetings were spirited, addressed by popular and eminent men, and proved largely instrumental in diffusing throughout the whole county an interest in the Sabbath-school work. But old age had come upon him in his active life. He had entered upon his seventy-first year. His voice, never either full or fine-toned, had been impaired by disease. He could not be well heard, especially by the aged. He began to feel that his work was done, and he laid down his armor gracefully and retired to the residence of his daughter, and there, in reading, fishing, and walking for exercise, went down to his grave in a dignified, devotional, and honorable way, and good men carried him to his burial. Late in life he had been honored by Mercer College (Pennsylvania) with a degree of D.D., but he hardly ever assumed the title in any very general way. He was best known and most extensively honored, in Somerset County especially, as Dominie Labagh, and there his name and influence will never be forgotten. His numerous spiritual children will honor him to the end.

Peter Labagh was born in Beaver street, in the city of New-York, November 10th, 1773. When the British army approached the city, his parents escaped to Hackensack, N. J., and made it a permanent residence. He commenced the study of Latin under William Kuypers, and continued it, under Alexander Miller, in the academy at Hackensack, afterward at Flatbush, under Dr. Wilson, and finally he completed his theological course with Dr. Froeligh and Dr. Livingston. His professional certificate was dated July 7th, 1796, and he was licensed by the Classis of Hackensack soon after this date. Almost immediately he went on a mission to the State of Kentucky, where many families from Bergen and Somerset Counties (New-Jersey) had settled. He organized two churches at a place called Salt River, and returned at the end of the year. He was soon called to the churches of Kaats Kill and Oakhill, (New-York,) which he continued to serve until he came to Harlingen in 1821.

A biography of Dr. Labagh has been published, to which we refer those who desire special information. Instead, therefore, of following out the events of his life in detail, we prefer to give the



estimate of the man and the minister and character which has been drawn of him by two of his most intimate friends. Dr. Ludlow says, "He was a man of much more than ordinary powers of mind. He was remarkably rapid in apprehension, sound in judgment, and correct and delicate in his taste. His faculties were well balanced, and he had a large measure of what is ordinarily called common sense. Without any thing in appearance, manner, or voice to recommend him, he was, nevertheless, a very profitable preacher, especially when he prepared his discourses with some care. He was an earnest speaker, and had much of the practical and experimental in his discourses, while, at the same time, his doctrinal statements were sound and scriptural. He was very much at home in deliberative ecclesiastical assemblies, large and small, and exercised great influence in them. He was very much attached to his own denomination, while he felt a deep interest in the welfare of every part of the church of Jesus Christ. He was eminently social and genial in his disposition and habits, far beyond what his expression and manner would seem to indicate. He had a power of sarcasm and satire about him that was rather formidable, and a talent for retort and repartee which it was not easy to cope with. He was widely known in our church, and was greatly instrumental in promoting her interests. He had a large share in the confidence of his brethren in the ministry. He might have made much more of himself than he did, considering his natural powers and advantages; yet he was a very valuable and useful man, and his memory will always be cherished." To all this we can witness ourselves.

Dr. Bethune, who admired and loved him greatly, says, "Of Father Labagh's early, or even riper years, I know little, and that little only by hearsay; the grateful, unanimous testimony of all who had the privilege of association with him, to his devotional spirit, fidelity, sagacity, and consistent virtues as a man, a Christian, and a minister is abundant.

"I call him Father Labagh; for by that affectionate name all the members of our classis, much younger than he, were accustomed to greet and address him. He was our father, to whom we gladly yielded the place of superior authority; whose council was at once sought, and very seldom, if ever, overborne in every question of disputed doctrine, method of business, or ecclesiastical

policy. His prayers, occasional exhortations, and informal talks had, for us, the unction and pleasant authority of the aged disciple among his little children. He resembled, in our minds, the apostle of love, not only in the kindness of his speech, but also in the searching casuistry which he had acquired from a long experience of a Christian and ministerial life. Never arrogant or severe, but ever direct and faithful; never assuming, but ever thankful for our ready deference, he could not avoid being conscious of the rank we assigned him in our fellowship; yet he ever treated the youngest and meekest of us with the respect and sympathy of true Christian friendship. It was this character that drew me to him with a love and veneration which increased with every opportunity I had of enjoying his society. Perhaps this very manifest regard for him inclined him to think kindly of me; for he always treated me so as to make the hours I passed in his company very pleasant and profitable then, and the recollection of them will be cherished while my memory lasts. He had a keen sense of the ludicrous, and often showed it in pointed epigrammatic sayings, and even in sarcasm, the sharpness of which was relieved by his good humor. He never shrank from the duty of rebuke, which none who received it had a right to be otherwise than thankful for. He read characters with instinctive skill, and was shrewd enough to avail himself of every advantage in an honorable strife; nor was he disingenuous enough to conceal his pleasure in a plain victory. The special grace of his disposition was its unfading youthfulness. Whenever he grew old, it was not in his heart. The generosity which moved him to forget himself or his personal power in the advancement of the church was not lessened but increased by age. He was always on the side of true progress, never fearful of enterprise or enlargement; but, on the contrary, ready, even eager, to give his aid and advocacy to whatever promised increase of usefulness. He grew neither dull nor morose, nor pragmatismal, but was cheerful as morning, loving the sunshine rather than the shade, and sympathetic with the happiness of others, fully appreciating the wisdom of the inspired maxim, that "a merry heart doeth good like medicine." Frugal, temperate, and self-regulated, he was as free from asceticism as he was from world-worship. Young people never felt his presence an unwelcome restraint, and conversation was enlivened by his sprightly reminiscences and witty pleasantries."

" We have greater pleasure in giving these discriminating estimates of Dr. Labagh than we could have in adding anything ourselves. In 1841, feeling the infirmities of age, he cheerfully gave place, as we have already said, to a successor, and rested from his labors. He had been the instrument during his ministry of bringing into the church more than 500 communicants, and he had besides introduced, from his own communion, eight young men into the Christian ministry, namely, Brogun Huff, Cornelius Van Cleef, J. T. B. Beekman, J. P. Labagh, (his only son,) P. S. Williamson, J. P. Stryker, missionary to India, N. D. Williamson, C. S. Hageman, besides David Cushing, whom he induced to study, and aided materially in his course. Of the original members of his church, numbering about sixty, only four remained when he resigned. The dissolution was acted on in classis on the 10th November, 1844, when he had completed his seventy-second year, upon which occasion he preached his last sermon from Revelation 22 : 21, "The grace of our Lord Jesus Christ be with you all. Amen." His closing years were quiet. He was respected and frequently visited by his brethren in the ministry, and he died in a good old age—"an old man and full of years." He deceased on Monday, October 25th, 1858, aged 84 years 11 months and 15 days. His funeral was attended on the 27th at the house of his son-in-law, Lawrence Vanderveer, Esq., where Rev. Dr. Van Vranken, of New-Brunswick Theological Seminary, offered prayer, and then at the Harlingen Church, where Rev. Dr. G. Ludlow preached a sermon—published afterward as an appendix to his memoir by Rev. J. A. Todd. It was a bright and beautiful autumnal day, and the withered leaves, falling thickly in the forests, seemed to say to the gathered throng in solemn accents, "We all do fade as the leaf."

The remains of Dr. Labagh were, in the first instance, deposited in the old Harlingen Cemetery, but were subsequently removed to Rock Hill, in the certain hope of a joyful resurrection to immortal life. Upon his tomb we read the following inscription: "In memory of Rev. Peter Labagh, D.D., born Nov. 10th, 1773, died Oct. 25th, 1858. The faithful pastor who here sleeps in Jesus was ordained to the ministry in 1796, missionary to Kentucky in 1797, called to the pastoral office of the Reformed Church of Catskill in 1798, of Harlingen in 1809, of which he continued pastor for 35 years. As a preacher he was solemn, earnest, per-

suasive, and always instructive; as a pastor, attentive to his flock in sickness and in health; as a member of the different church courts, wise in council, strong in debate; and in all the relations of life, husband, father, friend, devoted and sincere. The memory of the just is blessed."

On the 21st of August, 1844, preceding Dr. Labagh's last sermon, the consistory had resolved to call as his successor John Gardener, a licentiate from the seminary. This call was approved on the 15th of October, and on the 14th November he was ordained and installed pastor of the church, Rev. G. Ludlow again preaching the sermon, from 2 Timothy 4 : 5. He still remains the minister of the church.

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#### THE CHURCH OF NESHANIC.

THE records of the church commence on the 25th of August, 1752, and recite that the consistory of North-Branch, on account of the necessity of establishing the Christian ordinances and having the Gospel preached, had consented to dismiss Bernardus Verbryck and his wife, Abraham Dubois, Sen., Abraham Dubois, Jr., Albert Low and his wife, William Low, John Dumont and his wife, John Montfort and his wife, in all eleven persons, for the purpose of forming a new congregation, and continues to give notice that Bernardus Verbryck and Abraham Dubois were chosen for elders, and Johannes De Mott and William Low deacons in said church and congregation of Neshanic. This record is in the handwriting of Dominie Johannes Frelinghuysen, of Raritan, and gives us the date of the organization of the Neshanic church, and the names of the first consistory.

On a preceding page, but without date, referring evidently to the same matters, are certain articles of agreement between persons formerly belonging to the church of North-Branch, with certain others from other congregations, agreeing or covenanting to call a neighboring minister belonging to the "*Coetus*," and maintaining the doctrines of the Articles of the Synod of Dort, 1618 and 1619, and to provide a proportionate maintenance for

him, according to the service which he may render; to unite, for this purpose, with the congregations of Raritan, North-Branch, and Millstone; to commence the building of a church for said new congregation between the residence of David Genoe and "the Lawrence Line," the site to be determined by a majority of voices of those who have subscribed toward its erection, with other minor considerations, all showing how deliberately they entered upon the work of establishing a new church. This covenant is subscribed by Bernardus Verbryck, Abraham Dubois, Sen., Abraham Dubois, Jr., John De Mott, Laurence De Mott, William Post, John Dorlant, Cornelius Van Arsdalen, Jacobus Nevius, Pieter Van Dyke, Pieter Montfort, Jan Montfort, Lucus Nevius, Derick Low, Albert Stothoff, Adrian Hageman, Joichim Gulick, Jacobus Gulick, and John Brower, men of substance and character, and enough to warrant the undertaking.

To this list there is appended a subscription of nearly £100, for the purpose of carrying out the agreement recited above. Then, on the 11th of October succeeding, it is recorded that the site for the church was determined by a majority of voices to be on the Amwell Road, between the residences of Lawrence and John De Mott, on the Knoll, on the north side of said road. This appears to be all that was accomplished during the lifetime of John Frelinghuysen. The inference is that the work undertaken with so much deliberation was carried forward to a successful conclusion during the winter and the summer of 1753 and 1754. Mr. Frelinghuysen died on the 15th of September, 1754, and probably never preached in the church.

The next record is dated May 21st, 1757, and refers to the election of a consistory under the direction of Rev. John Leydt, of New-Brunswick, at the house of Andreas Ten Eyck. John De Mott was chosen elder, and John Montfort deacon; and then it recites that they were ordained on the 13th January succeeding, in the church at North-Branch, by Dominic Romeyn. This was Thomas Romeyn, who had married Margareta Frelinghuysen, the elder daughter of Theodorus J. Frelinghuysen.

The register of baptisms commences May 23d, 1760, with the names of Jan and Sarah Wycoff presenting a daughter, Neeltjie, and Jacobus and Elizabeth Hegeman, a son, Pieter, and Daniel and Catlyntie Hunt, a daughter, Catlyntie—all on the same day. This register is complete, and has been continued until the

present time. We gather from its earlier years some names which it may be of interest to preserve, as belonging to the congregation in its beginnings, such as John Huff, George Bergen, More Beyaert, John Cox, Bernardus Van Zant, Thomas Hall, Peter Petersen, Hendrick Dilts, Dominicus Stryker, John Van Nest, Abraham Voorhees, Teunis Cornell, Hendrick Jansen, Heugh Higse, Dominicus Van Dyke, Joris Broca, and Hendrick Pippenger. The list, as contained in the first book, ends January 24th, 1794, with the baptism of Sarah, daughter of Rulph Peterson. These were some of the first supporters of the Neshanic church.

On the 28th of August, 1758, under the superintendence of Rev. John Leydt, Rem Vanderbeek was appointed elder, and Lawrence De Mott, deacon; and again July 29th, 1759, the Rev. J. R. Hardenbergh presiding, Bernardus Verbryek was ordained as elder, in the room of Johannes De Mott, whose term of service had expired. This last record indicates the time when Neshanic had united with the other congregations in Somerset County, in calling the Rev. Jacob Rutsen Hendenbergh as their pastor. They had all been vacant since John Frelinghuysen's death, in 1754. Their attention had been directed to him, probably, from the fact that he had married Mr. Frelinghuysen's widow. It was a time of great distraction in all the Dutch churches, but perhaps *especially* in those in Somerset County. Fryenmoet, one of "the Conferentie preachers," had been preaching to those who were disaffected toward the Frelinghuysens, and at North-Branch especially a strong effort had been made to effect his settlement. He had spent some months there preaching and baptizing children, and endeavoring to gain the confidence of the people, but had not succeeded. Hardenbergh had been licensed in May, and was now already living in the house in Somerville, which had been built with the bricks sent over from Holland, in the same ship which brought out John Frelinghuysen and his wife, Dinah Van Bergh. Neshanic was organized as a Coetus church, and did not sympathize with the malcontents, as many families in the other churches had done.

This connection continued to exist until 1761, when Hardenbergh went to Holland for the purpose of bringing over his wife's mother. It is not ascertained exactly how long he was absent, but probably during nearly the whole of the year 1762. It was

during this, the year of his absence, that Neshanic withdrew from its connection with the other four churches, and formed a union with Harlingen, or Sourland as then called, to obtain the services of Rev. Johannes Martinus Van Harlingen. This proved to be a lasting connection, and continued until it was dissolved, in 1795, by Mr. Van Harlingen's death. In 1780, in order to obtain more preaching, however, Neshanic united with Millstone in obtaining a part of the services of Solomon Froeligh, and this connection continued for six years, until 1786. Then, feeling the necessity of having preaching in the English language, for the benefit of the junior members of the congregation, she called, in conjunction with Harlingen, the Rev. William R. Smith. He was to preach two Sabbaths at Neshanic, and one at Harlingen. He was thus more entirely identified with the people of Neshanic than of Harlingen. He also made his residence in the bounds of the congregation, living on a parsonage farm, less than two miles east of the church. The impression of his character and preaching was left very permanently on the people of Neshanic, and his grave is with them, as a perpetual reminder of what he was and what he did to win them to the ways of righteousness and peace. His long ministry, continuing in its activity until 1817, and ending only with his death in 1820, was a great blessing to the people in every sense. It was an earnest and a faithful ministry; and was blessed by an increase of the church, and an elevation of the standard of piety among the whole community. He did a blessed, an extensive, and a lasting work at Neshanic.

Rev. William Richmond Smith was born at Pequea, Lancaster County, Pa., in 1752. He was a younger son of the Rev. Robert Smith, D.D., of Pequea, and his mother was a sister of the celebrated Samuel Blair, of New-Londonderry, Pa., the father of Dr. John Blair, both ministers of wide influence and usefulness in the Presbyterian Church. He had also two distinguished brothers, Samuel Stanhope Smith, the successor of Dr. Witherspoon in the presidency of Princeton College, and John Blair Smith, the first president of Union College, Schenectady, and subsequently of Hampden Sydney College, in Virginia. Though not, perhaps, equal in mental endowments or in pulpit talents to his celebrated brothers, he was a man of sound mind, of a deep and ardent piety, and a truly edifying preacher. Hence he became a man highly esteemed and revered by the people to whom he ministered

through the long period of five and twenty years, a conscientious, gentlemanly man, "endeared and loved." He was stricken with paralysis while preaching to his people. He survived the attack for several years, but was a wreck in mind and body during the remainder of his life. His remains are interred in the cemetery near Flagtown, and he "being dead yet speaketh." His funeral, on the 26th of February, 1820, was attended by a vast concourse of people from the surrounding country, anxious to testify their esteem and veneration for so faithful a pastor and friend. Rev. P. Labagh, his colleague of Harlingen, preached the sermon from 2 Tim. 4 : 7, 8, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of glory, which the Lord, the righteous judge, will give me in that day." On the tablet which stands at the head of his grave you read, "Sacred to the memory of William Smith, for twenty-five years one of the ministers of the united congregations of Shannock and Harlingen. He died February 23d, 1820, in the sixty-eighth year of his age. The memory of the just is blessed." Beside him rests his wife, and on her tablet we read, "In memory of Rachael Stidman, relict of Rev. William R. Smith; born July 8th, 1770; died December 8th, 1840." She survived her husband nearly twenty years, and was finally united with him in his rest.

Neshanic had now been united with other churches in the support of a minister for the space of sixty-eight years. Her growth as a congregation had not been rapid, but it had been substantial. Her people had increased in numbers and in wealth. It was time for her to enjoy the benefit of the labors of a pastor for herself, and she determined to make the effort. A call was given to the candidate Gabriel Ludlow, recently from the seminary in New-Brunswick, and was accepted. He entered upon his labors on the 5th September, 1821. Fifty years from that date, September 5th, 1871, he preached an anniversary sermon commemorative of his long and patient labors among the people of his charge. It was attended by many of his brethren in the ministry, and a reception and collection were given at his house after the exercises in the church had closed; a purse was donated to him containing nearly \$1000, and many kind things said by his ministerial brethren during the afternoon for his encouragement and comfort. He is yet in the harness, standing up and preaching



Christ with almost youthful vigor; and may he be spared to do so for long years to come! The history of his ministry, when it comes to be written, will be an example for all.

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#### MILLSTONE, NEW-MILLSTONE, HILLSBORO.

THE first religious organization in the village of Millstone was effected through the agency of the presbytery of New-Brunswick. The English settlers in that vicinity petitioned them to give them regular religious services. At their meeting at Baskingridge, October 30th, 1759, this petition was acted on and provision made for stated supplies. Some of the Dutch families united with this organization, and a house of worship was erected about the year 1760. It was, for a time, occupied once a month by the Rev. Israel Reed, the pastor of the Presbyterian church at Bound Brook. At the same time the Dutch families had the ministers of their denomination serving them about as often, thus giving the people a public religious service at least once in two weeks. Rev. John Leydt, of New-Brunswick, Van Harlingen, of Harlingen, and especially J. R. Hardenbergh, of Raritan, participated in rendering these services. The church which had been built was not large and was never really completed. It stood south of the present church, on land now owned by Mr. Van Cleef, a barn-like structure without paint or any thing inviting about it.

In process of time difficulties in regard to its occupancy sprung up among the people, and those who were attached to the doctrines and orders of the national church in Holland determined to erect another church for themselves. The Presbyterians had supplies given them by presbytery, and continued their own services for many years, a Mr. Elmore preaching for them, among the last, at or near the beginning of the present century. There was even a long correspondence between the presbytery and classis in reference to their respective rights to the territory in and about Millstone. Finally their church edifice became unsafe, and was taken down in the year 1809. It was a small house with a very steep roof, without cupola, and plain in its profile. When re-

moved, the land was sold and the avails divided among the heirs of the original donor, a Mr. Ten Eyck, and so the Presbyterian interest in Millstone ceased.

On the 26th July, 1766, seventy heads of families, namely, Peter Schenck, Cornelius Van Liew, Hend. Probasco, Ab. Van Beuren, Hend. Schenck, Jice Smock, John Vanderveer, Lawr. Vanderveer, Rem. Ditmars, Bergun Coevert, Jr., Sam. Brewer, John Vandoren, John Smock, Peter Stryker, Dan. Coevert, Jac. Wyckoff, Jac. Van Nostrand, Hendk. Wilson, Jerh. Douty, Jan Stryker, Cor. Lott, John Probasco, Christian Van Doren, Ab. Van Doren, Phil Folkerson, John Blanco, Peter Blanco, Ab. Metzelaer, Peter Perrine, Bergon Huff, Jer. Stillwell, Jac. Stryker, William George Prall, Mary Arrismith, Jacob Metzelaer, Aron Van Doren, William Spader, Peter Cavaleer, Peter Wilson, John Christopher, John Brokau, John Hoogelandt, John Coevert, Mindert Wilson, Isaac Brokau, Joseph Arrismith, Joseph Vanderveer, Rem. Garretson, Juryee Van Cleef, Derrick Croesen, Peter Wyckoff, John Powelson, Stephen Terhune, Douwe Ditmars, Hendk. Vanderveer, Luke Rynierston, Reynier Van Hengelen, Samuel Gerretson, Jac. Gerretson, Stoffel Van Arsdalen, Gerret Terhune, Josh. Cornell, Barent Stryker, Gertje Cornel, John Ditmars, Roelof Terhune, Marritje Van Nuys, and William Corteljou, addressed a "*petition*" to the Dutch ministers and elders of Raritan, New-Brunswick, Six-Mile Run, and over the Millstone, (now Harlingen,) as follows: "We, the undersigned, belonging to the aforesaid congregations, and living where the four congregations meet, finding it very inconvenient, and sometimes impossible, to attend the Dutch church or Dutch services with our families, which, in view of God's command and our baptismal vows, we feel to be the duty of ourselves and our children, and also for other reasons which we might present, therefore we have deliberated whether a new congregation ought not to be established, by taking some from each of these congregations; and having considered it advisable, we request respectfully your counsel and advice. If our desire be approved—and our prayer is that it may prosper—and we, on the Lord's day, once a month, or as often as possible, may be served by our three ministers, then, for the accomplishment of the same, we will provide a place of worship and a salary. This petition we sign with respect, submission, and love, praying Almighty God to overrule all things for the best. And further-

more, the salary, as is usual, shall be paid by each one of us. The reverend ministers above mentioned are invited, with elders from each of the congregations, to come together at the house of Peter Schenck, on Monday, the 11th day of August proximo."

Accordingly, on the 11th day of August, 1766, Rev. John Leydt, pastor of the churches of New-Brunswick and Six-Mile Run, with an elder respectively from each, namely, Hendrick Fisher and Abraham Voorhees; Rev. Jacob R. Hardenbergh, of Raritan, with the elder Reynier Van Neste, and the Rev. J. M. Van Harlingen, of Neshanic and Sourland, with elders Simon Van Arsdalen and Johannes De Mott, met together at the house of Peter Schenck, and, after prayer, each of the points of the petition was thoroughly discussed, and the petition and plan were approved, except that the new congregation should not have the services of the three ministers without the consent of their respective congregations, as it would infringe on their calls. They at once, after arriving at these conclusions, proceeded to elect a consistory and to establish the congregation under the name of "*New-Millstone*." Joseph Cornell and Peter Schenck were chosen the first elders, and Johannes Hoogelandt and Abraham Van Doren, M.D., the first deacons. Dominic Leydt, of New-Brunswick, was appointed to ordain the new consistory on a subsequent day, (date not given;) but, being prevented from performing this service by an accident, Dr. Hardenbergh, of Raritan, attended to it in his place, and the church was regularly ushered into being, the first regular organization in the county of Somerset.

The three neighboring ministers, by an arrangement with their congregations, preached each at Millstone four Sabbaths in a year, giving them, in this way, one service in a month. This, however small it seems to be, continued to be the arrangement for eight years.

The first thing the consistory attempted, in furtherance of their purpose to secure for themselves and their children the ordinances of the church, was to erect a house of worship. A subscription was circulated as early as December of the year 1766, which amounted to £446, or \$1115. The subscribers agreed to pay their quotas in four installments, at intervals of six months, beginning on May 1st, 1767. The conditions of subscription provided that the house should be built on land near "Somerset Court-house"—

Millstone being then the county-seat—the land to be bought of John Smock, and that the church should unite with the “Coetus party,” the party of liberty and advancement, as then understood. Aid pecuniarily was sought both in New-York and Long Island, and a subscription amounting to \$260 obtained. The land for this church was ultimately given by John Van Doren, immediately north of the present parsonage lot. It is, at present, included in the garden of Dr. Fred. Blackwell. But John Smock, who owned the site where the church now stands, being willing to exchange it for his land, considered more eligible, it was taken, and the deed stands in his name, dated January 7th, 1767, and gives it to seven trustees, for the use of the congregation. Their names are Rem. Ditmars, Hendrick Wilson, John Probasco, John Vanderveer, Cornelius Van Liew, John Van Doren, and Henry Probasco. It comprised  $8\frac{1}{2}$  tenths of an acre, and was valued at £10. It has been enlarged by three different purchases since, and now includes a little more than one acre. The house of worship was completed in about a year and three months from the date of the organization of the church. Like the churches of that day it was longer in front than in depth. It contained in all sixty pews. In the Revolution it was greatly damaged by the use to which it was subjected by the troops at different times; but, being repaired, it stood for sixty years, and was finally succeeded by the present house, the corner-stone of which was laid on the 8th of June, 1828.

The baptismal register commences April 3d, 1767, with Eva, a daughter of Dr. Van Beuren. At this time the church numbered only fifteen members in communion, including the elders and deacons. Ten were added in confession and two by certificate, while the first arrangement of supplies from neighboring ministers continued, and about \$40 per year was paid by the Church of Millstone to the different consistories for the services of their pastors in that church.

In the year 1774, on the 23d of July, contemplating the settlement of a pastor for themselves, the congregation purchased a parsonage farm, containing about fifty-three acres. It is now the residence of J. H. Wilson, Esq. The house on it needed repairs, and these were provided for at once; and now, being, as they believed, fully prepared to sustain public worship among themselves, they renewed their call upon the Rev. Christian Frederick Foer-

ing, of the city of New-York, a preacher in the German Church, and their call was accepted October, 1774. He had been called as co-pastor with Dr. Hardenbergh, of Raritan, in November of the preceding year, but had declined. He represents, in a letter, that the Dutch language was rapidly passing away from Millstone, and that he was expected to preach only in English, so that we have the time fixed when English preaching only began in Millstone.

Rev. C. F. Foering was a native of Hanover, Germany; was educated at Germantown, Pa., probably under G. H. Dorstius a contemporary and friend of T. J. Frelinghuysen; was called to the German Reformed church of Germantown, in 1771; and on the 21st of March, 1772, received a call to New-York City, as successor to the Rev. Mr. Kern. In process of time he had transferred his ecclesiastical relations to the Coetus, which prepared the way for his entering into connection with the Dutch Church. He was driven from his home by fear of the British soldiery, constantly ravishing the district of Millstone during the winter of 1779. He was sick, and from the exposure contracted a cold which led to phthisis, and he died on the 29th of March, 1779. His remains were interred under the pulpit of his church, and still rest there. He was eminently a good man and a most faithful pastor.

In the mean time the court-house in the village had been burned by Lient-Colonel Simcoe's Queen's Rangers on the 26th of the preceding October, and the people from all their sufferings and losses were almost in despair; but Providence interposed and sent them, unexpectedly, Rev. Solomon Froeligh, who became their pastor. He appeared in Millstone in the spring of 1780 as an exile from Long Island. The people at once, through the influence and advice of the Rev. J. M. Van Harlingen, negotiated with him for his services. He declined a temporary arrangement, but offered to accept a call. It was instantly made out for him, and he accepted it and moved into the parsonage on the 5th of June the same year. It was not competent for him to obtain a dismissal from his charge on Long Island, and hence the synod meeting in October, at New-Paltz, took the unusual measure of empowering a committee, raised to settle the dispute of boundaries between Millstone and the neighboring congregations, in case they succeeded, to approve the call and grant him

a dismissal from his charge on Long Island, that he might be able to accept the call and become the pastor of Millstone.

The minute of this action is of sufficient importance to quote: "At the same time, the committee are hereby authorized, in the name of this reverend body, to approve the call made by the congregation of New-Millstone upon Mr. Solomon Froeligh, and thereupon (in this very unusual case) to dismiss him from his former congregations on Long Island, from which, having been driven by the enemy in these disturbed times, he can obtain no regular ecclesiastical discharge, being fully satisfied of his blameless, profitable, and edifying converse in these congregations, as also in others in which he has since served; and as a committee for this purpose Drs. Hermanus Meyers, Direk Romeyn, Samuel Verbyck, and Benjamin Duboise, or any two of them, are appointed, each with an elder from his congregation." (Minutes of Coetus, Oct. 3d, 1780.)

In the mean time, before the settlement was consummated, Neshanic applied for a participation in Mr. Froeligh's services, though it constituted, with Sourland, a part of the pastoral charge of J. M. Van Harlingen. Articles of agreement were entered into, and the call, as finally approved, embraces the two churches, and is dated Sept. 4th, 1780. He was to preach two Sabbaths out of three at Millstone and one at Neshanic, and alternate the Dutch and English languages. At Neshanic, in the long days of summer, he was to preach twice a day, after a short intermission, and was to receive from Millstone 160 bushels of good wheat, and from Neshanic 108. It was changed April 12th, 1781, to £120 proclamation money, divided between the two congregations, Neshanic providing £40 and Millstone £80 of the sum total.

On October 1st, 1782, the synod convened at Millstone, but it consisted only of nine members. Dr. Derick Romeyn preached the opening sermon from Isaiah 4 : 5, and Dr. Hermanus Meyer, of Pompton, presided. At this meeting the Rev. Simeon Van Arsdalen was examined for licensure. He became soon after the pastor of Readington, and died early.

Solomon Froeligh labored in his charge in Somerset county about six years. He then received, 1786, a call from the united congregations of Hackensack and Schralenbergh, which he accepted. Here he labored and died Oct. 8th, 1827. The latter

part of his career was unfortunate both to him and to the church. He was the principal occasion of the secession of certain ministers in 1823 in Bergen County, and on the Mohawk, calling themselves the True Reformed Dutch Church; was deposed and never restored to his functions as a minister and professor. The temporary union between Neshanic and Millstone ceased when Froeligh left. Mr. Leydt having also in the mean time died, New-Brunswick and Six-Mile Run became disconnected, and a new alliance was formed.

It was now determined to unite Millstone with Six-Mile Run, and to call the Rev. John M. Van Harlingen, a young man just licensed by the synod convened in New-York, October, 1786. The call is dated May 1st, 1787. The churches were to pay him £130 in equal parts, and to have equal services. In Millstone one half the service was to be in English, and at Six-Mile Run one third. We have given the history of this pastorate in our notes on Six-Mile Run. The same union continued to exist under Dr. Cannon. He was ordained and installed at Millstone May 1st, 1797, and continued to serve the people until 1807, when the connection between the two churches was dissolved and Dr. Cannon became the pastor of Six-Mile Run alone, and Millstone called the Rev. John Schureman. He was called from Bedminster April 20th, 1807. He was a native of New-Brunswick, a descendant of Jacobus Schureman, who came from Holland with Frelinghuysen and married a sister of his wife, a Miss Terhune, of Long Island. He was born Oct. 19th, 1778, graduated from Queen's College 1795, studied under Dr. Livingston, and was licensed in 1800. He had been settled at Bedminster about six years. He lived during his residence at Millstone in the place occupied by Mr. Jacob Van Cleef, near Blackwell's Mills. His connection with Millstone was very brief. He received a call from the Collegiate Church in New-York, and the Consistory of Millstone agreed to unite with him in a request for a dissolution of their connection Nov. 17th, 1809.

John Schureman was not robust in his health, and soon left the city for a place in the college and died there May 15th, 1818. Dr. Gabriel Ludlow, who knew him well, says of him, "He was one of the worthies of our church, a man greatly beloved and confided in. He had nothing very remarkable in his appearance or manner. A stranger on meeting him or passing him would proba-

bly have thought or said, 'There goes a sensible, kind-hearted man, an unpretending, humble man.' His constitution of body was rather frail from his childhood, and needed care on his own part and indulgence on the part of those to whom he ministered, to keep him at all in a proper condition for the pastoral work. When called to New-York, he sustained his reputation and competed successfully with some of the most popular city ministers. He could not preach any thing but a solid, judicious discourse, logically arranged, and therefore lucid in every part and symmetrical. In his style he was not strong or sparkling, but simple, clear, neat, direct. In manner not rapid or fervid or impassioned, but distinct in his enunciation, just in emphasis, affectionate in tone, with not much but proper and rather graceful gesticulation; altogether making the impression of a man that felt in his own soul the power of the truth and was desirous that his hearers should be profited by his ministrations. His course was a short one, though useful while and as long as it lasted. It was a melancholy day when the tidings came that Dr. Schureman was no more, and it was another melancholy day when those who loved him (and they were many) assembled to commit his remains to their long resting-place. Even the tolling bell was mute in mercy to the stricken, bereaved widow. The characteristics of the man, on only a short acquaintance, were amiability, solidity, and Christian discretion. These qualities showed themselves everywhere and at all times, in his family, among his pupils and his people when he had a pastoral charge, and in all his intercourse. If Dr. Schureman had showed himself harsh, selfish, frivolous, rash, every one that knew him would have been astonished with great astonishment. Such manifestations would have been thought foreign to the man. People would almost have thought that there was something like a temporary metempsychosis in the case. It is now nearly if not quite half a century since he passed away from among us, but we who survive him among his pupils still think of him with a mournful pleasure, and make powerful draughts upon memory that we may recall all that is possible of such a man and such an instructor." His remains sleep beside the other professors in the churchyard in New-Brunswick. We have given a fuller account of him already as one of the pastors of the church in that city. Perhaps we ought to have been satisfied with what was said, but we felt



like giving a wider publication to Dr. Ludlow's admirable sketch of the man. It is a finished picture.

When Dr. Schureman left Millstone the church seemed to be almost in despair. It was a great loss indeed; but that kind Providence which watched over the interests of the yet feeble congregation interposed and gave relief. The attention of the people was directed to the Rev. John L. Zabriskie, settled over the united churches of Greenbush and Winantskill, near Albany. He preached at Millstone for the first time in the month of February, 1810, and took charge of the church, moving his family into the village in the month of May, 1811. He was installed by Dr. Cannon, and he remained with the church as one of her most faithful pastors until he died Aug. 15th, 1850—39 years and three months.

John L. Zabriskie was, it is said, of Polish extraction, a descendant of Albert Saborowski, who arrived in this country in the Fox, in 1662, and of the fourth generation; born March 4th, 1779. He graduated at Union College, Schenectady, in the very first class, in 1798; studied theology with Dr. Derick Romeyn, and was licensed by the Classis of Rensselaer in 1801. He settled as successor to the Rev. J. V. C. Romeyn almost immediately at Greenbush and Winantskill, and continued to serve these churches faithfully and acceptably for eight years. The church at Millstone was comparatively weak, having only about 70 members in its communion and 84 families, when he consented to take charge of it. After preaching eighteen years in the old church, he succeeded finally in inducing his people to build a new one, the present building—sufficiently commodious and convenient for all who desire to attend the services in it, at least at the present time.

The present writer preached his funeral sermon, and afterward gave in Corwin's Manual the following as his conception of what the man was, what he deserved to be esteemed, and how he had labored in the Gospel for so many years.

During his long and faithful pastorate at Millstone he maintained his influence and his standing unto the end. He was a man of many excellences; kind, social, unaffected, and sincerely and zealously pious, a gentleman of the old school, simple in his tastes, unostentatious in his life, and unsophisticated

in his daily conduct. All who knew him loved him, and those who knew him best loved him most.

He was one of the most laborious and successful pastors in Somerset County. He preached and lectured more, visited more families, and attended more carefully to all his public duties, than almost any minister of his time. He was considered by all an *example* not only, but also a monitor, in his official life.

His talents were good. His mind was more judicious, solid, and safe than brilliant or endowed with genius. He was a wise man, a sensible man, a man to be depended on. His counsel was always judicious, and no one ever erred much in following it. Hence, he himself made no mistakes of importance, had no controversies; and, while his friends were numerous, his enemies belonged to those whom his principles and his holy life necessarily brought in contact of opposition to him.

He was an excellent preacher; and though he seldom wrote his sermons, they were solid, sensible, full of evangelical thought, and listened to with profit by all the earnest-hearted and godly in his congregation. His knowledge of the Gospel was full, distinctive, and clear; and when he had discussed any one of its doctrines, his hearers felt that they had had very important matters brought to their consideration, in a way which was calculated both to impress their minds and edify their hearts. Few men could speak more judiciously and appropriately from the impulse of the moment, on any ordinary subject, than he did. Often there was a neatness, terseness, and directness which made his discourse highly pleasing; always he was edifying and instructive.

Then he was a genial man; and in his social intercourse could astonish you by his wit, his sarcasm, and even drollery. But this was only occasionally, and when he seemed to be carried out of his ordinary sphere. Habitually he was grave, thoughtful, and, though never reserved, by no means a facetious man. He was too earnest and full of thought for any trifling or levity at any time.

His life was unstained by even a breath of evil. No one ever doubted his piety, or the sincerity of his admonitions, when he reprobated vice and reproved iniquity, for they knew his pure heart impelled him.

By his simple habits and economy, while in the receipt of only a small stipend, he was able to accumulate a large estate and leave it as an inheritance to his children. This, however, resulted

chiefly from the early possession of his own patrimony, managed with prudence and care, and not from any *savings* out of his salary. In a word, he was a good man, full of faith and of the Holy Ghost, useful in his day, lamented when he passed away; and he has left a name which will have a savor of excellence for many generations—especially among those for whose spiritual good he labored, and whose fathers and mothers he was the instrument of bringing into the kingdom.

He sleeps in view of the front door of his church, and his children have inscribed upon his monument these words: "In memory of John Lansing Zabriskie, born March 4th, 1779; died, August 15th, 1850. For more than 50 years a minister of God: from 1811 until his death, pastor of the Reformed Dutch Church of Millstone. Pure in life, sincere of purpose, with zeal, perseverance, and prudence, devoted to the service of his Master. Here amid the loved people of his charge, his earthly remains await the resurrection of the just." On his wife's monument is written: "Sarah Barrea, wife of Rev. J. L. Zabriskie, born May 11th, 1786; died December 21st, 1856."

A colleague had been provided for him just before he died, but had not yet been installed. The Rev. John De Witt ministered at Millstone from 1850 to 1863, when he was chosen Professor of Languages in the Seminary at New-Brunswick, and was succeeded by the present incumbent, Rev. E. Tanjore Corwin.

In 1855, the congregation was divided, and the inhabitants on the east side of the river became organized as the Church of East-Millstone. Giles Vandewall served them for two years, Rev. David Cole for five years, Rev. Mr. Berger for three years, Rev. Mr. Phraner for two or more, and Rev. Mr. Williams is the present incumbent, and the church is prosperous.

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#### THE CHURCH OF BEDMINSTER.

BEDMINSTER was originally an outpost of Raritan, and the necessity of a church there grew out of the settlement of certain families of influence in that vicinity. We may mention Jacobus and Peter Vanderveer, Matthew Lane, Guisbert Sutphin, and others as among these families. The first record which remains,

having reference to the church at Bedminster, is found in the Book of Minutes belonging to the church at Raritan, and is dated December 25th, 1758. It is in the handwriting of J. R. Hardenbergh, and recites that at a meeting of the consistories of North-Branch, Neshanic, Bedminster, Millstone, and Raritan, at the house of J. R. Hardenbergh, in Somerville, Dominies Leydt and Hardenbergh, "a proponent," being present, when it is stated, among other things, that the elders, Jacob Banta and Jacob Vanderveer, and the deacons, Rynier Van Neste and Cornelius Lane, were chosen as overseers (opsienderen) for the first time in the congregation of Bedminster. This, then, is the first consistory, and this is properly the organization of the Church of Bedminster.

The next is dated December 13th, 1759, and proceeds to fix upon a line between Bedminster and Raritan, and states that this shall be the lane or line running easterly and westerly between Paulus Auten and Hendrick Van Arsdalen, provided the persons on either side were willing to go to Bedminster or Raritan respectively. Again, June 24th, 1759, the following persons were appointed "helpers" in the respective congregations: For Raritan, Cornelius Kozyne; Bedminster, Fredrick Banta; Millstone, Jacobus Van Arsdalen.

In 1761, November 25th, at a meeting of the consistory of Bedminster, at the house of Jacob Vanderveer, Johannes Haas and Jan Voorhees were admitted to communion on confession of their faith, and Matthew Lane by certificate.

March 8th, 1762, Jacob Vanderveer was continued as an elder, and John Voorhees chosen deacon, in the place of Rynier Van Neste.

December 31st, 1764, Maria Folkerson, wife of Folkert Folkerson, Maria Woertman, wife of Jan Woertman, and Cathrine Bordt, wife of N. N. Bordt, were admitted to communion on confession of faith, and on the 1st of April were baptized. We have gathered these items from the minute-book of the Raritan Church, in the handwriting of Dr. Hardenbergh.

There are no records which enable us to determine when the first house of worship was built, but it was probably commenced that same year, or the next at furthest, making its date 1759 or 1760.

It was built upon land donated by Jacobus Vanderveer. It

was a wooden structure, and stood fronting to the south on the same ground upon which the present church stands. The front door was directly opposite the pulpit, and the galleries were in the two ends. It was longer in front than in depth, never painted, but had a board ceiling and pews, and in its general appearance resembled the old church at Readington, after which it was probably patterned. It stood until 1816, when it was removed to make way for a new building.

The present register of baptisms dates November 15th, 1801, when the ministry of John Schureman began, and has been continued until the present. The first infant, baptized was Jane, daughter of Peter Lane; and the same day Simon Hageman, John Van Duyn, Cornelius Powelson, and Cornelius Doty had their children baptized.

The history of the church of Bedminster is involved in that of the church of Raritan from its first organization, in 1758, to the close of the ministry of Theodor F. Romeyn. It had one third part of the services of Dr. Hardenbergh, as well as of Romeyn, during this period extending to 1787. Then Peter Studdiford supplied it, in connection with Readington, for thirteen years up to 1800. From the time when John Duryea resigned his call at Raritan he served this church, in connection with an unorganized body of hearers at Potterstown and White House, for a year or more. During all this time the most of what was done in receiving members into the communion and choosing elders and deacons is to be sought for in the records of these more prominent churches. The pastors recorded, as was natural, in the Book of Minutes of their own churches the ministerial acts they performed in Bedminster. But the days of its pupilage were now ended. It had grown into prosperity scanty as the supply of spiritual food had been, and felt the developing energies of mature life. It determined to call a pastor of its own.

The individual upon whom their choice centred was John Schureman, a native of New-Brunswick, a graduate of Queen's College, a pupil and friend of Dr. Livingston, and a descendant of that Schureman who came over from Holland with Theodorus Jacobus Frelinghuysen in 1720 as a friend, an assistant, and a teacher. His call was dated Nov. 13th, 1800. He was in the 23d year of his age when he accepted, and gave to Bedminster the freshness of his mind as well as his religious affections. That

such a young man as Schureman was should be greatly admired and more loved in Bedminster was no more natural than it was necessary. His memory is yet cherished in many households, and his name connected with not a few. He served the church faithfully for six and a half years, and went on, being called, to Millstone; to New-York, after being there only two years, and then to New-Brunswick and to an early grave in 1818, regretted by all who knew him. His dismissal is dated May 25th, 1807.

In July, 1808, Charles Hardenbergh was called from Warwick, New-York, and served until May, 1820, twelve years, and then went to New-York City as pastor of the church in Greenwich Village, and died there of yellow fever after a little more than a year's service. His remains were first deposited in a vault belonging to the church, but were subsequently removed to Woodlawn Cemetery, and the tablet erected to his memory inserted in a monument, where it can yet be seen. He did a great work in Bedminster; a new church was built in 1817 and 1818, a classical school founded, and the cause of education generally encouraged and elevated. The sermon which he preached at the dedication of the church, April 18th, 1818, was published, and remains an evidence of his scholarship as well as his piety. It has become exceedingly scarce.

Charles Hardenbergh was a native of Rosendale, in the County of Ulster, and was a direct lineal descendant of Johannes Hardenbergh, the proprietor of the Hardenbergh Patent, and was born about 1780. He studied under Dr. Froeligh and was licensed by the Classis of Paramus in 1802. He preached as a candidate for more than a year in several churches, and finally settled in 1804 in the church at Warwick. Here he was ordained and commenced his pastoral work. He came to Bedminster a comparatively young man. He had a fine presence and a nobly developed person. His voice was sonorous and sweet, and his accentuation proper, impressive, and indicative of fine taste. It was his habit, in discussing any point, to glide away from argument and illustration into a strain of devotion. In this way one third of his sermon was in reality a prayer. The effect was often impressive and solemn. He was in the effects he produced a winning preacher. His countenance preached; and his voice and accentuation had as much effect as his matter. This, however, was always sensible and scriptural. Under his labors the

church grew to be one of the largest and most efficient congregations in Somerset County. It was a day of weeping in Bedminster when he left, and there were many who never hoped ever to see his like again.

After remaining vacant for one year, the church, July, 1821, called the candidate Isaac Morehead Fisher. He came to Bedminster in his youth, served faithfully for seventeen years, went away for one year, and came back to her with her second call to him in his hand, and died February 14th, 1840, aged 44 years. Mr. Fisher was a native of New-York City, and was born in 1796. He graduated at Columbia College 1817, and from the Theological Seminary at New-Brunswick, and was licensed in 1820. Mr. Fisher was a zealous, earnest man, and did his work in the spirit of a devoted Christian man. He was a powerful and impressive preacher, highly evangelical and practical in his matter and in the tone in which he put it forth. In the pulpit he was active, full of gesture and varied in the intonations of his voice. He made you feel that he was in earnest and desirous of convincing every one of his hearers. He had a military air, and his walk and action indicated authority, self-reliance, and command. Yet he was genial, social, and attractive in his familiar intercourse. He wrote his sermons, especially in his younger years, and delivered them memoriter; hence there was freedom, fullness, and command of language, which became at times truly impressive. He was rigidly orthodox, and had the system of Christian theology fully before his mind in all his parts, and he was a man of many sorrows. Dr. Ferris, his classmate, said of him, "He was a capital theologian and a most able defender of the doctrines of our church. No man among us in the seminary was so familiar with the system of Dr. Livingston and could more intelligently explain and illustrate it. His critical acumen had been sharpened by the great Hopkinsian controversy, which had pervaded the New-York churches a few years before; and with all its points, both theological and metaphysical, he had made himself at home. A most honest and upright man in his principles, he enjoyed the confidence of all who knew him, and the remarkably *upright* physical man seemed the index of the spirit within." He was, as we ourselves can well testify, all this. His people mourned him truly when they carried him to the grave. His wife had preceded him, and there was only one son left behind. On his

tomb you read, "This tomb covers the mortal remains of Rev. Isaac M. Fisher and Margaret C. Martin, his wife. They departed this life, the former on the 14th of February, 1840, aged 44 years; and the latter on the 31st of March, 1838, aged 42 years."

Rev. J. M. Fisher was succeeded, in October, 1842, by George Schenck, a candidate just from the Seminary of New-Brunswick, who ministered to the congregation for twelve years and then died. He was born at Matteawan, New-York, in 1816, graduated at Yale College in 1837, and was licensed by the Classis of Poughkeepsie in 1840.

Mr. Schenck was ordained and installed pastor at Bedminster in the presence of the Classis of New-Brunswick, then in session, December 25th, 1840. Rev. J. C. Sears, of Six-Mile Run, preached the sermon. Rev. Dr. Messler, of Somerville, gave the charge to the pastor, and the Rev. J. K. Campbell, of North-Branch, the charge to the people.

Rev. George Schenck, when he assumed this extensive charge, was just from the seminary, a man in feeble health and lame; but he proved himself one of the most efficient pastors. He was a small man in stature, but not in mind or in temperament. A friend characterizes him as "an humble, meek, and fervent Christian, marked by more than an ordinary degree of spirituality, yet of a lively disposition, of a ready wit, and a foe to sanctimoniousness. He was a man of unbending integrity, and strictly conscientious in all his sentiments. He possessed great activity and perseverance. His small and diseased frame contained as brave and resolute a spirit as ever came from the Almighty's hand. He had warm sympathies and great tenderness of feeling, and was devoted in his work. He spoke the whole truth with faithfulness and pungency, not fearing the face of man. Yet his fidelity was unmingled with harshness. The love of souls glowed in his heart and the law of kindness was on his lips. With a good intellect and habits of study his public services were instructive and interesting."

The following is the inscription on his tomb: "Sacred to the memory of Rev. George Schenck, born January 27th, 1816, died July 7th, 1852. He was pastor of this church eleven years." His health had been enfeebled, but he died suddenly. He was succeeded by Rev. William Brush in September, 1852, who served



the congregation thirteen years and resigned December, 1865. He is now pastor of the church of Fordham, New-York. The present pastor, the Rev. Charles H. Pool, was installed over the congregation in July, 1866.

In connection with Bedminster it is natural to think of Rev. Robert J. Blair, who was born and educated within the precincts of the congregation, and died and is interred in the graveyard attached to the church. He was the son of John J. Blair, Esq., of the Cross Roads, and born December 8th, 1800. His classical learning was obtained at the academy near the church, of which he was principal for a time. He taught some time in Accomac County, Virginia, on the eastern shore; studied theology in the seminary at New-Brunswick, and was licensed by the Classis of New-Brunswick, in 1823. He served as a domestic missionary until 1825 at Princetown, Guilderland, and Salem, in Albany County, was settled in Helderburgh from 1825 to 1830. His health failed him, and he went first to Georgia, then to the Island of St. Thomas, West-Indies, but returned to his native place a confirmed invalid, and died January 19th, 1858.

"He is remembered," writes a friend, "for his eminently consistent life as a Christian, and as a minister of Christ; for the evangelical character of his preaching, and his zeal. Meek and inoffensive as he was, few men have been more faithful in the discharge of pastoral duty, preaching the Gospel by the wayside, and from house to house. Few men have been more willing to speak to their fellow-men for their good, and for the honor of the Master.

"It pleased God that he should glorify him by patient suffering, often intense, for many years. But few of his friends at the time of his death ever knew him as a well man. He was for weeks together the welcome guest of many families, in different parts of New-York and New-Jersey, which still retain the sweet savor of his godly example and pious conversation. His latter years were spent in Bedminster, where he finally fell asleep." R. D. V. K.

The writer of these sketches preached his funeral sermon, in the village of Pluckemin at the house of the lady—a cousin—who nursed him and cared for him until he died—from 2 Timothy 4: 6, 7. On his tombstone is engraved, "Rev. Robert J. Blair. Died January 19, 1858, aged 61 years, 8 months, and 11 days."

## LEBANON—ROCKAWAY IN LEBANON.

THE church at Lebanon has a twofold history—first as a German Reformed, and second as a Dutch Reformed Church. Originally it was formed out of German emigrants, who are said to have come from the vicinity of Halberstadt, in Saxony. They left their native land in 1705, and removed, in the first instance, to Neuweid, on the Rhine. From thence they came to Holland; and in 1707 sailed for America, intending to land at New-Amsterdam, or New-York, and to settle among the Hollanders either in New-York or New-Jersey. But adverse winds finally brought them to the mouth of Delaware Bay, and to the city of Philadelphia. Fully bent still on their original purpose, they set forth to reach their intended destination by land. Traveling up through Pennsylvania, they crossed the Delaware at New-Hope and Lambertsville, and by “the old York road” came to Ringoes, in Hunterdon County, and thence to Lebanon Valley and German Valley. Not probably all at the same time, or all in the same company, but from time to time, others following on in the footsteps of the first pioneers.

The first *unquestioned* documentary notice which we have of a colony of Germans settled in that part of our State is from the journal of the Rev. Michael Schlatter, a missionary sent by the Classis of Amsterdam to the Germans in Pennsylvania. Under date July, 1747, he says, “When I had safely arrived at home on the 3d, I found a very earnest and moving letter written by several congregations in the Province of New-Jersey, viz., at Rockaway, Fox-hill, and Amwell, in the region of the Raritan, distant about seventy miles from Philadelphia. *They urge me with the strongest motives,—yea, they pray me for God's sake, to come over and pay them a visit, that I may administer to them the Lord's Supper, and by baptism incorporate their children with the church, who have already during three or more years remained without baptism.*”

“*Rockaway,*” mentioned in this extract, was the first name of what is now “the Reformed Church of Lebanon.” Amwell, after having been sustained as a German Reformed Church for seventy years, became a Presbyterian Church, and Dr. Kirkpatrick ministered in it half a century and more, and Fox-hill is now the Presbyterian Church in German Valley, unless, perhaps, we

should say it is a church of the Presbyterian order by itself. Mr. Schlatter continues, "On the 13th, I undertook the journey to the three congregations in New-Jersey, from which I had, on the 3d of July, received a most friendly and pressing invitation to meet them. On the 14th, after a journey of sixty miles, I came to Rockaway. Here I received twenty young persons into the church as members, after they had made a profession of their faith; preached a preparatory sermon on the 15th, and on the following day administered the Holy Supper in a small church to an attentive and reverent assembly."

He went next day to Fox-hill and performed the same services, and then preached what he calls "a thanksgiving sermon after the communion." On the 20th he returned to his home in Philadelphia, "joyful in heart and giving thanksgiving to God for the support which he had rendered me." He adds, "I can not refrain from referring, briefly, to the fact that these three congregations, from gratitude for the services I had rendered them, handed me a *pecuniary reward*; and this was the first money which, since my arrival in America up to this time, I have received from any congregation for my labor and pains." Certainly it is well that he recorded this in their praise.

We have, then, this important guiding historical fact, that in 1747 the inhabitants of Lebanon had built for themselves "a small church," in which they worshiped the God of their fathers according to their German Protestant faith. Whatever previous members there may have been, now they had an addition of twenty to the number. This house, no doubt, stood in the old burying-ground, and was antecedent to the old Rockaway Church, in which Caspar Wack, until the year 1809, preached and administered the Holy Sacrament.

Michael Schlatter, the first missionary to the Pennsylvania Germans, was born at St. Gall, in Switzerland, July 14th, 1716. He received a portion of his early education at Helmstadt, in the Duchy of Brunswick, but was fully educated and admitted into the ministerial office in Holland about 1745. He was soon after commissioned by the Synods of North and South-Holland a missionary to the Germans in Pennsylvania, and sailed on his mission on the 1st of June, 1746. He landed at Boston early in August, went thence to New-York, and thence to Philadelphia. Boston contained at that time, according to his estimate, about

3000 houses, and was the largest city in the colonies. New-York had only about 2000. Philadelphia had seven streets running north and south, and seven running east and west, and about 10,000 inhabitants, and was the second city in the English possessions in North-America.

He made his home in Philadelphia, and became pastor of the German Reformed church in the city, in connection with another at Germantown. He was, however, rather a traveling missionary generally among the Germans in Pennsylvania, visiting them in their towns, and organizing churches as he found materials in their various settlements. He is, indeed, *the father of the German Reformed Church* in the United States of our day. He finally organized the churches which he had planted into a *Coetus*, and went to Holland and Germany in 1751, and secured for them £20,000 in money and 700 Bibles; and £20,000 in addition were given him by George II. of England and his nobility. He died at Barren Hill, near Philadelphia, in 1790, full of years and honors, a good man, full of zeal and piety.

Schlatter visited the churches in New-Jersey again in June, 1788, and administered the Holy Sacrament, and again the third time on the 11th and 12th of October, the same year, and still a fourth time from the 22d to the 27th of May, 1749, and a fifth and last time in June, 1750, the same year that John Frelinghuysen came to settle at Raritan.

None of the churches in New-Jersey, it would appear, received any part of the money which was brought from Europe; for Schlatter reported that they were "able themselves to provide properly for the support of a minister, and also willing, *with great cheerfulness*, to do it;" and added, before the Synod of North-Holland, that Fox-hill, together with Rockaway, "implores earnestly that God may at length send forth a faithful laborer into this harvest."

This prayer was soon answered in the coming of a pastor. The first permanent minister of the Church of Rockaway, in connection with German Valley, was John Conrad Wirtz. He was a native of Switzerland, born in Zurich. He had emigrated to Pennsylvania before Schlatter came, and had been preaching without ordination somewhere in the vicinity of Easton. He appealed to Schlatter to ordain him; but failing to obtain his consent, applied to the Presbytery of New-Brunswick, and was ordained by

them in 1752. He had been preaching in the churches of Rockaway and German Valley two years before he was in this way admitted to the pastoral office. His memory has passed away almost completely from the present living, and the only tradition that has been given of him is in reference to his having preached at Rockaway that "marriage was a *sacrament*," in the sense of the Romish Church, a doctrine not received by the people.

In 1762, after ministering to the churches of Rockaway and German Valley for twelve years, he removed to York, in Pennsylvania. There his name is remembered, and "has the savor of his having been a good and pious minister."

In the mean time, Rev. William Kalls, who had been settled in Philadelphia, and had supplied Amwell from 1757 to 1759, seems to have preached occasionally, at least in the Rockaway Church. Then came Caspar Michael Stapel; then John Westley Gilbert Nevelling, also from Amwell, gave an occasional service to the destitute church; then Frederick Dalliker had Lebanon in connection with German Valley, Alexander, and Foxenburgh, (Foxhill.) His services extended from 1770 to 1782. In 1782, Caspar Wack entered upon the pastoral charge of Rockaway, in connection with German Valley and Foxhill, and served these three churches until the year 1809, when he removed to Whitmarsh, Pa., where he died in 1839. He was a native-born American. His father emigrated from Wittenberg, Germany, to Philadelphia in 1748. Caspar Wack was born August 15th, 1752, and studied under Dr. Weybergh. He is represented as displaying in early life remarkable talents, and as having had "numerous" calls offered to him for his services when he was only eighteen years of age. His licensure was deferred to obtain the consent of the classis in Holland, to which all the German churches acknowledged subjection. He was invited to come over to Holland, and promised a free passage, but he declined to attempt this. In 1771, when he was nineteen years of age, he was examined and licensed as a candidate by the Coetus, as is evident from the following minute: "Mr. Wack was examined in the truths of God's word and as to the way of salvation, and, having rendered full satisfaction to the reverend Coetus, it was resolved that he should continue to catechise and preach in these congregations [Tohicken, Indianfield, and Great Swamp,] as heretofore. His ordination, however, shall be deferred, for the present, till the reverend fathers [the classis] have been consulted in regard

to the matter, and what they advise shall hereafter be done in regard to Mr. Wack." This permission was soon afterward received, and, although the date of his ordination is not known, it took place, no doubt, soon after this date. He was the first young man of American birth who received license and ordination in the German Reformed Church in America. He seems to have labored at Rockaway from 1782 to 1789. A call is extant addressed to him as "present preacher of the Valley and Foxhill," dated 1786. He is represented as a man of great activity, wit, and resources, preaching in his early days entirely in German, but in time coming into the use of the English in his public services. What kind of English it really was may, perhaps, be sufficiently learned from a remark of an English officer who went to hear him, and came home very well pleased, saying he never knew before that the German language was so much like the English. He was, in fact, farmer, music-master, and preacher, all in one, and the young people enjoyed his evening singing-schools greatly. He left behind him a name fragrant with many genial, kindly, pleasant, and holy memories. He went, in 1809, to the churches of Whitemarsh and Germantown, in Pennsylvania, and died there at the house of his son, Dr. Philip Wack, July 19th, 1839, being eighty-seven years old, lacking seven days.

We have had furnished to us a copy of the inscription on his tomb. It is in the following words: "The Rev. Caspar Wack, who departed this life the 19th July, A.D. 1839, aged eighty-seven years."

The register of baptisms for the Rockaway church is dated, on 1768, the title-page, August 5th, 1762. The first entry is November 6th, and it is continued in the same handwriting until September 27th, 1784. Some of the first records seem to be wanting. On November 6th, 1768, Peter Ebcher and Cathrine his wife had a child named Johannis baptized. The next names are Hanis Rothenbach and Anna Bikel, August 27th; the next, Pieter Bothersfield and his wife Cathrine; then Pieter Hofman and Anna Sharpenstein; then occur the names of Conrad Kreuger, Peter Ops, Adam Hochenbach, William Becker, Adam Humer, Nicholas Linenburgh, Balthes Hendershot, Adam Epcher, Cornelis Lair, Peter Law, Christian Diltz, Wilem Schurz, Arian Deneik, Nicolas Kramer, Hanes Ohlbach, Michel Schenk, and Wilem Eich. These names represent some of the earliest families belonging to this church. The record, after it commences, is,

apparently, quite complete, and manifests both attention and care. In subsequent pages we should, no doubt, find all the names peculiar to this part of our State, but we can not continue the quotation, and proceed to note some of its subsequent fortunes. It was, in some measure, isolated by its language and lineage, and a change in its relations became imperious. It felt this, and soon sought it.

September 11th, 1788, the church became incorporated under an act of the Legislature, and the names of the trustees are as follows, namely, George Gearheart, president, Peter Aller, Jacob Gearhart, John Hufman, Peter Himry, Peter Young, and Hans Peter Agger. The elections are regularly recorded in subsequent years, for a long period of time.

In 1793, moneys were collected on a subscription list to repair the church edifice. There is also, subsequently, another subscription list put on record of names giving various sums for the same purpose, among which occurs, at the head of the list, the name of Caspar Wack for \$13.33. In 1816, the old church was taken down, and a new brick house erected in its place. This was superseded by the present commodious edifice.

After Lebanon became a vacant church by the removal of Mr. Wack, supplies from the German source began to be increasingly difficult of attainment. The church stood there many Sabbaths in its silent loneliness. The German, as a language, had passed away almost entirely from among the people, and the question arose, why not seek another connection, and obtain preaching from another source? The White Houses church was new and comparatively weak, struggling to maintain itself under the ministry of its first pastor, Cornelius T. Demarest. Overtures of union were made and accepted in 1813; but just before the union had been consummated, Mr. Demarest left, and accepted a call from the English Neighborhood, Bergen County. His absence, however, did not prevent the future consummation of the contemplated union. The two congregations united, September 29th, 1816, in a call on the candidate Jacob J. Schultz, and he was ordained and installed pastor, November 26th, 1816, of the two combined churches. He decided to make Lebanon the place of his residence, and, consequently, it was to the Lebanon church that the larger part of his pastoral services were rendered, but he preached on alternate Sabbaths in either place. Here he spent

eighteen years of his earlier life, beloved, useful, and doing an efficient work. A new church was built soon after he came; the people were carefully catechized and taught, and sought to be trained effectually in every Christian duty. Few men labored more diligently and successfully, and saw better results from their labors, than he did at White House and Lebanon.

Jacob J. Shultz was born at Rhinebeck, 1792, of parents who had originally emigrated from the Palatinate. He graduated at Union College, 1813, and from the seminary at New-Brunswick in 1816, being licensed as a candidate, by the Classis of New-Brunswick, in May. In the autumn of the same year he received a call from the churches of White House and Lebanon, and was settled there. His intellectual faculties were good. He had evidently a consciousness of power in him, and spoke with dignity and authority. He was an effective preacher, never using notes or reading his sermons from manuscript. He studied his text, analyzed it, broke it up into its logical divisions, and then he discussed them, trusting for the proper words to flow in upon him from the impulse of the moment. He preached well; intelligent minds felt themselves instructed and edified by his discourses. He gathered large audiences in his churches—probably the largest ever convened in them; he did good. The accessions to the churches were numerous, and he was literally and truly a prosperous and successful minister. But disease had begun early to prey upon his system; he had turns of melancholy; he lost, at times, almost the control of his faculties. He went to Middlebush. The change did not benefit him. He grew worse, and had to abandon what he loved as his life, the preaching of the Gospel. He died at Middlebush, October 22d, 1852. He had been disabled from public service since 1838 by constitutional infirmities and disease.

The memory of Jacob J. Shultz at Lebanon and at Whitehouse will long be cherished by those to whom his ministry was blessed. He was an earnest man; he did his work in the spirit of his Master, and gained many converts to the truth.

After Shultz had left Lebanon the connection with Whitehouse ceased, and in 1835 the church called Rev. Charles P. Wack, a grandson of Rev. Conrad Wack, to be their pastor. He commenced his services May 18th; his first record of baptism is September 28th, 1835. He continued to serve them for five years; then went to Trenton, for four years, to a German Reformed



church, which he induced to unite with the Classis of New-Brunswick. Then he himself passed over into a connection with the German Reformed Church, but finally returned to Lebanon and died September 29th, 1866. He was a student of the seminary at New-Brunswick, and received his license in 1829. He was a good preacher and a man of considerable learning. He understood the Gospel, and preached it with discrimination and clearness; but certain eccentricities of character hindered his success as a pastor. That he was a good man no one doubted who really knew him; and that, with a little more of "the wisdom of the serpent," he might have done great good, was equally clear. He was an able man in the pulpit, and when he preached he knew only Christ Jesus and him crucified. The inscription on his tomb reads, "Rev. Charles P. Wack. Died September 29th, 1866, aged fifty-nine years two months and twenty-one days.

"Suddenly his work was closed;

"Twas sufficient here.

He was summoned to a service

In a higher sphere,

And the pearly gates unfolded

To admit him there."

Lebanon was served by Rev. Robert Van Amburgh from 1840 to 1848; by Rev. John Steele from 1848 to 1853; by Van Amburgh, the second time, from 1853 to 1869, and by Van Benschoten, from 1869 to 1872.

The congregation have recently repaired their church edifice—originally built in 1854—and beautified it. It is now one of the most attractive and commodious churches in the county. There is a large and wealthy congregation worshipping in it, and it ought to prosper abundantly.

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#### WHITE HOUSE, ROCKAWAY.

The church was originally formed out of persons who had been connected with Readington, with a few families from Bedminster, a few from the Presbyterian church at Leamington, and also a few from the Lutheran church at New-Germantown. It is first spoken of in the minutes of Synod in 1793 as a place in which religious services were rendered, and called Potterstown.

John Duryea rendered a part service there, from 1800 to 1801, preaching in the barn of Abraham Van Horn. John Schureman attended a catechetical class within the bounds of the congregation while he was at Bedminster. The church at White House was formally organized in 1792, as becomes evident from the following extract from the minutes of consistory: January 10th, 1792. The committee from the Rev. Classis met at the house of Mr. Abraham Van Horn, together with the members in full communion of the neighborhood of the White House, and, being opened with prayer by the Rev. John Duryea, proceeded to the choice of a consistory, when the following persons were chosen, namely, Cornelius Wyckoff and Aaron Lane as elders, and Henry Traphagen and George Covenhoven as deacons. Concluded with prayer by the Rev. John M. Van Harlingen.

In consistory at the house of Cornelius Wyckoff the following persons were received, on confession of their faith, as members of the congregation, namely, Abraham Van Horn, Matthew Lane, John Wyckoff, Cornelius Wyckoff, Jr., Garthy Wyckoff, wife of Abraham Van Horn, Cathrine Suttén, wife of John Wyckoff, Altie Covenhoven, wife of Matthew Lane. Concluded with prayer.—John Duryea. These were the first members in communion.

September 8th, 1795, the following were elected elders and deacons in the place of those first chosen, namely, George Covenhoven and John Wyckoff, elders, and Abraham Van Horn and Cornelius Wyckoff, deacons. Concluded with prayer.—John Duryea, V.D.M.

January 19th, 1796, received on confession of their faith, William Van Horn and Cornelia Wyckoff.

March 15th, 1796, received on confession, Lidia Burnet, wife of George Covenhoven, Elizabeth Van Horn, wife of William Van Horn.

May 10th, 1800, Abraham Ten Eyck and the following elected in consistory, namely, Abraham Van Horn and Abraham Van Doren, elders; Matthew Lane and William Van Horn, deacons. Closed with prayer.—John Duryea, V.D.M.

April 2d, 1802, the following were chosen for consistory: Cornelius Wyckoff and Abraham Van Horn, elders; Abraham Ten Eyck, deacon; and they were ordained June 27th, 1802, by Rev. James S. Cannon.

There were meetings of consistory August 25th, 1804, presided

over by Rev. William R. Smith; August 31st, 1805, and August 20th, 1808, by John S. Vredenburg; October 14th, 1806, by Ira Condit; and July 8th, 1808, by James S. Cannon.

At length the church had so increased that they proceeded to settle a pastor, and the choice fell upon Cornelius T. Demarest, a student of Dr. Froeligh, but a native of the city of New-York. The call is dated August 2d, 1808, and he was ordained and installed pastor by Rev. John S. Vredenburg, Rev. Henry Polhemus, and Rev. Peter Studdeford.

The principal families besides the names already mentioned were, Dennis Wyekoff, Nicholas Stilwell, Abraham Ten Eyck, Andrew Ten Eyck, Cornelius Messler, John Ditmars, William Ditmars, Jacob Neff, Matthew Rulofson, John Vanderbilt, John Reger, and others.

In 1807, a church edifice was erected and partly finished—that is, it had a roof, weather-boarding, and floor, but neither pews, pulpit, or ceiling. The seats consisted of boards resting on timbers on the floor. In this condition C. T. Demarest preached in it for several years. He was the first pastor. He came to White House immediately on receiving his license, and continued for five years. It may be said that he really gathered and established the church. He was admired as a preacher, and extensively popular—a faithful, earnest, zealous man; and he did a great deal of good during the time that he labored among the people. He preached the Gospel with discrimination, perhaps rather in a controversial strain and spirit; at all events, he was fond of debate, and sometimes dealt with his adversary with marked severity. It may have been necessary in his estimation to adopt such a strain of preaching, since the materials out of which the church had been formed were a little heterogeneous in their character. He was himself a rigid Calvinist, and could not endure lax views in any form. He left the church with almost universal regret, and was remembered by many with all the fondness of first love.

The church remained vacant for more than two years, and finally called the candidate Jacob J. Schultz, in connection with Lebanon. After Schultz left, in 1834, Peter S. Williamson, a student just licensed from the seminary, was called. He accepted, and was ordained and installed in 1835, and continued to preach for the people four years, resigning in 1849, and becoming a mis-

sionary in Brooklyn; then teaching at Schoharie, Belleville, and Jamaica, Long Island, and finally emigrating to California in 1852, where he still resides.

After Rev. P. S. Williamson had resigned, Rev. James Otterson accepted the call and ministered to the people for five years, when he resigned and went to the Presbyterian church at Johnstown, New-York. His ministry was vigorous, and resulted in good. He was born in the city of New-York, 1791, graduated at Columbia College, 1806; studied theology with Dr. John M. Mason, and was licensed by the Associate Reform Church in 1821. He was of Scotch parentage, and had most of its peculiarities. He succeeded Dr. Alexander Proudfit in the church of Broad Albin. He came into the Dutch Church at first by a call from the churches of Oyster Bay and North-Hempstead, Long Island, in 1829, and to White House from Freehold, New-Jersey, where he had been settled three years. It is said of him, "he possessed a clear and analytic mind, which showed the effect of early culture. He was a good scholar, a sound and able theologian, and very instructive and edifying as a preacher. His style of sermonizing was clear and forcible. His speech flowed smoothly from his lips, as he touched the heart and reached the conscience. He was an able expounder of the divine word. In the ecclesiastical assemblies of the church he had few superiors. It was not merely as a parliamentarian, or as one skilled in debate, that he excelled, but as possessing a strong practical mind that could lead the way through difficult and perplexing questions; that could see the end to be reached, and how to reach it." He died in the city of Brooklyn in 1869.

Goyn Talmage, just from the seminary, was called in 1845, and ordained and installed as successor to Otterson. He did a grand work at White House. The church had run down, needed repairs—in fact, removal and a new edifice; and he accomplished this important work successfully. Under his active ministry, the church waked up, and did more to secure future prosperity than had been done at any time before. But he left, after six years, to the regret of all his friends.

He was succeeded by Lawrence L. Comfort, also a student from the seminary at New-Brunswick; and was ordained and installed in 1852, but only remained for two years, when he was called to New-Hurley, New-York, where he is still ministering.

Then the church called Rev. Aaron Lloyd, in 1855; and he remained only one year, when he went to Pekin, Illinois.

The next pastor was Rev. Smith Sturges, who preached at White House until 1867, and resigned.

The Rev. William Bailey was called in 1868, and remains the successful pastor. The congregation under his ministry is growing, and promising to become a compact, energetic, and respectable church.

White House is not in Somerset County, nor is Lebanon; and yet they have both always been so intimately connected with the churches of the county, that we did not feel inclined to disassociate them. Hence, they have a place in these notes of the Somerset churches. They are one with us in spirit, if not absolutely within the limits of the territory of the county. They have been so long associated with the other churches that it would seem, in some respects, invidious to deny them a place in our memorial.

It only remains for us now to name the other churches in the order in which their organization has been effected. They have grown, in almost every instance, out of the territory first included in the older congregations, and owe their existence to the desire of the people to have the services of the Sabbath nearer to their residences, and to be able more conveniently to attend on them. They have been from the beginning, in nearly every instance, self-sustaining churches. Hence, they came into existence because it was proper for them to do so, and not from disaffection or partisan strife.

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#### THE RECENTLY-FORMED CHURCHES.

THE new churches in Somerset County can hardly be said to have a history, and yet we are not disposed to deny them a place in our memorial notes. We give to each at least the date of its organization and the succession of pastors, in the order in which these events have occurred and are recorded in their records.

1. NORTH-BRANCH.—This church was organized September 10th, 1825, at the house of James Ten Eyck, by a committee from the Classis of New-Brunswick, out of families mostly belonging to the old church of Raritan. During the great revival in 1821 and 1822, religious services had been frequently held in the vicinity of Bayley's Mills, on the North-Branch. One large concourse, consisting of more than 1000 people, is especially remembered in the barn of Mr. Abraham Dumont, at which Rev. Messrs. Schultz, Fisher, Studdiford, and Osborne were all present, and took part in the services. The great awakening of attention to religion, no doubt, occasioned the want of church services to be felt in that vicinity, and brought about the organization of the church, after an application duly made to the Classis of New-Brunswick, and at once a church edifice was begun to be built. George H. Fisher, a licentiate of the Seminary, was called and settled November 25th, 1826, as soon as the church edifice, finished that year, was prepared for the services. He preached to the people during four years' labor, and proved himself a successful pastor. Upon his removal, the Rev. Abraham D. Wilson was called, September 17th, 1831, and remained until 1838. He was succeeded in October of the same year by Rev. James K. Campbell, who ministered until 1854, more than 15 years. In 1856, Philip Melancthon Doolittle was settled, and still continues the successful pastor of a prosperous church.

The first consistory was composed of Jacob Ten Eyck, John Vanderveer, John Runk, and Abraham Quick, Sen., as elders, and Ralf Van Pelt, Matthew Van Pelt, James Staats, and James Ten Eyck, deacons.

The first church edifice was built in 1826, the year after the organization was effected. It was built of brick, after the pattern of the Somerville Church, and in dimension was 40 feet by 52. The corner-stone was laid without ceremonies, and whether it was ever formally dedicated is not known. It stood, and continued to be the place of worship until 1863, when it was taken down and gave place to the present commodious edifice. The resolution to rebuild was passed August 20th, 1863, and it was dedicated by a sermon from Rev. G. H. Fisher, the first pastor, 1864. The congregation, during the forty-seven years of its existence, has increased, until it is now an efficient church. It is remarkable that all its

pastors are yet among the living. It numbers 116 families and 170 communicants.

2. **BLAWENBURG.**—The first movement toward the organization of this church took place October 1st, 1829, when Cornelius Kershow, Peter Voorhees, Ralf Johnson, and John A. Voorhees appeared before the Consistory of Harlingen, in behalf of themselves and fifty subscribers in the district of Blawenburg, and applied to the consistory for permission to erect a house for public worship, to be styled the Second Reformed Dutch Church of Harlingen. This application was cheerfully granted. At a subsequent meeting, in November, the following building committee was appointed, namely, Peter A. Voorhees, Colonel Joseph Duryea, Ralf Johnson, John A. Voorhees, and John Van Zandt. On the 31st of May, 1830, they reported that their house of worship was so nearly completed as to be ready for dedication at any time. It was resolved to invite Rev. Dr. Milledoler, of the Theological Seminary at New-Brunswick, to perform that service on Saturday, the 14th inst. The invitation was accepted, and on the day appointed, after sermon, he solemnly set apart the house to the service of Almighty God, Father, Son, and Holy Ghost.

February 2d, 1832, upon application of the people worshipping in the above congregation, to be organized into a separate and distinct church, and to be discharged from their relation to the church at Harlingen, the pastor, Rev. Peter Labagh, and Peter Skillman were appointed a committee to grant dismissals to those who might apply. On the 2d of March, 1832, a number of the male members with their certificates assembled, according to previous notice, in the church at Blawenburg, and after earnest supplication for the Divine presence and blessing, a separate and distinct church was regularly organized, a consistory chosen, and arrangements made for their ordination. At this meeting the Rev. Peter Labagh and the elder Abraham Skillman acted as a committee from the consistory of Harlingen; and Bernardus Van Zandt, William Duryea, Abram Sutphin, George Sorter, Samuel Terhune, Thomas Davis, Cort Williamson, Henry Terhune, Joseph A. Skillman, Henry Skillman, John Van Zandt, William D. Van Dyke, Peter Sutphin, Peter Voorhees, represented the people of Blawenburg. The consistory elected consisted of Henry Skillman, John Van Zandt, William Cruser, and Joseph A. Skillman,

elders, and Henry Duryea, Peter Voorhees, Thomas Davis, and Samuel Terhune, deacons.

The earliest records are dated July 26th, 1831, and speak of the consistory of the Second Church of Harlingen meeting in the consistory chamber at Blawenburg, and of the corporate name of the church being changed to be the Reformed Dutch Church of Blawenburg.

The Rev. Henry Heermance was the first pastor. He was called in 1832, and served the people three years. He was succeeded by Rev. James R. Talmage in 1837, who remained until 1849. The same year, T. B. Romeyn was called and ordained, and served until 1865. He was succeeded by Charles W. Fritts the same year, and he in 1870 by W. B. Voorhees.

Of Henry Heermance, who has ceased from among the living, we may say a very few words. He was born at Nassau, N. Y., 1801, graduated at Union College in 1826, studied in the Seminary at New-Brunswick, and was licensed by the classis in 1826. After a short settlement at Oyster Bay, Long Island, and a missionary term of service at Sandbeach, N. Y., he came to Blawenburg and served faithfully for three years. Preaching afterward for a year in 1855-6 at Kinderhook, he died in 1846. He was the subject of religious impressions during a revival in Nassau, N. Y., and retained ever afterward more or less of a revival spirit. It has been written of him that "he had a comprehensive and well-balanced judgment up to the point where feeling becomes enlisted, when his honest ardor somewhat blinded him to remote results. His sensibilities were unusually keen, but they never prompted retaliation, nor had they any tincture of resentment. His energy was great, and his purpose indomitable. Hence, when his sphere of action was limited, and his mode of action defined, as was the case with his agencies, his executive efficiency was of the very highest order. As a preacher, he was solemn, affectionate, earnest, pungent, and lucid. His style was sententious, and his appeals direct and forcible. His general mode of preaching was to arouse the conscience, at times producing the greatest manifestations of awe even among Christians, and writhings, under a sight and sense of their condition, among sinners. Yet he was not deficient in abilities to depict the beauties of holiness, and the grace and truth that came by Jesus Christ. He was stricken down by apoplexy in the midst of his days, just as he was



resolving and entering on enlarged plans of usefulness." His labors at Blawenburg were highly appreciated. He established the church, he gathered into her communion many valuable members, and left many regrets when he went elsewhere.

Blawenburg is now a flourishing church, united, prosperous, and increasing. It contains 120 families and 238 members in communion.

3. MIDDLEBUSH.—This church was organized out of families belonging to the church of New-Brunswick, March 17th, 1834, by a committee consisting of Rev. Messrs. J. J. Schultz, H. L. Rice, and A. D. Wilson. It had been an outpost—a place of catechization; a church had been talked of and desired for some years. At length, under the advice of Dr. Janeway, the step was taken. The church edifice was finished in 1834, and Rev. Jacob J. Schultz called from Whitehouse and Lebanon to take charge of the new congregation. He continued the pastor from 1834 to 1838, when he resigned, in consequence of mental infirmities, and died in 1852. We have characterized him in another connection. His remains were interred in the cemetery connected with the church, and on his tomb is inscribed, "Rev. Jacob J. Schultz, born September 3d, 1792, at Rhinebeck, N. Y.; died October 22d, 1852, at Middlebush, N. J. The last pastor of the united churches of Lebanon and Whitehouse for twenty years; the first pastor of Middlebush Church; graduate of Union College, New-York, 1813, and of the R. D. Seminary, New-Jersey, 1816.

"The last quarter of his life was clouded by mental and physical maladies; but God's grace was magnified, and at the age of 60 he slept in Jesus.

"He was a noble Christian man—a faithful and affectionate minister of Christ. His piety was reverent, exalted, and full of good fruits, fed by the doctrines of grace which he preached with power to the consciences of men.

"He walked with God, did nothing without prayer, whose faith follow.—Heb. 13 : 7-8 ; Rev. 14 : 13."

Mr. Schultz was succeeded in 1838 by John A. Vandoren, a graduate of the Seminary at New-Brunswick, who continued his work until 1866, when he accepted a call to the church of Lodi, N. Y. He was succeeded by George W. Swayne. The church is now under the care of Rev. Stephen L. Mershon, and numbers 108 families and 192 in communion.

4. **THE CHURCH OF CLOVER HILL.**—Clover Hill church was organized on the 4th of September, 1834, on which occasion the Rev. S. A. Bumstead, of Manayunk, Pa., preached, and ordained a consistory consisting of Henry Vanderveer and Peter C. Schenk, as elders, and John W. Bellis and Jacob Nevius, deacons. A church edifice had been already built, and was dedicated October 5th, 1834—only a month from the date when the church had been formed. The sermon on the occasion was preached by the Rev. Dr. Cannon, of the seminary at New-Brunswick. Early in the next year, (1835,) Garret C. Schenk, a student from the seminary, was called, and continued to labor until 1837. The next year, William Demarest was called and ordained, and served the people until 1840. The church then went over to the Presbyterian connection, and remained in that body until 1862, when it returned again to its former relation with the Classis of Philadelphia, and called the candidate William B. Voorhees. The present pastor is the Rev. B. Oliver. The church has recently enlarged and refitted its church edifice, and is now in a growing state and promises to become a strong church. It embraces 75 families and 115 members in communion.

5. **SECOND CHURCH OF RARITAN.**—The Second Church of Raritan was formed out of families who had been in communion with the old church, on the 5th of March, 1834. The meeting was held in the house of worship belonging to the First Church. Rev. J. C. Sears, of Six-Mile Run, by appointment of Classis, preached the sermon, and was assisted in the exercises by the Rev. A. D. Wilson and Rev. J. L. Zabriskie. The first consistory consisted of James Taylor, Brogun J. Brokaw, and Thomas Talmage, as elders, and John A. Staats, Peter Hoge, Thomas A. Hartwell, and James Bergen, deacons. There were 24 members in communion when the church was organized.

Immediately after the organization, the people took measures for the erection of a house of worship. It was completed and dedicated to the honor and glory of the Triune God—Father, Son, and Holy Ghost—on Wednesday, the 18th of February, 1835, by Rev. S. B. How, D.D., of New-Brunswick, after preaching from Ps. 26 : 8, "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth."

At the end of the first year, the consistory reported 76 families and 61 members in communion as belonging to their church.

Rev. Charles Whitehead, of Hopewell, N. Y., was called as the first pastor, and preached his first sermon on Sabbath morning, May 31st, 1835, from Romans 15 : 30-32. He continued his services for three years, and was succeeded, in 1840, by Talbot W. Chambers, a student from the seminary at New-Brunswick. He preached his first sermon October 13th, 1839, and was ordained and installed on Wednesday, January 22d, 1840, and served the church until 1849, when he accepted a call from the collegiate churches in the city of New-York and resigned. His successor, in 1850, was Elijah R. Craven, a licentiate of the seminary at Princeton, who continued his labors for four years, and was succeeded, in 1855, by Rev. J. F. Mesiek, the present pastor. The church is now in a flourishing condition, embracing 175 families and 398 communicants. It has given the following young men from its communion to the Christian ministry, namely, John V. N. Talmage, Goyne Talmage, T. De Witt Talmage, James B. Wilson, Peter Q. Wilson, Frederick F. Wilson, and A. J. Hageman.

6. STANTON, FORMERLY MOUNT PLEASANT, (1834.)—This church was formed out of families who had been accustomed to attend public worship at Readington; but the distance made it inconvenient and burdensome, and led them to make an effort to provide a more convenient place for themselves. The organization was effected through the Classis of Philadelphia, October 15th, 1833, and it was called "the Dutch Reformed Church of Mount Pleasant." It consisted, originally, of only four members, namely, John M. Wyckoff, Josiah Cole and wife, Margaret, and Abraham Anderson. The first consistory were, John M. Wyckoff and Josiah Cole, elders, and Abraham Anderson, deacon.

In the next year, they proceeded to provide themselves with a suitable place for public worship, and erected the present edifice. At the laying of the corner-stone of this house, in 1834, Rev. G. Ludlow, John Van Liew, and Jacob Kirkpatrick were present and officiated. The church was completed before the close of the year and dedicated, the same reverend gentlemen—all neighboring ministers—being present again and taking part in the services; but the dates are not attainable now, no records being known to have been made.

In June, 1835, the congregation presented a call to the candidate Jacob R. Van Arsdale. The call was accepted, and he was

ordained and installed in October. He proved an acceptable pastor, and labored faithfully until April, 1850, when he accepted a call from Tyre, N. Y., and removed thither. He was succeeded, in 1852, by Rev. Horace Doolittle, of Pompton, who labored until 1872. His successor was Rev. Edward Cornel, the present pastor. This church from small beginnings has grown to fair and prosperous proportions, and reported, last year, 70 families and 140 communicants.

7. SECOND CHURCH OF NEW-BRUNSWICK.—This church was formed out of families, most of whom had belonged to the Old First Church, February 14th, 1843, by a committee of the Classis of New-Brunswick, consisting of Rev. A. Messler, D.D., and Messrs. Chambers and Schenck.

The first consistory were, George Nevius and John H. Stoothoff, elders, and Isaiah Rolfe and William T. Rank, deacons. The services were, for a time, held in a church edifice on the north-west corner of Albany and Union streets, immediately above the present church. In 1858, the erection of the present commodious house was commenced on the 28th of September, on a Tuesday afternoon; Dr. How, Professor Woodbridge, and D. D. Demarest assisting, and Dr. Wilson, the pastor of the church, performing the ceremony of laying the corner-stone. This house was completed and dedicated on Wednesday, April 10th, 1861, at 7½ p.m. In this service, Drs. Campbell, Woodbridge, and Demarest assisted Dr. Wilson, the pastor.

The succession of its ministers has been, D. D. Demarest, from 1843 to 1852; Woodbridge, 1852 to 1857; H. M. Wilson, 1858 to 1862; J. W. Schenck, 1863 to 1866, and C. D. Hartranft, since 1867. It is now a strong and flourishing church, numbering 160 families and 319 members in communion.

8. THE CHURCH OF GRIGGSTOWN.—This church was organized out of families worshipping previously at Six-Mile Run and Harlingen. The movement grew out of a desire on the part of the people to enjoy the sacred ordinances nearer their homes. They presented a petition for an organization to the Classis of New-Brunswick, May 24th, 1842, which was favorably received; and it was resolved unanimously that "Whereas, application has been made by a number of individuals for the organization of a church at Griggstown, therefore resolved, that a Reformed Protestant Dutch church be organized at the place contemplated in this

application, on the third Tuesday in June next, at 11 o'clock A.M., provided that at that time thirty members from neighboring congregations shall present their certificates of dismissal for that purpose.

"Resolved, that Rev. Abraham Messler, John A. Van Doren, and George Schenck be a committee to carry the above resolution into effect; and that Rev. A. Messler preach the sermon on that occasion." The committee met in the Red School House on the west side of Millstone River, opposite the village of Griggstown, at the time specified; and, after receiving the certificates of thirty-eight members in full communion from the neighboring churches, proceeded to organize a church to be known as the First Reformed Protestant Dutch Church of Griggstown. The sermon was preached by Rev. A. Messler, of Somerville. The names of the elders and deacons chosen were published to the people for their approbation, and after the sermon they were ordained by Rev. George Schenck. The names of the first consistory were Abraham Perlee, Joseph Cornell, John S. Hoagland, and Rynier P. Staats, elders, and Rynier A. Staats, Garret Wyckoff, Peter Cornell, and Martin N. Gulick, deacons. Immediately the consistory commenced the erection of a church edifice. It was completed and dedicated on August 8th, 1843. The sermon was preached by Rev. Jeremiah S. Lord, who had been called as pastor of the church, and on the afternoon of the same day he was ordained and installed in his office. He continued to serve the church until 1837. The next year the candidate John A. Todd was called and ordained. He continued to preach until 1855, when he was called to Tarrytown. The same year G. P. Livingston accepted a call from the church, and remained with them until 1858. In 1859, Rev. Stephen Searle was called, and continues the beloved pastor of a united people. The congregation numbers at present 56 families and 107 members in communion.

9. BOUND BROOK.—This church was formed principally from families who had been in communion with the Presbyterian Church, with a few from Millstone and Somerville. It was organized on the 20th of August, 1846, in the Franklin School House. The first consistory were John Lane, Cornelius Messler, Jacob H. Wyckoff, and Caleb C. Brokaw, elders, and Andrew Todd, Daniel H. Voorhees, Elias B. Van Arsdale, and Henry C. Brokaw, deacons. It began under excellent auspices, and with

sufficient numbers to become at once an efficient and self-sustaining church.

Provision had already been made to build a suitable house for public worship, and it was completed at an early day, and dedicated to the worship of God on the 10th May, 1848. The services were commenced by Rev. Dr. Messler offering prayer. Then the Rev. Dr. R. K. Rodgers, of the Presbyterian Church, read the 84th Psalm. After singing a hymn, the Rev. D. D. Demarest led in prayer, and the pastor, Rev. George J. Van Neste, gave an address. Rev. George H. Fisher, of New-York, preached the sermon from Heb. 11 : 10, and dedicated the church, and Dr. Rodgers made the concluding prayer.

The pastors have been: George J. Van Neste, from 1847 to 1854; William Demarest, from 1854 to 1857; Henry V. Voorhees, from 1858 to 1862; Benjamin F. Romaine, from 1862 to 1868. In 1869 Rev. J. C. Dutcher was called, and still continues his acceptable labors among this people. The church has become a united and efficient organization, and its future seems to be assured as one of comfort and usefulness. It numbers 85 families, with 149 communicants.

10. THE THIRD CHURCH OF RARITAN.—The organization of this church grew out of the increase of population in the village of Raritan. A chapel was built at first, principally through the exertions of Frederick J. Frelinghuysen, and services maintained in it by the ministers of the first and second churches. But in the spring of 1848 an application was made to Classis for a special organization, and being granted, a committee was appointed to effect this object. The committee consisted of Rev. Dr. A. Messler, T. W. Chambers, and D. D. Demarest. They met on the 16th of May, 1848, and, after a sermon by Dr. Messler, organized a church by ordaining a consistory composed of John A. Staats, Thomas S. Whitenack, Peter V. Staats, and David T. Runyon as elders, and John Freck, Garret J. Quick, Isaac V. Porter, and Richard Provost as deacons.

Having called Peter Stryker, a student from the Seminary, as pastor, he was ordained and installed on the 10th of October, 1848. He preached at first in the chapel; but on the 10th of September, 1850, the people had completed their arrangements to build a suitable church edifice, and the corner-stone was laid by the pastor, with appropriate ceremonies. The house was dedicated

by Rev. Dr. Hutton, of New-York, July 30th, 1851, after a sermon from Ecclesiastes 5 : 1-2.

In 1851, Mr. Stryker resigned his call, having accepted an invitation to become pastor of the church at Rhinebeck, N. Y. He was succeeded the same year by Rev. James A. H. Cornell, who was installed March 4th, 1852, and served the church for four years, when he accepted the position of secretary to the Board of Education, and removed to his own residence at New-Baltimore, N. Y.

In 1857, James LeFever, a student from the Seminary at New-Brunswick, was called, and ordained and installed on the 25th of June. He is still laboring in this field, and has had the pleasure of seeing a strong and active church growing up as the result of his exertions and the increase of population in the village. It numbers at present 125 families and 270 members in communion, and has before it a future of rich promise.

11. PEAPACK.—The church at Peapack was organized by a committee, appointed by the Classis of New-Brunswick, at the request of the Rev. George Schenk, of Bedminster, and the people in the village of Peapack, in the lecture room, built some years previously, on Tuesday, October 31st, 1848. There were received thirty-one in communion with the church of Bedminster; four from the Presbyterian church of Leamington; and one from the Congregational church at Chester into this organization, making a total of thirty-six members. The first consistory chosen were, Jacob Tiger, Peter De Mott, Abraham Cortelyou, and Nicholas Tiger, elders, and Henry H. Wyckoff, James S. Todd, John S. Tellynly, and Jacob A. Clauson, deacons. After a sermon by Rev. A. Messler, D.D., from Prov. 8 : 34, the consistory was ordained by Rev. George Schenck, and the services were closed by prayer and the benediction by Rev. Mr. Stoutenburgh, of Chester.

The corner-stone of the church edifice was laid on Tuesday, July 10th, 1849, amid a large concourse of people, and addresses were made by Rev. Dr. Messler, Rev. J. K. Campbell, and Rev. George Schenck. The Rev. J. F. Morris, Rev. Messrs. Williamson, Stoutenbergh, Johnson, and Oackley, were present, with the pastor of the church, Rev. William Anderson.

On Tuesday, January 15th, 1850, the church was dedicated. The pulpit was occupied by Rev. Messrs. J. K. Campbell, George Schenck, D. D. Demarest, and J. M. Knox. The pastor presided,

Rev. K. Campbell offered the prayer, D. D. Demarest preached the sermon from 2 Cor. 6 : 41, G. Schenck offered the dedicatory prayer, and Rev. J. M. Knox the concluding prayer. This church has still its second pastor. Rev. Wm. Anderson served it from its organization until 1856, and was succeeded in 1857 by Rev. Henry P. Thompson, the present incumbent.

The church has recently been enlarged and beautified, and was reopened November 21st, 1872. The whole aspect of its affairs is progressive, prosperous, and satisfactory. The expenses of enlargement have amounted to \$4500, and the people are enjoying the comfort and pleasure of their activity and enterprise. It numbers 110 families and 218 communicants.

12. BRANCHVILLE.—This church was formed out of families from the churches of Readington and Neshanic, with a few from the churches in Somerville. It grew out of the necessity of public worship in this growing village, and was organized May 2d, 1850, by a committee from the Classis of Raritan, consisting of Dr. Messler, Rev. J. R. Campbell, Rev. Goyn Talmage, and G. J. Van Neste. The sermon was preached by Talmage from Ex. 33 : 15, and the consistory was ordained by Campbell. The first consistory were, John Van Dyke, Cornelius Bergen, Garret Beckman, and Henry P. Stryker, elders, and Lucas H. Hoagland, Gilbert S. Amerman, John Vossler, and John Veghte, deacons.

Preparations to erect a suitable house of worship were immediately begun, and the corner-stone was laid amid a large concourse of people. Addresses were delivered by Rev. Messrs. Chambers, Campbell, Talmage, and Messler. It is recollected as an animated scene on a beautiful summer day.

The church was dedicated in 1850, after a sermon by Rev. Dr. Messler; and on the next day the candidate, Henry Dater, was ordained and installed as pastor of the new church, on which occasion Rev. J. R. Campbell preached the sermon. He continued his labours until 1853, and was succeeded the same year by Rev. William Pitcher, the present incumbent. This church has had a prosperous career from the beginning, and now numbers 101 families and 95 members in communion.

13. EASTON.—The church at Easton, Pa., was organized in Rev. Dr. John Vanderveer's school-room, on Saturday, July 26th, 1851, by a committee of the Classis of New-Brunswick, consisting of Rev. A. Messler, D.D., George Schenck, and H. D. Ganse. The



first consistory were, Messrs. Frail Green, M.D., E. Deau Dow, James Pollock, and Samuel C. Brown, elders, and William G. Stewart, C. F. Thurston, Richard S. Bell, and Benjamin Godschalk, deacons.

The first church services were held on the succeeding Sabbath, July 27th, in Christ Church, Lutheran, when Rev. Dr. Messler preached from Ephesians 2 : 20, and the Rev. George Schenck ordained the consistory. The building of a church for the new congregation was already commenced, and soon a call was presented to Rev. James Mason Knox, of the Presbyterian church, German Valley, New-Jersey, which was accepted. He was installed as pastor November 23d, 1851; Rev. Messrs. Schenck, Ganse, and De Witt were present; Ganse preaching the sermon from John 3 : 14-15.

The church, which was on Fifth, then Juliana, street, was completed and dedicated July 29th, 1852, by Rev. Dr. George W. Bethune. This edifice was occupied until December, 1870, when it was sold to Zion Lutheran congregation, and the last service was held in it December 25th, 1870.

A new church edifice was immediately commenced on Spring Garden Street, and the corner-stone was laid June 26th, 1871. In the mean time, the congregation worshiped in the First Presbyterian Church. This house was dedicated on the 17th March, 1872, by the pastor, Rev. Dr. C. H. Edgar. The sermon was preached from Zech. 6 : 12.

The church has still the services of its second pastor. Rev. J. H. M. Knox remained with them until 1853, when he resigned, and accepted a call from the Presbyterian church of Germantown, where he is still laboring. Rev. Dr. C. H. Edgar was called the same year from the Presbyterian church of Bridgehampton, Long Island, and installed November 11th, 1853. The Rev. J. R. Campbell, of North-Branch, preached the sermon from 2 Tim. 4 : 2, and charged the people, and Rev. E. R. Craven, of the Second church, Somerville, charged the pastor. Under Edgar's able and efficient labors the church has prospered and increased. It bids fair to be soon a strong and active church. It numbers 55 families and 94 communicants.

14. EAST-MILLSTONE.—The church of East-Millstone grew out of the increase of the village on the east side of the river, and was demanded by the circumstances. The Rev. David Cole, to

whom we owe almost all the subsequent history of this church, says, "The quick growth of the village soon suggested to its Christian people the importance of taking steps to secure distinct religious privileges for themselves." Three men were most active in securing an organization, Ernestus Schenck, Dr. Garret Van Doren, and John V. A. Merrill. In due time the subject was brought to the notice of the Classis of New-Brunswick, and on the 19th June, 1855, a committee was appointed to consult with the consistory of the old church on the west side of the river. They reported in favor of immediate action. On the 19th July, classis appointed Dr. Mesiek, Dr. J. A. H. Cornell, William Pitcher, and the elder Jeremiah Whitenack a committee to organize the church. It consisted of eighteen members. The first consistory were, Cornelius Broach and John V. A. Merrill, elders, and Richard A. Kuhl and John Stines, deacons. The sermon on the occasion was preached by Dr. Mesick, from Acts 9 : 31.

In their report, October 16th, 1855, the committee say, This enterprise has started under flattering auspices. \$2000 are subscribed toward building a house of worship, and the sum will be increased to \$3000. The building committee have already advertised for sealed proposals to build the house according to a specified plan. Messrs. Ernestus Schenck, J. V. A. Merrill, and Peter Wortman were appointed a building committee. Dr. John Ludlow addressed the people on the laying of the corner-stone, and Dr. J. M. Matthews, of New-York, preached the sermon at the dedication of the church. The entire cost of the lot, building, and bell, was \$5748.23.

The first pastor, Rev. Giles Vander Wall, was called June 17th, 1856, and his installation took place July 9th; and the connection was dissolved June 8th, 1858. Mr. Vander Wall went to the Holland colony in Michigan, and subsequently as missionary to South-Africa. He was a native of Holland, but educated at New-Brunswick.

The church remained vacant until November 23d, 1858, when David Cole was called, and installed. He remained until April 1st, 1863, when he accepted an appointment as Professor of the Latin and Greek languages in Rutgers College. He is now pastor of the church at Yonkers, New-York.

He was succeeded the same year by Martin J. Berger, who served this church three years; and he again was succeeded by William H. Phraner in 1866. The present pastor is Rev. A. McWilliam, who has served the church since 1869. It includes 85 families and 153 members in communion, and is becoming one of the most active and efficient of our young churches.

15. **ROCKY HILL.**—The church here grew out of the necessity of increased religious privileges to the inhabitants of this growing village. It was organized by the Classis of Philadelphia May 6th, 1857. The church edifice had been previously commenced, and was dedicated to the worship of the Triune God, after a sermon preached by Rev. B. C. Taylor, D.D., of Bergen, N. J., June 10th, 1857. In this service Rev. John Gardner, Rev. J. C. Lord, Rev. Dr. Sears, and Rev. Dr. Peter Labagh, the aged and venerated pastor of Harlingen, participated.

The first consistory consisted of Mindert Vreeland, Samuel Brearly, Isaac Van Dyke, and Joseph H. Voorhees, elders, and John A. Saums, Michael Vreeland, Dr. C. K. Vandoren, and Jacob Vreelan, deacons.

Almost immediately the Rev. Martin S. Schenck was called, and settled as the first pastor. He continued his labors until 1865, and was succeeded the same year by Oscar Gesner, a licentiate from the Theological Seminary, who labored until 1871, and the church is now under the pastoral supervision of Rev. Herman C. Berg. The congregation embraces 77 families, and has before it a prosperous and happy future.

16. **POTTERSVILLE.**—The church at Pottersville originated from a desire to obtain the means of grace in a locality which had been deprived of them. The inhabitants of that beautiful rural little village had no church within a convenient distance. Mr. Sering Potter, the proprietor of the mills to which the village owed its existence, felt the deprivation to which all were subjected, and with his sons and others moved in the matter of providing a church.

The first meeting was held in the district school-house on the 9th of October, 1865. The object was to prepare a memorial addressed to the Classis of Raritan, praying for the organization of a church under their care. At this meeting, Rev. Henry P. Thompson, of Peapack, was present as adviser. This memorial, dated October 10th, 1865, was presented to Classis at their stated

autumnal session in the Third Church of Raritan, on the day of its date. The petition was granted, and a committee consisting of Rev. P. M. Doolittle, Rev. Dr. A. Messler, Rev. William Brush, Rev. H. P. Thompson, and the elders Isaac Crater and Zechariah L. Smith, was appointed to perfect the organization. The committee met in the school-house at Pottersville on the 2d November, 1865. A sermon was preached by Rev. Dr. Messler from Proverbs 8 : 34. Certificates of church membership were presented from twenty-seven individuals, embracing nine from the Presbyterian Church, seven from the Reformed Church, six from the Methodist Church, three from the Congregational Church, and two from the Lutheran Church. A consistory was chosen, their names published to the people for their approval, and, no objections being made, they were installed. The consistory was composed of three elders and three deacons, namely, Sering Potter, Thomas Fritts, and Martin Rhinehart, elders, and Joseph Emmons, Alexander McDougal, and Edmund P. Potter, deacons. Supplies were appointed for the new church by the Classis, and religious services were thenceforth regularly held in the school-house.

During the winter, arrangements were perfected to build a church edifice, the corner-stone of which was laid May 22d, 1866, after a sermon by Rev. P. M. Doolittle from Ephesians 2 : 20, by Rev. H. P. Thompson, who addressed the people. The exercises were closed with prayer by Rev. J. B. Heward, of the Methodist Church.

The house was finished and dedicated December 26th, 1866. The sermon was preached by Rev. H. P. Thompson; the Rev. Dr. Blauvelt and Messrs. Stoutenbergh, Voorhees, and Heward participating in the services. The cost of the building was \$8552.58.

The call of the first pastor, Thomas W. Jones, a licentiate from the Seminary at New-Brunswick, bears date May 31st, 1867. He resigned and removed to Amsterdam, New-York, in 1870.

The call of the second pastor, Vernon B. Carroll, is dated May 25th, 1871. He was also a licentiate from the Seminary at New-Brunswick, and is still laboring earnestly among his people. The church has the best prospects, and will soon have abundance of strength in numbers and in wealth. It includes 60 families and 78 members in communion at the present time—a marked growth in the seven years of its existence.

17. HIGH BRIDGE.—This church was formed out of a promiscuous population, gathered in the village which had grown up along the New-Jersey Central Railroad at this point, and included Presbyterians, Methodists, Lutherans, and Reformed. It was organized February 13th, 1866, by a committee of the Classis of Raritan, consisting of Rev. Messrs. Doolittle, Thompson, Van Amburgh, and Lefever. These services were held in a lecture-room which had been purchased from the Methodists, and Rev. J. Lefever preached the sermon. The first consistory consisted of Charles Conover and Isaac Hammer, elders, and John Q. Seals and Johnson H. Bennet, deacons. They were ordained by Rev. R. Van Amburgh after the sermon had been preached. The Rev. Cornelius Wyckoff was called as the first pastor, and served the church until 1868, when he retired on account of failing health, and died in New-Brunswick. The Rev. Robert Van Amburgh supplied the church for nearly two years. Under his encouraging labors the lecture-room was sold, and the present beautiful church erected and dedicated November 15th, 1870. Dr. Rogers, of New-York, preached the sermon, and Dr. Messler, of Somerville, dedicated the house. Dr. Rogers also officiated at the laying of the corner-stone. The congregation is now in the charge of Rev. Jacob Felrman, and is growing in numbers and in strength. It reports 82 families and 60 communicants. Its position and surroundings are such as to insure its extension and increase to a prosperous church in a few years.

18. CLINTON STATION.—This congregation was formed out of Lebanon, and organized by a committee of the Classis of Raritan, consisting of Revs. R. Van Amburgh, J. Lefever, and P. M. Doolittle, January 1st, 1866. The first consistory was, Archibald Huffman and John H. Cregen, elders, and George M. Frech and George H. Rowland, deacons. The people worshiped for a time in a public hall in the village, but in 1868 began to build. The house was finished and dedicated, classis being in session, by the pastor, J. A. Vandoren. Mr. Vandoren acted first as stated supply from October 1st, 1866, to October 7th, 1869, when he accepted the call, and continues to labor, being useful and beloved. The church numbers 44 families and 47 members in communion. The village is now called Annandale.

Besides these churches, a church was organized out of German families in Warren Township, in 1856, and after having sustained

for many years, it revolted, and is now under the Congregationalists.

Another German church was organized in Plainfield, and the Central Church of Plainfield has placed itself also in connection with Congregationalism. A German church was also formed in New-Brunswick in 1851, and is prospering.

One remark must close our notice of these young churches, and that is, they are following on in the footsteps of the elder, and each one has prospered according to the measure of their steadfastness, and the energy manifested in their proper work. Our detail more than justifies the complimentary epithet applied to the churches in Somerset County: they are indeed the "garden of the Dutch Church."

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#### CHARTER OF THE FIVE CHURCHES: NEW-BRUNSWICK, RARITAN, SIX-MILE RUN, MILLSTONE, AND NORTH-BRANCH.

GRANTED JUNE 7TH, 1753.

GEORGE THE SECOND, by the Grace of God, of Great Britain, France, and Ireland King, Defender of the Faith, etc. To all whom these presents shall come, greeting: Whereas, divers and sundries of our loving subjects inhabiting within the several Counties of Somerset, Hunterdon, and Middlesex, in our Province of New-Jersey, in behalf of themselves and others, being of the Dutch Protestant Reformed Church, by their humble petition presented to our trusty and well-beloved Jonathan Belcher, Esq., Captain General in Chief in and over our Province of New-Jersey and territories thereon depending in America, Chancellor and Vice-Admiral in the same, etc., setting forth that the petitioners are very numerous and daily increasing, and consist of five churches and congregations, to wit, the church and congregation of Raritan, the church and congregation of North-Branch, the church and congregation of New-Brunswick, the church and congregation of Six-Mile Run, the church and congregation of Millstone; that the most advantageous support of religion among them requires that some persons among them

should be incorporated as trustees for the community, that they may take grants of lands and chattels, thereby to enable the petitioners to erect and repair public buildings, for the worship of God, school-houses and alms-houses, and for the maintenance of the ministry and poor, and that the same trustees may plead and may be impleaded in any suit touching the premises, and have perpetual succession; and we having nothing more at heart than to see the Protestant religion in a flourishing condition throughout all our dominions, and being graciously pleased to give all due encouragements to such of our loving subjects who are zealously attached to our person, government, and the Protestant succession in our royal house, and to grant the request of petitioners in this behalf: know ye, that we of our special grace, certain knowledge, and mere motion, have willed, ordained, constituted, and granted, and by these presents for us, our heirs and successors, do will, ordain, constitute, and appoint, that the Rev. John Light, John Frelinghuysen, Ministers, John Van Middlemirth, Peter Williams, Peter Van Ess, Andrew Ten Eyck, Daniel Cybyrn, Peter Mountford, Henrick Fisher, Cornelius Bennet, William Williams, Luke Vorbees, David Nevius, Simon Van Arsdalen, John Stricker, Reynior Vechten, elders, and Frans Cusart, Andrew Monton, John Broeaw, Harman Lean, Cornelius Whykoff, Peter Schamp, Hendrick Van Deursen, John Messelaer, Abraham Hize, Christopher Hoglan, Rem Garretson, Cornelius Van Arsdalen, Andrew Hagaman, Abraham Hagaman, and James Van Arsdalen, deacons, of the Dutch Reformed congregations above-named, and the counties aforesaid, and their successors hereafter, the minister or ministers, elders and deacons of the respective churches or congregations, which at or any time hereafter, be duly chosen or appointed, shall be and remain one body politick and corporate in deed and fact, by the name of the trustees of the Dutch Reformed Church of Raritan, North-Branch, New-Brunswick, Six-Mile Run, and Millstone, in the counties aforesaid, and that all and every one, the ministers, elders, and deacons, before herein expressed, shall be the first trustees of the said churches and congregations now by these presents constitute and made one body politick by the name of the trustees of the Protestant Dutch Reformed Church, and shall so remain until others are duly called, chosen, and put into

their respective place or places, and that they, the said body politick and corporate, shall have perpetual succession in deed, fact, and name, to be known and distinguished by the name of the Trustees of the Dutch Reformed Church; and all deeds, grants, bargains, sales, leases, evidences, or otherwise whatsoever, which may anywise relate or concern the corporation, and also that they and their successors, by the name of the Trustees of the Dutch Reformed Church of Raritan, North-Branch, New-Brunswick, Six-Mile Run, and Millstone, in the counties aforesaid, be and forever hereafter shall be, persons able in law to purchase, take, hold, or enjoy, any messuages, houses, buildings, lands, tenement, rents, or whatsoever in fee and forever, or for time of life, or lives, or in any other manner, so as the same exceed not at any time in the yearly value of seven hundred pounds sterling, per annum, beyond and above all charges, and reprises, the statute of mortmain, or any other law to the contrary notwithstanding, and also goods, chattels, and all other things to what kind soever, and also that they and their successors, by the name of the Trustees of the Reformed Dutch Church, shall and may give, grant, demise, or otherwise dispose of all or any of the messuages, houses, buildings, lands, tenements, rents, and all other things as to them shall seem meet, at their own will and pleasure; and also that they and their successors, be and forever hereafter shall be persons able in law to sue and be sued, plea and be impleaded, answer and be answered unto, defend and be defended, in all courts and places, before us, our heirs and successors, and before us, or any of the judges, officers, or ministers of us, our heirs and successors, in all and all manuers of actions, suits, complaints, pleas, causes, matters, and demands whatsoever; and also that the same trustees of the Dutch Reformed Churches above named for the time being, and their successors, shall and may forever hereafter have and use a common seal, with such device or devices as they shall think proper, for sealing all and singular deeds, grants, conveyances, contracts, bonds, articles of agreements, and all and singular their affairs touching or concerning the said Corporation. And we do now further ordain, will, or grant, that all and every such lands, tenements, and hereditaments corporeal or incorporeal, money, goods, and chattels, which at any time before or after the date of these our



letters patent have been, or shall be, devised, given, or granted to all or any of the particular churches above named, within the said several counties of Hunterdon, Somerset, and Middlesex, or to any person or persons, in trust for them, shall be and remain in the peaceable and quiet possession of the Corporation, according to the true intent or meaning of such device or devices, gift or gifts, grant or grants, that the trustees by these presents appointed, shall continue and remain the trustees of the Dutch Reformed Church of Raritan, North-Branch, New-Brunswick, Six-Mile Run, and Millstone, in the counties aforesaid, until others shall be chosen according to the manner, customs, and methods now in use among the said Protestant Dutch Reformed Churches, which persons so-called, elected, and chosen, shall have all the powers and authorities of the above-named trustees, and all and every such person or persons so newly called, elected, and chosen, as aforesaid, shall remain until other fit persons in like manner be called, elected, and chosen, in their respective rooms and places, and so, toties quoties.

And we do further ordain, give, grant, that there be a meeting of the several trustees of the churches aforesaid, at the Raritan public place of worship, in the County of Somerset, on the first Tuesday of August next after the date of these our letters patent, and thereafter at such time or times, place or places, within the said counties as to them or the major part of them shall seem meet and convenient; and then and there, by plurality of votes, choose a president out of them, for the time being, who shall have the custody of the seal or seals of the said Corporation, and all books, charters, deeds, and writings, any way relating to the said Corporation; and shall have power from time to time, and all times hereafter, as occasion shall require, to call a meeting of the said trustees, at such a place within the said counties as he shall think convenient, for the execution of all or any of the powers hereby given and granted; and in case of sickness, removal, or death of the president, all the powers by these presents granted to the president, shall remain on the senior trustee upon record, until the recovery of the president, or until a new president be chosen as aforesaid. And we do further will, ordain, give, or grant that every act and order of the major part of the said trustees consented or agreed to at such meeting as aforesaid shall be

good, valid, and effectual to all intents and purposes as if the said number of the whole trustees had consented and agreed thereto. And we do further will and ordain that all the acts of the said trustees, or any of them, shall from time to time be fairly entered in a book or books, to be kept for that purpose by the president of the trustees, together with the seal of the said corporation; and all charters, deeds, writings whatsoever, any way belonging to the said Corporation, shall be delivered over by the former president to the president of the said trustees newly elected, as such president shall hereafter successively from time to time be chosen. And we do further of our special certain knowledge and mere motion for us, our heirs and successors, by these presents give and grant unto the said trustees of the Dutch Reformed Church, the ministers, elders, and deacons above-named, and their successors forever, that they and their successors, all and singular, the rights, privileges, powers, benefits, emoluments, and advantages to be hereby granted, shall and may forever hereafter have, hold, enjoy, and use without hindrance or impediment of us, our heirs or successors, or of any of the justices, sheriffs, escheaters, coroners, bailiffs, or other officers and ministers, whatsoever of us, our heirs or successors; and that these our letters being entered upon record in our secretary's office of New-Jersey, and the record and the enrollments thereof, and either of them and all and every thing therein contained, from time to time and at all times hereafter, be and shall be firm, valid, good, sufficient, and effectual in law towards and against us, our heirs and successors according to the true intent and meaning thereof, and in and through all things shall be construed and taken and expounded most benignly and in favor for the greatest advantage and profit of the trustees of the said Dutch Reformed Church of Raritan, North-Branch, New-Brunswick, Six-Mile Run, and Millstone in the counties aforesaid, and their successors forever, notwithstanding any defect, default, or imperfection may be found therein, or any other cause or thing whatsoever. In testimony whereof we have caused these our letters to be made patent, and the great seal of our province to be hereunto affixed, and the same to be entered of record in our secretary's office of said Province of New-Jersey in one of the books of record therein remaining. Witness our well beloved and trusty Jonathan Belcher, Esq.,

our Captain-General, and Governor-in-Chief in and over our said Province of New-Jersey, Chancellor and Vice-Admiral of the same, by and with the advice and consent of our council of our said Province at Burlington, the seventh day of June, and in the twenty-sixth year of our reign.

(Signed) JONATHAN BELCHER, Gov.



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