

NYPL RESEARCH LIBRARIES



3 3433 08044054 2

400(2)



Wm. Greig

012

L7W

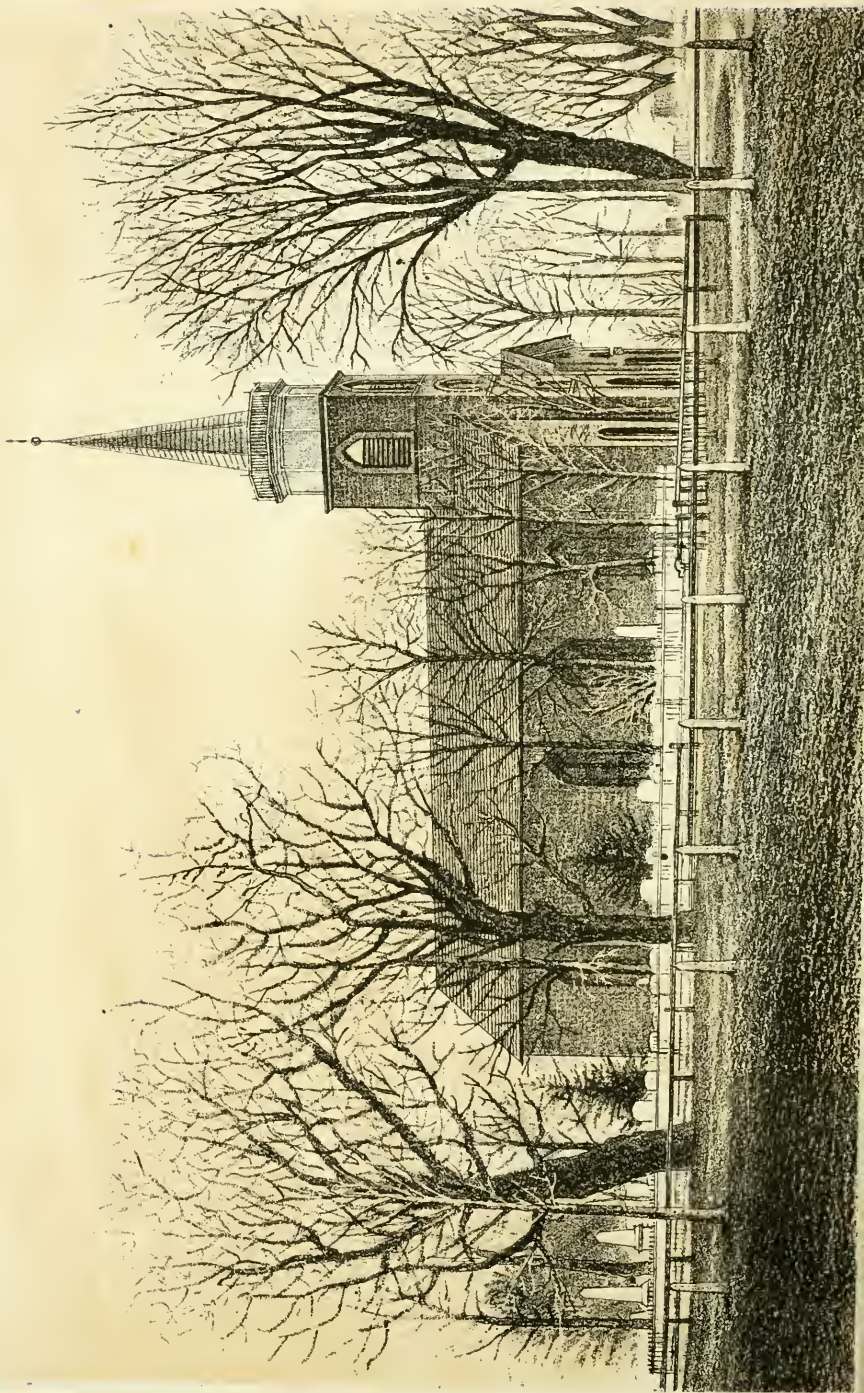
1871

The
Gordon Lester Ford
Collection
Presented by his Sons
Worthington Chauncy Ford
and
Paul Leicester Ford
to the
New York Public Library

18
Hobbes
Raney



Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation



HISTORICAL DISCOURSE

DELIVERED ON OCCASION OF THE

RE-OPENING AND DEDICATION

OF THE

First Reformed (Dutch) Church,

AT

ILACKENSACK, N. J.,

MAY 2, 1869,

BY

REV. THEODORE B. ROMEYN,

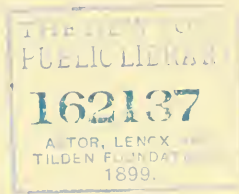
PASTOR OF THE CHURCH.

NEW YORK:
R. C. A.
1870.

NEW YORK:

BOARD OF PUBLICATION, R. C. A.

1870.



“Remember the days of old, consider the years of many generations; ask thy father and he will shew thee: thy elders and they will tell thee.”

—Deut. 32, 7.

PREFACE.

THE publication of the Discourse delivered at the reöpening and dedication of the First Reformed Church at Hackensack, May, 1869, has been delayed for various reasons. As the following note will show, its publication was early requested by the Consistory, and it was virtually put in their hands in answer:

HACKENSACK, *May*, 1869.

REV. THEODORE B. ROMEYN,

Dear Pastor—

The undersigned were appointed a Committee to convey to you the unanimous thanks of the Consistory, for the very able and interesting Historical Discourse delivered at the re-dedication of the First Reformed Church, May 2, 1869, and to request that you will allow them the privilege of having it published.

W. HARRIS,
W. WILLIAMS, } *Committee.*
R. W. FARR. }

My original purpose was to ignore entirely the Civil History of this locality, and the Discourse as delivered was, as far as possible, a mere history of the Church organization. At that time I had in view the preparation of a Civil History of Hackensack, to be used in the shape of a Lecture, supposing it would be of some public interest. But, discovering that very little interest was taken in such matters, by those who ought to be interested as descendants of the early settlers in this region; that there was scarce any disposition to furnish what material they may have had, and that at best there seemed to be little of which to make a sketch of much interest, as the past had been left to sink into oblivion, that purpose

was abandoned. I then concluded to gather what material I could and embody it in the Discourse. The delays met in getting some additional matter belonging to the Church's history and that of the village, and especially the pressing duties of a large congregation which have left scarce any leisure, these have kept back its publication. It is confessedly imperfect, and the Civil History very meagre, as it must necessarily be with such imperfect sources of information. My indebtedness to others will be fully acknowledged by the references which are made in the proper places. Large drafts have been made on the "Annals of the Classis of Bergen," by Dr. Taylor. The more extended notices which are given of some individuals than of others, result simply from the fact that of them there was a larger amount of information at hand. If there are any historical errors respecting facts and dates (and doubtless there are) the author of this Discourse would be happy to have them corrected.

T. B. ROMEYN.

Parsonage, First Reformed Church, Hackensack, Oct., 1870.

[TABLET.]

ORIGINAL ORGANIZATION, A. D., 1686.

FIRST EDIFICE ERECTED, . . .	1696.
REBUILT,	1728.
REBUILT,	1792.
ENLARGED,	1847.
ENLARGED AND REMODELED, .	1869.

“MY FATHER’S HOUSE.” John—2, 16.

DEDICATORY SERVICES, May 2d, 1869.



SERMON in the Morning by Rev. W. H. Campbell, D. D.,
President of Rutgers College, from Ps. 84. 1.



HISTORICAL DISCOURSE in the Afternoon by Rev. Theodore
B. Romeyn, Pastor of the Church.



ADDRESSES in the Evening by Rev. W. H. Campbell, D. D.,
and Rev. B. C. Taylor, D. D., of Bergen, N. J.

HISTORICAL DISCOURSE.

FOR one hundred and eighty-three years a church of Christ has been organized and sustained in this place. And for this long period, save ten years, has this very spot of ground, on which we gather to-day, been made sacred by having reared upon it a house consecrated to the worship of Jehovah, with the voice of the living teacher, and songs of praise to Him “to whom be glory forever and ever. Amen!”

Such is the nature and mission of the Church—such its purpose, power and associations, that a history stretched over nearly two centuries ought well repay study, and be replete with the instructive, the refreshing, the admonitory. But old histories are not always the choicest. Familiarity, too, may awaken disrespect. Unwritten histories—teachers whose lips are silenced in the land of darkness, often are valuable for their silence. How much will never come to light until the judgment of the great day!—indeed how very much, whether desirable or not! Time, like a sexton, buries the good and bad, and his burials are many. What a reflection it is upon the interest taken in the past—upon memory and upon the reliability of tradition, that to this day the locality of

the first church-building erected in this village, in which the fathers worshiped, is not definitely known. Old foundations are disturbed, and bones are flung up by the workman's spade, of which none can give certain account. It may be well perhaps that we can bring to light so little, for the evil as well as the good is hidden from view. What we have, however, it becomes us to use.

The materials of a history of this Church, though of such long standing, are comparatively meagre. The reason is to be found, probably, in the fact that few events occurred of such striking characteristics as would serve to fix them in the minds of the people, much less make them worthy of record. Beside this, there have been partial records, probably, but they are lost. Even, as will be seen by reference to them, the records we now have of church membership are very imperfect.

The earliest information we have on the subject is found in the records of this Church, which date back as far as 1686, one hundred and eighty-three years ago. They consist, however, of little more than a bare entry of names. The first entry is that of admission to church membership under the ministry of *Dominie Petrus Taschemaker*, being a list of thirty-three names,* at this date (1686), and in connection with this record, the organization of this Church took place by the minister just named.

* See Appendix.

THE CIVIL HISTORY OF HACKENSACK.

The civil history of Hackensack antedates, so far as is known, the church organization but a few years. Thence backward up to 1641 or '2, when Hackensack was a trading post, there is an almost perfect blank.

At the above date, according to Brodhead's History of the State of New York, a colony was established, whose headquarters were about five or six hundred paces from the Village of the Hackensack Indians. The year previous David Pieterse De Vries, an enterprising mariner of Hoorn, purchased about 500 acres at "Tapaen" (Tappan) from the Indians. He gave his plantation the name of "Vriesendael." "It was beautifully situated along the river-side, sheltered by high hills; and the fertile valley through which wound a stream affording handsome mill seats yielded hay enough, spontaneously, for two hundred head of cattle. Buildings were soon erected and Vriesendael became for several years the home of its energetic owner." Early the next year another colony was established "within an hour's walk" of Vriesendael, by Myndert Myndertsen Van der Horst, of Utrecht. The new plantation extended from "Achter Cul," or Newark Bay, north toward Tappan, and including the valley of the Hackensack River. The headquarters of the settlement were about five or six hundred paces from the Village of the Hackensack Indians, where Van der Horst's people immediately com-

menced the erection of a post, to be garrisoned by "a few soldiers."*

After this, one of the Dutch Colonists, Garret Jansen Van Voorst, was murdered by an Indian while quietly thatching a house. The story runs as follows: "De Vries, while rambling, gun on shoulder, toward Van der Horst's new colony at Hackensack, which was 'but an hour's walk' from Vriesendael, met an Indian 'who was very drunk.' Coming up to the Patroon, he stroked him on the arms in token of friendship. 'You are a good chief' said the Indian; 'when we visit you, you give us milk to drink for nothing. But I have just come from Hackensack, where they sold me brandy half mixed with water, and then stole my beaver-skin coat.' The savage said he could scoop the water out of the river without buying it. He vowed a bloody revenge. He would go home for his bow and arrows and then shoot one of 'the roguish Swannekins,' † who had stolen his things. The Indian was true to his word, although De Vries tried to soothe him. Watching this opportunity he shot Van Voorst."‡

The chiefs had hastened to seek counsel of De Vries. They dared not go to Fort Amsterdam for fear Kieft

* Brodhead's Hist. N. Y., 313.

† The Indians called the "Dutch" "Swannekins."

‡ It is a somewhat suggestive fact, that at a very early date, "Oratany, Chief of the Hackingeshackey Indians, and Matano, another Chief, obtained a warrant to seize any brandy found in the country, and all persons peddling the same, and to conduct them to New Amsterdam."—N. Y. Hist. Miss. (Dutch).

(the Director) would keep them prisoners; but they were willing to pay two hundred fathoms of wampum to the widow of the murdered man, "and that should purchase their peace." They offered the full expiation which Indian justice demanded—a blood atonement of money. At length, persuaded by De Vries, who answered for their safe return, the chiefs accompanied him to Fort Amsterdam. Explaining to Keift the unhappy occurrence at Hackensack, they repeated their offer of a "just atonement." The Director inexorably demanded the murderer. Imitating the example of Massachusetts in the case of the Pequods, he would be content with nothing but blood. But the chiefs could not bind themselves to surrender the criminal. He had gone two days' journey off, among the Tankitekes; "and, besides, he was the son of a chief." Again they proposed an expiatory offering of wampum to appease the widow's grief. "Why do you sell brandy to our young men?" said the chiefs, "they are not used to it—it makes them crazy. Even your own people, who are accustomed to strong liquors become drunk and fight with knives. Sell no more strong drink to the Indians if you would avoid mischief." With this they took leave of the Director, and returned to Vriesendaël; and Keift soon afterward sent a peremptory message to Pacham, the crafty Chief of the Tankitekes to surrender the refugee.

The constant and serious depredations of the Indi-

ransled at last to the complete ruin of the settlement in 1643, as we learn from a complaint which was made in that year to "the Assembly of the Nineteen of the General Incorporate West India Company, at the Chamber at Amsterdam," respecting the pillage of the Indians, and the ruin of the Colony at Hackensack or "Achter-col," as it was called.*

This occurred about the time that the war-whoop rang through West-Chester and Long Island. Notwithstanding the treaty of peace made with the Hackensacks, in April, 1643, they and the Tappans went away grumbling, and before autumn the whole of New Jersey, from the highlands of Neversink to the Valley of Tappan, was in possession of its aboriginal lords. On the night of September 17, the Indians attacked Van der Horst's colony. The house was set on fire, and the small garrison, "five soldiers, five boys and one man, after a determined resistance barely escaped in a canoe, with nothing but their arms. The plantation was utterly ruined."†

* Achter Cul or Kol was the name given to the sheet of water now called "Newark Bay." It was so named by the Dutch because it was "achter" or "behind" the great Bay of the North River. It was the "after bay." The passage to New York Bay was named Kil-von-Col, from which is derived the present name of "the Kills." The name "Achter-Col" was evidently interchanged with that of Hackensack. The latter is thought to signify a confluence of rivers, referring probably to the Passaic and Hackensack. The word is spelled in a great variety of ways, some of which are the following: Hackensack, Hackingsack, Hachensack, Hackquinsack, Haghkinsack, Yaccinsack, Ackensack, Hagensack, Hackensackey, Hackingkeshacky, Ackenkeshacky. In the old church record it is Ackensack.

† Brodhead's N. Y., 360, 368 and 608.

The tribe of what was called the Hackingkeshacky Indians "seems to have been of considerable importance, and quite notorious, judging from certain references to them in the colonial documents of the State of New York. Their Sachem was named Ority, and we find him figuring largely. On one occasion he is invested with a plenipotentiary commission from the neighboring tribes, and appearing at Fort Amsterdam. Again we find him liberating fourteen, and at another time twenty-eight "Christian" prisoners, asking for some powder and ball in return. The exchange of prisoners was not, however, according to the usual practice of the red man. At another time he appears as a mediator with the Esopus Indians. On another occasion he presents Meorow Kierstede with a large tract of land on the west side of the North River, he having often acted as an Indian interpreter. His tribe appears on one occasion at Pavonia one thousand strong,* they made up a part of the band that attacked New Amsterdam in 1655, and passing over the river perpetrated the massacre at Hoboken, Pavonia and Staten Island. In 1657, their rights to Staten Island were repurchased together with those of the "Tappans."

The Dutch were slow to make inland settlements. This arose primarily, perhaps, from their preference for a life on, or by the larger bodies of water, than

* Brodhead, 349, 606, 641. Staten Island was called "Eghuaous."

out of fear of Indian depredations. The latter cause, probably, had much to do with the indisposition to get away from the seaboard where they were better protected. Insufficient inducements had, likewise, much to do with it, and a want of such government as would serve the interests of settlers.

The earliest date which we have discovered connected with the settlement at Hackensack, is found in "Whitehead's East New Jersey under the Proprietors," which is 1640; but there is nothing beside this bare reference.*

The first settler of whom we have any definite knowledge was Alberdt Saboroweski, who immigrated to this country from Poland in the Dutch ship Fox in 1662.† He is said to have married a Miss Van Der Linde, and settled in Haekensack. The title to the patent called the "New Paramus Patent," containing 1,977 acres, was obtained by him from the Indians. He had five sons, viz: John, Jacob, George, Henry, and Christian. The Indians stole his second son Jacob at seven years of age, and it was some time before he was found. When discovered, the Indians gave as an excuse for stealing him that they wanted him to learn their language, which he afterward did. As an evidence of their kindness, they gave his father the title to the land. He is said to

* Settlements were made on the *Millstone* River as early as 1642.—(*Corwin's Centennial*, 7).

† Doc. Hist. N. Y.

have studied for the ministry in the Lutheran Church ; but not being satisfied with this calling, he was pressed into the army, and soon availed himself of the opportunity to come to this country. He was, at this time, about twenty years of age, and became the ancestor of the large family of Zabriskies in Bergen County.*

One David Demarias (Desmaretz) was another of the very early settlers of whom, at least, something is known. He emigrated from France in or about 1676, belonging to that large family of Huguenots which came to this country to escape the heretic's doom and enjoy "freedom to worship God." With him were three sons, David, John, and Samuel. As far back as 1820, one interested in this family found, by search, seven thousand names connected with it--branches of the original stalk. Two or three other families settled with him in the same locality, which, however, removed thence a short time afterward.†

It is said that when Demarias came to this country he settled at first on Manhattan Island, where he purchased the whole of Harlaem. But soon afterward he disposed of that property, and moved within the present Hackensack Township, where he purchased 2,000 acres, extending along the easterly side of the river, from New Bridge to a point beyond Old Bridge, and easterly so far as the line of the Northern Railroad. We are informed that he and others with him, were so

* Winfield's Hist. Discourse.

† Land Papers, State of N. Y., 4, 19.

harassed from time to time for half a century by different individuals who laid claim to the land, that it was purchased by them no less than four times. The original deed on record at Amboy is dated June 8th, 1677.*

It seems, according to authentic records, that the original grant to David Demarias of 3,000 acres of land was made by Philip Cartrick, the Governor of New Jersey, in view of his declared purpose of making a settlement of thirty or forty families to be transported from Europe. There was, however, a prior claim of 2,000 acres of this same grant on the part of John Berry; but his claim was waived at the request of the Governor, in view of the prospective settlement, and Berry was promised a like grant in some other locality. Demarias failed, however, to fulfill his obligations, and Berry then (July 1, 1709,) petitioned the "Captain-General and Governor-in-Chief of the Province of New Jersey and New York, &c., to listen to a demonstration of the invalidity of a pretence of John Demarest & Company to 3,000 acres of land which they received from the Indians." The Governor subsequently withdrew the grant from the sons of David Demarest according to Berry's representation, and gave them a smaller grant, a part of which included the 2,000 acres of Berry.†

* John Van Brunt, Esq., from a letter from David L. Demarest to Rev. C. T. Demarest.

† (Land Papers, State N. Y.)

Note.—We append a few of the names of the earlier settlers, as far as we have

The tract held by said Samuel Demarest was designated "The French Patent." On it, according to his will, were located two corn-mills called the "Great Corn Mill" and the "Little Mill," also a saw-mill. These stood on the Hackensack River (then called at that part of it Demarest's Creek, or Kill) a little above "Old Bridge," about one hundred feet. There are those who have, at low water, seen the old piles belonging to the dam. We believe that they are still standing, although partly sawn off, having obstructed navigation.

An agreement by the sons of Samuel Demarest, John, David, and Samuel, on occasion of dividing the property willed by their father, runs on this wise:

"It is agreed, also, that to avoid all contentions for the future, that the inhabitants who are settled on this side of the river, whereon the little mill is situated, shall carry their corn to the little mill to be ground, as those who shall come from the other side of the river shall carry theirs to the great mill, which is situated on the other side of the river.

been able to get them together, with dates, though not vouching for their correctness. This may lead some person to make further investigations and furnish more exact data. As yet, there seems to be little or no interest in the subject, and there is good cause for the incompleteness of this list: Alberdt Saborowski, 1662; Lawrence, 1682; Lowrie, 1685; Kipp, previous to 1695; Houseman, 1695; Van Buskerk, 1697; Van Gieson, 1689; Andressen, 1679; Facounier, 1709; Dismarie, 1695; Venderbeck, 1715; Provoost, 1709; Hopper, 1709; Romeyn, 1690; Davis, 1709; Deveau, Slott, Douglass, Christiansen, Jacobs, Jansen, Westervelt, Brower, Van Horn, Nicoll, Dury, Labagh, Lubbertsa, Epke, Banta, Albertsa, Roeliffse, Bougart, Frycken, Hendriks, Ackerman, Egberts, Pouelse, Van Der Linda. These latter, twelve in number, previous to 1686.

“ Finally, it was agreed that in time of scarcity of water the said mills shall grind each his turn--that is to say, that they shall divide the water by equal portions, and that not being able to grind both at once, they shall grind one after another during an equal space of time.”*

Previous to 1686 there must have been a considerable settlement at Hackensack, or near it, from the fact that at that date the Church was organized, consisting, as already stated, of thirty-three persons who were members of it.†

In 1668 Captain William Sanford obtained possession of all the land lying seven miles north of the intersection of the Hackensack and Passaic rivers, together with all south of said line, paying for the Indian title by the usual articles of purchase, including, of course, the inevitable beer or brandy.‡ This tract contained 15,308 acres of up and meadow land. It took the name of New Barbadoes, from the fact that the subsequent purchaser, Nathaniel Kingsland, had originally been sergeant-major in the Island of Barbadoes.¶ The first settlers of New Barbadoes were Edward Ball, Nathaniel Wheeler, and one Bald-

* This agreement was made at Essa, (?) Oct. 16, 1693.

† In the New Jersey Historical Society is an abstract of a deed for land laid out for Alberdt Saboroweski west by Overpæck (English) Creek, in 1681.

Peter Faconnier purchased of William Davis in 1709, on the east of Hackensack River, 2,424 acres.--(*Land Papers, N. Y.*, 4, 131).

‡ Whitehead, p. 47.

¶ “ Bergen and the out plantations are most Dutch, and were settled from New York and the United Provinces. They are pretty equally divided into Calvinist

win, three of the first inhabitants of Newark; but they did not remain long, finding that Sanford and Kingsland had a prior claim.

In 1669 Captain John Berry (Berrie) and associates received a grant for land lying north of Sanford's "six miles in the country," including the present site of the Village of Hackensack, and extending from the Hackensack River to what is now "Saddle River."* North of this was the "New Paramus Patent." In the same year a grant was made to Captain Berry of land lying between Hackensack River and Overpeck (now English) Creek, bounded on the south by lands of Wm. Pardons, and running north, containing about 2,000 acres. This seems to have included New Hackensack and Teaneck, so far as the patent reached.†

As early as 1680 the following statement was made respecting this locality as being within the northern limits of what was called "East New Jersey." "Here is a Town Court held by Selectmen or Over-

and Lutheran. They have one pretty little church, and are a sober people. There are a few English Dissenters mixed with them.

Aqueckenonck was peopled from New York too. They are Dutch also, and generally Calvinists."—*Gov. Morris to Bishop of London*, 1700.

In 1679, on the 28th of March, Capatahem, an Indian Sachem, executed a deed for "Haquequenunck" to Hans Dederick, Gerrit Garretson, Walling Jacobs, Hendrick George & Company of Bergen, and another deed from the Governor and Council for the same tract is dated March 16, 1684.—*East Jersey under the Proprietors*, p. 49.

* See Map Whitehead E. N. J.

† The original deed is in possession of Chancellor Zabriskie, bearing on it the Provincial seal. Other purchases were made by Captain Berry from the Indians, as we learn from deeds dated respectively 1686, 1677, 1671, 1679, and signed by the Indians in their characteristic marks of birds and beasts. The name of Alberdt Zoborowsky is affixed to some of them as interpreter.

seers, who used to be four or more as they please to choose annually to *try small causes as in all the rest of the towns, and two Courts of Sessions in the year, from which, if the cause exceed 20 lib., they may appeal to the Governor, and Council, and Court of Deputies in their assembly, who meet once a year. The town is compact, and has been fortified against the Indians.* There are not above seventy families in it. The acres taken up by the town may be about 10,000, and for the out plantations 50,000, and the number of inhabitants may be computed to be 350, but many more abroad. The greatest number of the inhabitants which are in this jurisdiction are *Dutch*, of which some have settled here upward of forty years ago."*

A tradition locates the first dwelling-house on the land now occupied by Mr. Garret Ackerson. Recent gradings on the land just opposite the church, on the other side of the creek, brought to light evidences of buildings having stood there of very ancient date. Another of the earlier dwellings is said to have stood on what was called the Varick property.

It is said that the first record of a court-house or jail in this place is found in the year 1765. The first item on the minutes of the Board of Freeholders was an act providing for the erection of a jail not to exceed in cost £95. This building stood on what is now

* Whitehead, E. J., 276.

the public green on Main street. It was occupied until 1730. A new jail was then erected nearly opposite the present one, and stood until 1780, when it was burned by the British. Upon this building was placed in the tower a town clock and a bell, which were imported from England at a cost of £50. A court-house and jail were then erected for greater safety in the upper end of the county at Yanpough. It was located on the east side of the road leading from the Ponds church up the Ramapo river, on land then owned by Andrew Cole. Subsequently a new jail was erected on the property now occupied by Mr. R. P. Terhune, which was occupied for thirty years. The old court-house was ordered by the justices and freeholders, Jan., 1730, to be sold, and land purchased near the Dutch church by Hackensack River. It was sold to Henry Brass for one hundred and fifty pounds by Col. William Provoost and Poulis Vanderbeck.*

The present court-house was built in 1819.† It is an item of interest that the first meeting of the Trustees of Queens (now Rutgers) College‡ was ordered to be held at or near the County House of New Barbadoes or Hackensack town, in Bergen County, on second Tuesday of May, 1767, in order that "the said Trustees might be properly and duly qualified by any one of the Justices of the

* Freeholders' records of County.

† B. Co. Democrat.

‡ The College was chartered Nov. 10, 1766.

Supreme Court or Judges of the Inferior Courts of Common Pleas of the colony of New Jersey before they proceed to business." The call for such meeting was made by Rev. J. H. Goetschius, then pastor of the Dutch Reformed Church of Hackensack, and published in "The Mercury," dated April 4, 1767. It is a document of considerable interest.* The meeting took place in accordance with it. For some time afterward it was debated whether the college should be located at New Brunswick or Hackensack, but it was decided at last in favor of the former place.

Among the few reminiscences of the earlier history of this locality is that contained in the following paragraph which occurs in a newspaper of the year 1767, "The Mercury:": "Oct. 26, last Thursday week the negro that murdered *Tuers* was *burned* at Hackensack, agreeable to his sentence."

This murder was committed on one Nicholas Tuers, by a negro man named *Harry*, belonging to Hendrick Christian Zabriskie. According to a statement in the "Hackensack Newsman" of 1822, the special

*"It also pleased the King of kings, in whose hands the hearts of kings are, and who promised that their kings should be nursing fathers and their queens nursing mothers to the Church, to favor the humble address of the Ministers and Elders to his Excellency William Franklin, Esq., Governor and Commander-in-Chief in and over his Majesty's Province of New Jersey, &c., whereby they have obtained his Majesty's Letters Patent and Charter, or Royal Grant, bearing date the 10th day of Nov., 1766. to erect a College called Queen's College in the Province of New Jersey, and a Corporation or Body politic, together with all the Privileges, Powers, Authorities, and Rights, belonging thereunto, as is customary and lawful in any College in his Majesty's realm of Great Britain," &c.

evidence against him, previous to his confession, was that derived from the effect produced, when, in the presence of the Coroner's jury, the prisoner touched the dead man's face, whereupon blood flowed from the nostrils of the dead man, and the people immediately charged him with being the guilty one.*

The Freeholders' records of Essex County have the following: "June 4, 1741, Daniel Hansom sent in his account of wood carted for burning two negroes—allowed, £0. 11s. 0d. Feb. 23, 1741-2, Joseph Hedden's account for wood to burn the negroes—allowed, £0. 7s. 0d."

Among the Acts of the General Assembly of the Province of New Jersey, was a law making certain crimes committed by a negro or Indian punishable by death, subject to the judgment of those empowered to judge the case. These crimes were murder or conspiring to kill, rape, wilfully firing dwelling house or barn, or stable, or outhouse, stacks of corn or hay, or mutilating, or maiming, or tormenting any of her majesty's liege people not being slaves." This law was passed March 17, 1713, and repealed 1767 or '8.† For the crime of murder the austere Judges in their cases, consisting of three or more Justices of

* The Freeholders' records of Bergen Co. contain the trial of Jack, negro o Albert Van Vooreze, and Ben the negro of Demeek Van Horn, and their sentence to be burned on the 5th of May, (1741), until dead, at the Yellow Point, at the other side of the Hackensack River, near the house of Teweck Van Horn. The crime was that of firing seven barns.

† Chap. 41, Acts of General Assembly of Province of New Jersey.

the Peace, and five principal freeholders, thought burning was a worthy punishment,

There is a story which has been told us as illustrating the "tender mercies" of the Hackensack Indians running thus: "That certain of them were burdened with an old female whom they were compelled to carry about with them, as she was unable to help herself; and in order to rid themselves of her, they dug a hole in the ground, dragged her to it as her quarters, put her in it, with a bowl of mush at her side, then covered her over with boughs and earth, and left her to die. In vain she threw out her hands and struggled, beckoning them not to leave her. She was buried alive.

REVOLUTIONARY PERIOD.

The proximity of Hackensack to New York and the Hudson River, made it a point of some special interest during the Revolution. Not, however, to such an extent that it was the seat of any very important events. The tide of political feeling rose very high and ran furiously.* Families were divided, alienations formed and traitorous schemes concocted and carried out. Toryism had very considerable strength, and developed itself in the very worst of forms. The consequences of which were, that after

* Dr. Van Buren's testimony is, that the greater proportion were patriots.

the war confiscation of property took place, evidence of which events are now in the public records. Many were forced to flee the place, among whom was the pastor of the Reformed Dutch Church, Dr. Dirk Romeyn. A looking glass which formed part of the load of his moveables, when he fled, is now in the possession of the family of Dr. Lewis C. Beck, at New Brunswick. The whole region hereabouts was a field for the enemy's foraging parties, and the farmers suffered severely from their inroads. Sallies were made from the Hudson River, and the Hackensack waters were used to advantage.*

At one period many fled from New York to Hackensack as a place of refuge. Such was the character of many of the refugees, that they brought with them literary and social influences which left their marks upon the place for many years afterward.

Unfortunately the revolutionary traditions are very few, and almost all of them are comparatively of little importance. Washington's Revolutionary Correspondence furnishes two or three letters dated from Hackensack in Nov., 1776.† When after the fall of Fort Washington, Lord Cornwallis crossed the Hud-

* In the "Mercury" of Oct. 8, 1778, is the following paragraph: "The enemy in force among their friends at Hackensack. Four of their vessels returning to New York were destroyed by our whale-boats, and had we an opportunity to work we should not be idle." (Letters from Aquackonck.)

† About this time the Federal troops laid between the Hudson and Hackensack Rivers in a very cramped condition.

son (landing at Closter, Nov. 18, 1776,) in order to capture Fort Lee, the garrison escaped to the main army at Hackensack, and then Washington commenced his retreat to Philadelphia. Hackensack was taken in the way by the enemy in their pursuit to Newark. The Federal army escaped over the bridge, losing, however, "several hundred barrels of flour, most of our cannon and a considerable parcel of tents and baggage." * An eye witness has given the following statement: "After the evacuation of Fort Lee in Nov., 1776, and the surrender of Fort Washington to the British, Washington, at the head of his army, consisting only of about 3,000 men, having sent on his baggage to Acquackanonk, crossed the New Bridge† into the town. It was about dusk when the head of the troops entered Hackensack. The night was dark, cold and rainy, but I had a fair view of them from the light of the windows as they passed on our side of the street. They marched two abreast, looked ragged, some without a shoe to their feet, and most of them wrapped up in their blankets. Washington then, and for some time previous, had his headquarters at the residence of Mr. Peter Zabriskie, a private house, now called 'The Mansion House,' the supplies for the General's table being furnished

* Washington's Rev. Cor. 4, 189.

† This crossing was made at a point now called "Old Bridge," about four miles north of Hackensack Village. At that time there was no bridge at the village nor at *New Bridge*. Other public communication was kept up below by way of a Ferry at what is now called "Little Ferry," about two miles south of Hackensack.

by Mr. Archibald Campbell, the tavern-keeper. The next evening after the Americans had passed through, the British encamped on the opposite side of the river. We could see their fires about 100 yards apart gleaming brilliantly in the gloom of the night, extending some distance below the town, and more than a mile up toward the New Bridge. Washington was still at his quarters, and had with him his suite, life-guard, a company of foot, a regiment of cavalry and some soldiers from the rear of the army. In the morning before the General left, he rode down to the dock where the bridge now is, viewed the enemy's encampment about ten or fifteen minutes, and then returned to Mr. Campbell's door and called for some wine and water. After he had drank and Mr. Campbell had taken the glass from him, the latter with tears streaming down his face said, "General, what shall I do? I have a family of small children and a little property here; shall I leave them?" Washington kindly took his hand and replied, "Mr. Campbell, stay by your family and *keep neutral*;" then bidding him good-bye rode off. About noon the next day the British took possession of the town, and in the afternoon the Green was covered with Hessians, a horrid frightful sight to the inhabitants. There were between 3,000 and 4,000, with their whiskers, brass caps and kettles, or brass drums. A part of these troops were taken prisoners, two months after, at Trenton *

Respecting the retreat, one who was with the army writes thus: "Our first object was to secure the bridge over the Hackensack, which laid up the river between the enemy and us; about six miles from us, and three from them. General Washington arrived in about three quarters of an hour, and marched at the head of the troops toward the bridge, at which place I expected we should have a brush. However, they did not choose to dispute it with us, and the greater part of our troops went over the bridge, the rest over the ferry, except some which passed at a mill on a small creek between the bridge and ferry, and made their way through some marshy ground up to the Town of Hackensack, and there passed the river. We brought off as much baggage as the wagons could contain, the rest was lost."

In December, 1776, it was reported that there were at Hackensack about one thousand of the enemy, and the suggestion of Huntington to Major-General Heath, was to intercept them in their foragings. The latter, on the 14th, expressed his purpose to sweep the village, which he did the next day. Making a forced march by way of Tappan, he came upon the inhabitants with surprise; but the enemy had left. He says: "The enemy had left the town some days since, except five, whom we took, two of them being sick. We have taken about fifty of the disaffected, and about fifty or sixty muskets, the greater part of which had been taken from the Whigs,

it is supposed, and stored. At the dock we found one sloop loaded with hay, house-furniture, and some spirits, etc., which we have this day unloaded, etc. A brig, loaded, ran down the river about seven miles, and grounded. I am afraid we shall not be able to secure the effects. A schooner loaded with hay, furniture, etc., which had sailed from the dock, ran on the bank of the river, the wind being very fresh, and in the night over-set, by which the goods were damaged if not lost. Two or three companies have been raising here and in the vicinity, and field officers appointed; one Van Buskirk, Colonel. At his house we found fifty barrels of flour, a number of hogsheads of rum, and at one Brown's, who is Lieutenant-Colonel, about 1,000 lbs of cheese. One Tenpenny is Major. They are all gone down to New York to have matters properly settled, get ammunition, arms, etc., and were to have returned yesterday. I believe we have luckily disconcerted them. Such inhabitants as are friendly received us with joy, but are almost afraid to speak their sentiments, and indeed little or no intelligence can be got from the inhabitants," etc.* The brigantine which grounded just below the village, was subsequently boarded but was retaken by the enemy. Among other articles taken from her was a large chest of plate said to belong to a Mr. Yates, but it had been put in his possession for

* American Archives, 3, 123—4.

safety at Hackensack, by Mr. William Wallace. It was worth about £1,500.

It was just above the Village of Hackensack, about two miles, in September, 1777, that Col. Burr played a very active part which gave him his first military reputation. Hearing, at the point where his regiment was lying, that the British had marched out of New York, and were devastating the country, and were within thirty miles of him, he started to meet them with his small force. About ten o'clock in the evening, when within three miles of Hackensack, he received certain information that the most advanced of the enemy's pickets were only a mile distant. His men having marched thirty miles since breaking camp, and being extremely fatigued, he ordered them to lie down and keep silent until he returned. In a few moments they were all asleep. In the meanwhile, Col. Burr went forward alone to reconnoitre. Stealthily he felt his way toward the picket, and found them lying on the ground guarded by two sentinels. He was near enough to hear their watchword. He ascertained by making a wide detour that this picket was so far in advance of the main body as to be out of hearing. In gaining this information, so much time was spent, that it was within an hour of day-break before he returned to his regiment. Quietly and quickly waking his men, he informed them of his purpose to attack the enemy's picket, and ordered them to follow at a certain distance, and forbade any man to

speaking on pain of instant death. So accurately had the Colonel noted the locality and calculated the position of the sentinels, that he was able to lead his men between those two unsuspecting individuals at the moment when they were farthest apart; and he was almost upon the sleeping picket before a man of it began to stir. When at a distance of ten yards, Burr was challenged by a sentinel, whom he immediately shot dead, and then gave the word of attack. One officer, a sergeant, a corporal and twenty-seven privates fell into their hands, on this occasion. Only one of the pickets besides the sentinel made any resistance, and he was overpowered after he had received two bayonet wounds. He attempted to march away with his comrades, but after going a short distance was compelled to lie down exhausted and fainting from loss of blood.

“Go a little further my good fellow,” said Burr, “and we will get a surgeon for you.” “Ah,” gasped the dying veteran, “all the doctors in America can do me no service, for I am a dying man; but it grieves me sore to the heart that I have served my king upward of twenty years, and at length must die with a charged musket in my hand.”*

Northward from Hackensack a few miles, some of the most serious depredations were made. Among these was a tory raid of an hundred men, led by one

* Parton's Life of Aaron Burr, 101.

Col. Van Buskirk, who, on the 10th of May, 1779, entered by way of Closter, and carried off a number of inhabitants, firing buildings, outraging females as well as destroying life. Another detachment swept desolation on the 17th, and not a house of a Whig escaped.*

There is in the Library of the New Jersey Historical Society, an old copy of a petition or protest to the proper authorities, signed by a long list of names (328) of citizens of Bergen County, against the usurpation of the Crown of England, in which the patriotic element glows out with fiery brightness over the signatures of Westervelts, and Zabriskies, and Demariases, and others. There was an association in Bergen County, of freeholders and inhabitants, which was organized May 12, 1775, the President of which was John Fell. He was kidnapped by the Tories, and together with Capt. Wynant Van Zandt ("a young gentleman of great magnanimity and merit"), carried to New York and imprisoned. In retaliation Walter Rutherford and James Parker were arrested and held until the former were set at liberty.†

* In the first of these raids Cornelius Tallman, Samuel Demarest, Jacob Cole, George Buskirk, were captured. Cornelius Demarest was killed, and Hendrick Demarest, Jeremiah Westervelt and Dow Westervelt were wounded. The buildings of Peter Demarest, Matthew Bogert, Cornelius Huyler and Samuel Demarest were burned.

† In the latter, Abram Allen and George Campbell were murdered, Joost Zabriskie was stabbed in 15 places, and two negro women were shot down.—(Gordon's History New Jersey.)

† Moore's Diary of the Revolution.

It is an item of interest that during the period that the army laid at Paramus, it met with the loss of one of its most worthy officers, in the death of Brigadier-General Poor, who was buried in the graveyard of the Reformed Dutch Church, at Hackensack. A military journal of the day says, at date of Sept. 10, 1780: "We are now lamenting the loss of Brigadier-General Poor, who died last night, of putrid fever. His funeral solemnities have been attended this afternoon. The corpse was brought this morning from Paramus, and left at a house about a mile from the burying-yard at Hackensack, whence it was attended to the place of interment by the following procession: A regiment of light infantry in uniform, with arms reversed; four field pieces; Major Lee's regiment of light horse; General Hand and his brigade; the Major on horseback; two Chaplains; the horse of the deceased, with his boots and spurs suspended from the saddle, led by a servant; the corpse borne by four sergeants, and the pall supported by six general officers. The coffin was of mahogany, and a pair of pistols, and two swords crossing each other, and tied with black crape, were placed on the top. The corpse was followed by the officers of the New Hampshire brigade, the officers of the brigade of light infantry which the deceased had lately commanded. Other officers fell in promiscuously, and were followed by his Excellency General Washington, and other general officers. Having arrived at the burying-yard

the troops opened to the right and left, resting on their arms reversed, and the procession passed to the grave, where a short eulogy was delivered by the Rev. Mr. Evans. A band of music with a number of drums and fifes played a funeral dirge, the drums were muffled with black crape, and the officers in the procession wore crape round the left arm. The regiment of light infantry were in handsome uniform, and wore in their caps long feathers of black and red. The elegant regiment of horse, commanded by Major Lee, in complete uniform and well disciplined, exhibited a martial and noble appearance.”*

On the tablet which cover his remains is to be seen the following inscription :

“ Washington, Lafayette, and a portion of the American army attended the funeral of General Poor. In 1824, Lafayette revisited this grave, and turning away much affected, exclaimed, ‘Ah! that was one of my Generals.’ ”†

In March of the year 1780, a party of about 400 British Hessians and refugees passed through Hackensack, on their way to attack some Pennsylvania

* Thacher's Journal, 212.

† Brigadier-General Enoch Poor was a native of New Hampshire. He was a Colonel in the Continental army in the expedition against Canada, in 1776, where he served with distinction. He was afterward at Crown Point, and was one of the twenty-one inferior officers who signed a remonstrance against a decision of a council of officers then consisting of Generals Gates, Schuyler, Sullivan, Arnold and Woedtke, when it was resolved that the post was untenable, and that the army should retire to Fort Independence. He was appointed Brigadier-General in 1777. He was in camp at Valley Forge, and at the battle of Monmouth.—(Moore's Diary of the Revolution.)

troops at Paramus. It was about three o'clock in the night when they entered the lower part of the town. All was quiet. A small company of militia, under Captain John Outwater, had retired for the night to the barracks, barns and out-houses, where those friendly to the Americans generally resorted to rest. One-half of the enemy marched quietly through. When the rear, consisting mostly of Hessians, arrived, they broke open the doors and windows, robbed and plundered, and took prisoners a few peaceable inhabitants, among whom was Mr. Archibald Campbell. This gentleman they forced from his bed, where he had been confined for several weeks with rheumatism, and obliged him to follow them. He is said to have escaped at New Bridge, by hiding under the bridge and standing, as one version of the affair has it, for some time in two feet of water, which hydropathic treatment may account for the fact that he was cured of his painful disease, unless we may suppose that vigorous bodily exercise for two miles at the point of a bayonet, or a good thorough fright could serve as well as a curative. The Hessians burnt two buildings and the Court-House. The latter stood on the west side of the Green, on the opposite side of the street east from Campbell's tavern. The wind being favorable, the sparks and flames were drawn over the Green, and the tavern saved by the family throwing water on the roof. By this time the militia became aroused and the troops at Paramus were alarmed.

When the enemy arrived at Red Mills, about four miles from Hackensack, and there learned that the Americans were en route to meet them, they then retraced their steps toward Hackensack, but turned northward to New Bridge.* Arriving there they found the planks torn up from the bridge, and were about two hours replacing them, during which time skirmishing was going on with those in pursuit. Finally, having crossed the river, they passed down on the east side through the English Neighborhood to Bergen woods within their lines. The enemy lost many in killed and wounded, but on the Patriot's side none were killed. A young man of the town is said to have been wounded by a spent ball which cut his upper lip, knocked out four front teeth, and was caught in his mouth. Captain Outwater received a ball below the knee, which he carried with him to his grave.†

* *Old Bridge.*

† *Hist. Coll. N. J.*

ECCLESIASTICAL HISTORY.

WE find in the records of the church membership for a few years subsequent to its organization, such familiar names as Westerveldt, Demaree, Van Winckel, De Vouw, Ackerman, Bougardt, Hoppe, Mandeville, Powels, Banta, Van Derlinda, Housman, Bertholf, Terhunen, Blinkerhof, Zabroischo, Lozier, Kip and Romeyn.

The first and only names in the baptismal list for 1686, are Jaenis Simson, who was baptised on confession of his faith, and *Christyna* the child of *Matthys Hoppe* and *Antie Pouls*, the witnesses being Garrit Van Dien and Meyno Powels.

The first names on the marriage records, which begins at date of January 16, 1695, are those of Albert Slingerland and Hester Brickers, both from Albanie.

The original church officers at the organization, were Hendrick Jorese and Albert Ferense, *Elders*; and Hendrick Epke and Volkert Hansen, *Deacons*.

In the same year, *Dominie Taschemaker* was present at a meeting of elders, on the 29th of July, when six more were added to the Church. He continued to administer the Lord's Supper to them as he had opportunity until sometime in 1689. He was settled during this period at New Amstel (now New Castle), on the Delaware River, and consequently this ministration to the flock at Hackensack must have been

rendered at very great inconvenience. Subsequently he removed to Schenectady, and became pastor of the Reformed Dutch Church at that place. He was such at the time of the great Schenectady massacre, by the Indians, on the 8th of February, 1690, and was one of the victims, together with his wife, two colored servants, and many of his people, thus falling a martyr to his Master.* His head was cloven open, and it is said, was carried on a pole into Canada, and his body burned to the shoulder-blades. We know of no reminiscences of his personal character, except such as are given by the Labadists, Jasper Dankers and Peter Slyter, in their journal. From this it seems that Dominie Tessemaker came originally from Utrecht. In September, 1679, he was a candidate for ordination; and about that time was probably examined and ordained. He was then expected to preach at South River. On Sunday, October 29th, 1679, he preached at Bergen. These Labadist tourists give a very wretched account of his preaching and character. They said they "never heard worse preaching," and stamphim as a "perfect worldling."† But this is the judgment of two of the most censorious men who ever joined two censorious natures together, and then vented their spleen. Had the Dominie been a *Labanist*, he would doubtless have

* Taylor's Annals, 170. R. D. Ch. Mag. v. 2. 328.

† Journal of a voyage to New York and tour in several of the American Colonies, in 1679-80.

received a saintlier characteristic from these twain carping visitors from Friesland.

The name of Rev. Rudolphus Farik (Varick) occurs in the church records, as having on one occasion ministered to this people at a very early period, by preaching and administering the Sacrament.

During the absence of a stated minister, his place was supplied by one who was called a Voorleser. He led the devotions of the worshippers in singing and prayer, and the reading of the Scriptures. He was the catechizer and schoolmaster. Such a person seemed indispensable to those early settlers. In such a capacity Guilaem Bertholf became at that early date a settler in this locality. So acceptable were his services to the people, that they desired him to become their minister, and accordingly he was sent at the expense of the Churches of Hackensaek and Aequaekenonek, to Holland, in 1693, for the purpose of being "examined and ordained by the Classis." The minutes of the Classis of Middleburgh, in Holland, show that he was admitted to full examination, and having given good proof of his qualifications, he was ordained and invested with the pastoral care of these Churches.* It will be seen that at that time these two Churches of Aequaekenonek and Hacken-

*Classis, in ordinary session, held in Flushing, September 2d, 1693. "Lemma 9. Guillaume Bertholf, at present Voorleser in the congregation of two towns in New Netherlands, presented a memorial signed by many members of the congregation, requesting that they might preserve him as their ordinay minister and pastor. It was resolved that the subject should be acted on tomorrow," etc.

sack were united. In 1694 he returned in safety to America, and entered on the work of the ministry. This is indicated by his own records at that date. He was the first regularly installed pastor in New Jersey. The first minister in the state, however, was a Presbyterian, Rev. Abram Pierson of Newark, in 1666, where the next year a church was organized. In 1709, the Dutch churches in Monmouth County obtained the services of Rev. Joseph Morgan, who was there for 22 years. Then two Dutch ministers in New Jersey, and never more at one time than two in New York City, and two in Long Island (and at one period, from 1702-1705, these four were reduced to one), constituted all the Dutch ministers around New York City, or in New Jersey, being never more than six at one time.* The first Dutch minister in America was John Michaelis, in 1628. The first in New Netherlands was Everardus Bogardus, who arrived in 1633. He was the man who, in a letter to Governor Van Twiller, reprimanded him for his official conduct, calling him a "child of the Devil," promising him "such a shake from the pulpit on the following Sunday as would make him shudder." The Church in Bergen is the oldest in the State, bearing date of 1660. But it had no settled pastor until 1757, ninety-seven years after its organization.

In 1696, just ten years after the organization of the

* Corwin's Centennial.

Church at Hackensack, a church building was erected on this very spot, and has generally been known by the distinctive title of "*The Church on the Green.*" Where, previous to this date, services were held is not definitely known. A tradition coming through Rev. James V. C. Romeyn, locates the building just below a graveyard, on the outskirts of the village proper, on the street leading to Hoboken. The church building at Bergen, has precedence in age of sixteen years, having been built in 1680, while the first place used for worship in the City of New York, was a spacious room built for the purpose over a horse-mill, in 1626. The earliest account of a church organization at English Neighborhood, is in the year 1768. That at Pompton Plains bears date of 1738. That of Ponds, 1710, which was the first house of worship erected on the north of the Passaic River. The Church at Paramus was organized 1725. As late as 1748, all the region of country now comprised in the bounds of the congregation of Pompton Plains, Pompton, Ponds, Preakness, Montville, Fairfield, Little Falls and Totowa (or Paterson), was favored with but one church organization.* At an early period of the settlement of this region, there was what was called "the French Church," located just this side of the Old Bridge, by or in what is called "the French burying-ground," on the eastern side of the Hackensack River. The tradition runs that as a boat was

* Rev. T. H. Duryee's Sketch.

sailing up the river, on board of which were two sons with their mother, the mother died, and she was buried on the knoll of ground which is now occupied as a burial plot. These persons are said to have been of the Demarias family which settled at "Old Bridge," in 1677. A Lutheran church stood likewise on the same side of the river, between this village and New Bridge, in what is now called "The Lutheran Burying-ground." This settlement of Lutherans was from Holland, and was visited by Dr. Muhlenburgh. It was probably organized into a congregation about the year 1745 or 1746.* Rev. I. C. Hartwick, is said to have been the pastor for a time. The Rev. William Graff was the last pastor. He left, and removed to Germantown, New Jersey, sometime during the war of the Revolution. The Rev. Dr. Schaffer, of New York, preached on the ruins of the old church, in the summer of 1821, and attempted to revive an interest in the old congregation, but it amounted to nothing.† Judging from the present ruins, the building must have been of very small dimensions. Strange as it may seem, scarce any other information respecting these two churches can be gathered up. The Lutheran Church was in possession of a certain tract of land on which the minister resided, which reverted according to the conditions of its grant, to the oldest male member of the Church living, when it was no

* Letter from Rev. Mr. Deyo, of Saddle River.

† Letter from Rev. Dr. Pohlman, of Albany.

longer used for church purposes. By those terms it became the property of Cornelius Van Buskirk, of Schraalenbergh, but not until another claimant was dispossessed of it through recourse to the law. There is no date in the "French Burying-ground," that carries us back farther than 1735, and none in the Lutheran farther than 1745. A great portion of the latter yard has, however, been washed away by the constantly aggressive waters of the river, affording not a very creditable instance of care for the remains of the dead of bygone days.

Some of the materials of which the Dutch church of 1696, located on this spot was constructed, are now in the present building, having been placed there in 1791. They may be seen in the eastern wall. On some of them are engraved in letters, rather rude, the initials of individual names; on others, the names in full, with corresponding ornaments, while there are others which partake of the monogrammic. Of the original structure scarce anything seems to be known beyond the fact that it once existed. The stone now inlaying the eastern wall bearing this inscription:

WILIAM: DAY
 JOHN STAGE
 ANNO 1696

is said to have been over the entrance way. Some

of the other carvings are, to say the least, curious. It is to be regretted that to us they are so meaningless; others have been marred by the tools of thoughtless mechanics, one of which has been cut in pieces, bearing date 1725, with an inscription which would, from the character of the portion which is legible, seem to indicate that it had been placed in a very prominent position.

The present site of the church, together with adjoining lands, making about two acres and three-quarters, including a large portion of "the Green," or Park, on the west, was donated to the Church April 20th, 1696, by Captain John Berry. The original deed is now in the archives of the Church. It was granted in consideration of the fact that, as stated in his own language, "that the inhabitants of Hackensack, New Barbadoes and Acquackonock are intended to build a Church." It was given to "one Morgan of ye said land for accommodation of said Church." Subsequently, under date of March 23d, 1712, another deed was given more specific, and making the grant absolute and unconditional, "for the consideration of love and good will toward his loving friends and neighbors of said township of Hackensack, New Barbadoes and Hackquackenong." This John Berry (Berrie), of such considerate and generous impulses, whose memory is precious because of his gifts, rather than because of his great possessions, originally, in 1669, together with certain asso-

ciates, became owner, under the administration of Governor Carteret, of a tract of land extending from the line of the Sanford grant, on the south, "six miles into the country," including thus, the present site of the village of Hackensack, running from the Hackensack River, on the east, to what is now called Saddle River (called by the Indians, improperly, *Wawpeake*, it being properly *Rerakanes**), on the west, and what is now called Cole's Creek, on the north, above this church about two miles. If the language used in his will is any evidence, Captain John Berry, the donor, was a Christian, and his donation was made with sincere affection for the Church. In that will we find this language: "I commit my soul into the hands of God, my Creator, with a well grounded persuasion that Jesus Christ, in his human nature, taken in his Divine, hath made full payment unto Divine Justice for all my sins and transgressions, and that his righteousness shall be imputed to me for my justification." Such a testimony gives the bequest peculiar endearment. This original settler had more favorable estimates of the value of religion and religious ordinances than that old historian who, at the early settlement of New Jersey, in giving a description of the country, spoke of it as being "worthy of the name of Paradise, because, in addition to its

* Original Indian deed to Captain John Berry, November 29th, 1686, in possession of Chancellor Zabriskie.

natural advantages, it had no lawyers or physicians, or *parsons*.”*

Guillaem Bertholf, during whose pastorate the first structure was reared, continued his ministry until 1724, a period of about thirty years. During this time 242 persons were admitted into church membership on confession and 26 by certificate. The record was kept with apparent care till he ceased his active labors. A growing feebleness is traceable in the entries which were made by him, and at the close they show the trembling, unsteady hand of old age, which dropped the pen at last, and it was taken up by another. Previous to 1726 there was no record of church membership kept at Acquackononck. The one we have here kept by him was probably the only one. At Tappan he is said to have officiated stately for all the years of his ministry in the administration of the Lord's Supper. He organized the Church at Raritan, March 3d, 1699, and ordained the elders on the same day. He likewise introduced the Rev. Theodorus J. Frelinghuysen to the pastorate there in 1720. The Church at Tarrytown (then Philips Manor) was likewise organized by him about 1697, where he occasionally ministered. He is said to have owned a tract of land of thirty-seven acres near Hackensack, which he bought of John Berry, and on which he probably resided. His salary, judging from

* Whitehead's E. N. Jersey.

a single receipt, which is still extant, was, in 1717, fifty pounds per annum. We append the autograph accompanying the receipt. He died in 1724, leaving a large family of children. From him sprang the Bertholfs of this day, honored in having so worthy a forefather. We believe that the place of his burial is unknown. We are told of him that "he was in possession of a mild and placid eloquence, which persuaded by its gentleness and attracted by the sweetness which it distilled, and the holy savor of piety which it diffused around."

With Mr. Bertholf's death terminated the connection between the Churches of Hackensack and Acquackanonck. The Rev. Reinhart Errickson (Erigson), from Holland, succeeded in this pastorate in 1725, while the Rev. Henry Coens succeeded in that at Acquackanonck. In a record of his own marriage, May 22, 1726, which was consummated by Rev. Mr. Coens, he styles himself "Minister of New Barbadoes, Schraalenburgh and Perremus." Following this record, is that of the marriage of the Rev. Mr. Coens, consummated by Mr. Errickson, September 1st, of the same year—the speedy reciprocation of a favor by himself asked, and very soon after having granted it to his ministerial brother. Rev. Mr. Errickson married Maria Provoost. Rev. Mr. Coens married Belia (Belinda) Provoost. This record gives proof that Mr. Errickson had the care at this time of both the Churches at Hackensack and Schraalenburgh.

The Church of Schraalenburgh was organized in 1724. The first building at Schraalenburgh was erected in 1725, a few rods east of the present site of what is now called "the South Church." Mr. Errickson continued this pastorate for about three years, when in 1728, he removed to Schenectady. The fruits of his ministry in the increase of church membership was the addition of fifty persons on confession, and sixteen by certificate. From Schenectady he removed in 1736, to Freehold, Monmouth County, where there is said to be at the present time a very excellent portrait of him. He came over from Holland, in the ship *King George*, Captain Samuel Payton, with his brother and sister. The fare for the passage of each was twenty pounds, and extra charges. The Captain's receipt for the money is among the church papers. It was paid by Messrs. Martinus Pauls and Jacobus Blinkerhof, at New York. It seems that a note of payment was given at Amsterdam, and paid after arrival by these parties, as if there was a previous agreement. Rev. Gualtherius Dubois' name is likewise associated with the same matter. From the receipts it appears that his salary was about forty pounds per annum. At or near the same time the salary of the Voorleser was about four pounds four shillings and six pence.

With the removal of Mr. Errickson began the project of erecting a new church edifice. This was completed the same year. The stones of the old build-

ing were incorporated in the new one. During this period, and until 1730, the Church was without a pastor; but it enjoyed the occasional ministry of the Rev. Gualtherius Dubois, of New York, during which forty-six were gathered into church membership.

The Rev. Antonius Curtenius next succeeded in this pastorate, being called from Holland. His ministry began in November, 1730, which is the date of his first entry of marriages in the records of the Church. The record of church membership begins in 1731. About this time the Schraalenburgh and Paramus congregations united in a call upon Rev. George W. Mancius, who accepted, and was settled in December 23d, 1730, over which Churches he presided for about one year. Subsequently, in 1737, the Churches of Hackensack and Schraalenburgh became ecclesiastically united under Rev. Mr. Curtenius, who remained sole pastor for about ten years. His salary seems to have been thirty-one pounds thirteen shillings and four pence, semi-annually, although at times it seems to have reached forty pounds, or eighty annually. Then, for reasons of which we are not informed, the Rev. John Henry Goetschius was called as a colleague with him, and settled October 16th, 1748.* His salary seems to have been at times about fifty pounds, more or less, with the fraction of a few pence, always named in quite all the re-

* Dr. Gordon's Manual.

ceipts, showing that either the Dominie counted closely, or the Consistories or the people, between whom we judge not. Just before his settlement a benevolent contribution was made to a Church at Philadelphia of eight pounds and five shillings by the Schraalenburgh Church, and five pounds five shillings and six pence by the Hackensack Church, which was acknowledged by the Consistory of said Church at Philadelphia, under the signatures of each of the Elders and Deacons by date December 1st, 1747.

This co-pastorate continued until May 2d, 1755, when Rev. Mr. Curtenius removed to Flatbush, L. I., and settled over "the five Churches in King's County." At this place he died in October of the following year, in the 59th year of his age, after an illness of about five days. Rev. Mr. Curtenius was married by Rev. Mr. Mancius, "minister at Schraalenburgh and Peramus," to Elizabeth De Foreest, July 16th, 1732. Subsequently he was married again to Catharine Boele, from New York. One, who has given a reminiscence of him, says, "He was a gentleman, regularly educated, and remarkable for his indefatigable diligence in the ministration of his functions. His actions in all the affairs of life have ever been accompanied with the strictest rules of justice, so that none could, with more propriety, claim the title of a preacher and sincere Christian, which not only his good morals manifested, but his glorious resolution

to launch into eternity, saying, 'O, Death, where is thy sting,' &c. His remains were decently interred in the church. His death is universally lamented by his relatives and all those who knew him, particularly by his congregations, who are highly sensible of the loss of so inestimable a shepherd, whose every action displayed the Christian."*

With this co-pastorate of Curtenius and Goetschius, or in connection with it, began dissension among the people. Back thither, we suppose, may be traced the first sparks of the fire which raged for years in these localities, and which, with grief be it said, has not yet gone out. The great wonder is, after such burnings, sweeping over years, that more than the ashes of these Churches remain. But whatever fires may burn, even such as raged here, God can and will take care of his Church, and He has done it thus far.

The very idea of a colleague may suggest, in this case, dissatisfaction somewhere. Then the co-pastors probably became entangled in differences, and eventually identified with them. The case is thus stated by Dr. Gordon: "Mr. Goetschius was young, active, and possessed withal of popular talents. Mr. Curtenius was a quiet, good man, who loved peace no less than piety; but he was less active, and second to his colleague in popularity. Facts lead us to infer

* Christian Intelligencer, October, 1865.

that Goetschius played the part of Absalom in stealing the hearts of the people from Curtenius. He so managed as to procure the members of Consistory from among his own immediate friends, who had become alienated from the older Pastor, and the record is left by one who had made a careful collection of well-ascertained facts, that "Curtenius preached frequently without a single Elder or Deacon in his seat."*

As history ought to be a truthful record of events, the following statement is certainly in place, which is quoted by Dr. Taylor in his "Annals of the Classis of Bergen," that "Mr. Goetschius and his friends went to Amboy, and obtained from the Governor a charter conveying the church property in an improper manner, without the knowledge of the friends of Mr. Curtenius. Subsequently, on representation from that party to the Governor, the charter was declared invalid."

Another cause of dissension, which seemed to increase the bitterness of feeling, was the rise in these Churches, as was the case through all the Churches, of the parties under the names of "*Coetus*" and "*Conferentie*." The "*Coetus*" party desired separation from the Classis of Amsterdam, in Holland, and organization into a classis in this country, with powers of ordination and judicial authority. The op-

* Dr. Gordon's Manual, p. 4.

posing party wished the classical authority to remain vested in the Classis in Holland. In that case it would be necessary that every minister settled here should come from Holland already ordained, or go there for ordination. The "Coetus" party formed the progressive party of the times. They were conscious that, though they were *from* Holland, they were not *in* Holland, and thought the demand of their circumstances of more consequence than mere formal relationships of *authority* and *name*. These parties, regarded in the light of the elements that characterized them, have not yet died out, and the question may be started whether there are not some living who, out of veneration for what is old, and unconscious that times have changed, would not think it better to send candidates away to the Fatherland for ordination, unless, perhaps, the *expenses* of the voyage would serve as an objection to remaining by what is old because old. In the year 1737 a meeting of ministers was held in New York, at which a plan of a Coetus or Assembly, which should be subordinate to the Classis of Amsterdam, was proposed, matured, and forwarded to the different Churches for their concurrence. Another meeting was held in April 27th, 1738, at which the plan was ratified, and adopted. It was then sent to the Classis of Amsterdam, in Holland, for approbation. It took that Classis about *nine* years to return an answer (1747), which was of concurrence. Upon this favorable turn

to their requests, the first meeting of the Coetus was held in the September following in the City of New York. Subsequently (1754) this "Coetus" proposed a separate organization as a Classis, with classical powers. Against this, opposition arose on the part of about one-half the ministry, who styled themselves "Conferentie.*" The "Conferentie" met first in 1755. The members constituting it were composed of the most learned men, while those of the "Coetus" were men of "practical preaching, zeal and industry."

Between these parties the most intensely bitter feelings seem to have prevailed throughout the Dutch Church Denomination. An historian† describes the state of affairs in the following language: "The peace of the Church was destroyed. Not only neighboring ministers and congregations were at variance, but in many places the same congregation was divided; and in those instances in which the members, or the influential characters, on the different sides were nearly equal, the consequences became very deplorable. Houses of worship were locked by one part of the congregation against the other. Tumults on the Lord's Day at the doors of the church were frequent. Quarrels respecting the services, and the contending claims of different ministers and people often took place. Preachers were sometimes assaulted in the

* Christian Magazine, vol. 2, p. 6.

† Dr. T. Romeyn.

pulpit and public worship either disturbed or terminated by violence. In their attacks, the "Conferentie" party were considered the more vehement and outrageous. But on both sides a furious and intemperate zeal prompted many to excesses which were a disgrace to the Christian name, and threatened to bring into contempt that cause which both professed to be desirous of supporting.

In these divisions, we find the colleagues of the Churches of Hackensack and Schraalenburgh taking opposite grounds. Rev. Mr. Curtenius was of the "Conferentie" party, and Rev. Mr. Goetschius of the "Coetus." Although about this time Mr. Curtenius left for Flatbush, yet the fire was kindled, and the fuel was ready, and burning, and it burned vigorously. Peace had fled the borders of their congregations. Families were divided against themselves, and indignities were heaped upon one another.

One result of this dissension, was the division of these two Churches into distinct organizations. The Rev. Gerardus Haughevoort officiated on the occasion of the ordination and installation of the elders and deacons of these respective bodies. Thus, at this period, we find *two* distinct church organizations, where there was but one, and *two* congregations at Hackensack, and *two* at Schraalenburgh, worshipping on alternate Sabbaths in the same building, each acknowledging the right of the other to one-half the property at each location.

While Mr. Goetschius remained Pastor of the party that adhered to the "Coetus," the Rev. John Schuyler became the Pastor of the other party, in 1756. The friends of Mr. Goetschius followed him when he preached, whether at Schraalenburgh or Hackensack, and the friends of Mr. Schuyler pursued the same course toward him. What amount of Christian love such a state of things must have fostered, one may imagine. A little study of the way certain Patriarchs of the Old Testament managed to avoid strife, and an imitation of their conduct, might have avoided an almost incalculable amount of evil.

In 1759, Mr. Schuyler's labors ended here, having served the people three years. After a vacancy of about *nine* years, Rev. Cornelius Blauw, who came from Holland, was settled in 1768. His ministry lasted three years. He was followed by Rev. Warmoldus Kuypers, who came to this country from the Island of Curacoa, about 1768 or 1769. The exact date of his settlement does not appear. It was before 1771. At this time the Churches at Hackensack and Schraalenburgh were under the care of the Classis of Hackensack, through the operation of the "Articles of Union," which were adopted in 1771, in New York, with a view to healing the breaches which were existing. Credit for this labor of love belongs to John H. Livingston, who, viewing with heavy heart the condition of the Dutch churches in America, when he left this country for Holland, for the purpose

of prosecuting his studies, determined to make an effort to bring the sad and serious subject before the brethren there, and interest them in bringing about peace. He was happily successful. The result was, the meeting in New York of a Convention of all the ministers, with one elder from each Church, to devise means of reconciliation. Of this Convention, Rev. Mr. Kuypers and Goetschius were members.

For a short time Mr. Kuypers was cotemporary with Mr. Goetschius. Mr. Goetschius ended his labors in death, November 14, 1774, at the age of 57. He was the son of a German minister in Switzerland; was born 1714, at Zurich. He received his literary education at its University. In early life he came to Philadelphia with his father, who was called and settled as the pastor of the First German Reformed Church in that city. There he prosecuted the study of Theology, under the Rev. Mr. Dorsius, another minister of the German Reformed Church. He preached for some time after his ordination in the Reformed Dutch Church in Neshaminy, Pa. Thence he removed to Jamaica, L. I., in the year 1741, having accepted a call from the United Reformed Dutch Churches in Newtown, Jamaica, Success and Oyster-Bay, of which he was the first settled pastor. In consequence of his increasing popularity as a commanding pulpit orator, and his extensive literary and theological acquirements, accompanied with an earnest piety, and an untiring zeal, he was soon chosen

as a Lecturer and Teacher of Theology in the Reformed Dutch Church. A large number of the young men who entered the ministry at that day, were under his theological instruction. Among them was Solomon Froeligh.

His ministry on Long Island was very soon attended with a remarkable blessing, and as he belonged to the "Coetus" party, he consequently experienced great opposition from the brethren of the adverse party, the "Conferentie." Oftentimes the churches were closed against him and his adherents, and he was frequently compelled to preach in barns, in private houses, and under shady trees. On one occasion, when he had obtained access to the pulpit in Jamaica, the chorister (who in those days had his seat at a small desk immediately beneath the pulpit, and at the commencement of the morning service read a chapter from the Bible, and gave out the first Psalm or Hymn), in order to prevent the minister from having the opportunity of preaching, gave out the whole of the 119th Psalm; which, if sung in the slow way that then prevailed, would have consumed the whole day. When, however, the usual time had been occupied, he arose in the pulpit, and by his powerful voice drowned that of the foresinger, and obtained the mastery and preached. Not having been ordained by the "Conferentie" party, the validity of his ordination was by them called in question. But for the sake of harmony in the Churches in Long Island, he

submitted to a re-examination and re-ordination by the ministers of the "Conferentie" party, who were in the majority in New York and Long Island. It was at that time the rule for the candidate, who had been through an examination and had sustained it, to pay to the Classis or Synod five pounds, which went into the contingent fund of the body, and it was always paid before the adjournment. When the President therefore announced that the examination was sustained, it was expected that the fee would be laid on the table. But Mr. Goetschius had paid this sum at his former examination, and thinking it to be unjust that he should be called to pay it again, arose and said, "Now, brethren, I must say to you as Peter and John did to the lame man, who lay at the gate of the Temple which is called Beautiful, and asked alms of them—'Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk.'" and immediately he took up his hat and walked out of the house.* While on Long Island he gave great offence by a sermon which he preached on "The unknown God," it being received as a reflection upon the personal piety of the people. The old folks said, "Shall this stripling tell us that we have so long served an unknown God?" His life on Long Island was one of great conflict. "He was a man of deep feeling, strong passions and independency of spirit." It is said by the author,

* Dr. Sprague's Annals of R. D. Ch.

from whom we glean some of these facts, that it was not unusual for the early ministers to wear a cocked hat and a sword, which they took off and laid behind them in the pulpit. And that on one occasion when he apprehended resistance to entering his church at Hackensack, he called for his sword, buckled it on his thigh, determined to do what he must to assert his rights, and thus accoutred he entered the pulpit.*

He is said to have been in person below the medium size, of a vigorous constitution, abrupt in speech, but clear, expressive, and pointed in his language. In his preaching he was both a son of thunder and a son of consolation—terrifying in denouncing the curses of the law, but consoling and encouraging in his addresses to Christians. It was a common thing for his audience to be bathed in tears. His wit was ready and his sarcasms such that they were not soon forgotten. During his residence at Jamaica, he was on pleasant terms with both the Presbyterian and Episcopalian Clergymen of the place. The latter said to him on a certain occasion, referring to his solemn and severe manner in the pulpit: “It always seems to me, when I hear you preach, that the law must have been given in the Dutch language.” “Very likely,” said Mr. Goetschius, “and I have always thought that the English must have been the language in which the serpent spoke to our mother in Paradise.” During the ministry of Mr. Goetschius in Hackensack, several

* Christian Intell. Oct., 1865.

powerful religious revivals occurred. He labored here for about twenty years. He died suddenly at Schraalenburgh. The last words he was heard to utter were: "Now I shall soon be with my Lord and Saviour Jesus Christ."*

In the year following (1775), Rev. Theodorick Romeyn (commonly called *Dirck*), was called to fill this vacancy, from the R. D. Church at Marbletown, N. Y. To whatever extent the "Articles of Union" were effective in bringing about peace in these Churches, it was not perfect peace. Bad feelings die slowly; the worse the slower. Mr. Romeyn, consequently, found the old fires still alive at Hackensack. And they began to burn anew through the political differences connected with the Revolutionary war. He was faithful in his attendance upon the Classis, but during his ministry no delegates were sent from Mr. Kuyper's Church. The condition of things is thus described by another:

"Some few were traitors, some indifferent, others entered not as warmly into the cause as might have been expected; others again, with enlightened patriotism, urged on the cause of their country, as the cause of God. A few no doubt were excessive in professions of patriotism, and used it to cloak their love of plunder, and their individual resentments.

* Dr. Sprague's Annals, R. D. Ch.

Dominie J. Hendrikus Goetschius was married to Rachel Zabrowsky, by Dominie Curtenius, August 26, 1750.

Then came the strong political controversies under the earlier years of our Constitution. All these causes constantly agitated the community composing these congregations. They followed their respective ministers on alternate Sabbaths, meeting like two angry waves. Private friendships, with many, were broken up. Politics were largely mingled in the discussions of the pulpit, and the result was, for a long time, that all, or nearly all, who belonged to one communion were of one political creed, and all or nearly all who were of the other communion were on the opposite side in politics."

Dr. Theodorick Romeyn remained pastor of the Churches of Hackensack and Schraalenburgh for ten years. Previous to his settlement, he had declined two calls from these Churches. He arrived at Hackensack in the early part of May, 1776, and was installed by Rev. Samuel Verbryck, who preached on the occasion, and for whom he is said to have cherished "the most affectionate respect and veneration."

During his ministry this locality was greatly disturbed by the British troops and their sympathizers. Before the close of the year in which he was settled, they entered his dwelling during his absence, and carried off or destroyed all his furniture, clothing, books, papers, etc. Soon after this he removed his family to New Paltz, and thence to his mother-in-law's at Marbletown, where they remained nearly two years.

Frequent visits were made to his congregation, but they were necessarily brief and always attended with great danger. On the occasion of one of these visits, in September, 1777, as he was about leaving, he was waylaid by two armed loyalists, who, as he afterward found, had a design upon his life, and were prevented from executing it only by the formidable appearance of the armed men who happened to be with him. In February, 1779, he ventured to return to Hackensack with his family, and soon after solicited and obtained "militia aid" from Governor Livingston; and as the state of things became more alarming, he subsequently obtained additional aid. In March, 1780, a detachment of the enemy surprised Hackensack, took a number of the inhabitants prisoners, burned the Court House and some private dwellings, and carried off a large amount of plunder. Among the prisoners was one of Mr. Romeyn's brothers, who remained a captive about three months. Mr. Romeyn himself was providentially the means of saving several men in the house in which he lived, and he himself escaped only by hiding in the garret, standing on a beam behind a chimney. He was at this time again plundered of a considerable quantity of clothing.* His house was set on fire, but the flames were extinguished before doing any considerable damage. While absent in 1778, his congregation sent him £25 18s, for his use, through Isaac Van Gieson. His absence was deeply

* Dr. Sprague's Annals, R. D. Church.

regretted, and they deprecated the idea of his connecting himself with any other charge.* During this period a correspondence was kept up between him and *Dr. Peter Wilson*,† part of which, on the side of the latter, is now in the archives of the New Jersey Historical Society, but his own letters have been destroyed. He was an ardent patriot, and received from the British, who seemed to have a special dislike to him, the title of "the Rebel Parson." He was on intimate relations with several most distinguished officers in the army, and rendered important service.

In 1784, he accepted a call from the Reformed Dutch Church at Schenectady, N. Y. During his ministry there, he was disabled by a paralytic stroke, for a time, but rallied so that he was able to preach again once each Sabbath for about a year. He died on the 16th of April, 1804, in the 61st year of his age.

* N. J. Col. Doc. *Index*, 454 p.

† *Peter Wilson* was at this time the learned and accomplished Principal of the Academy at Haekensaek, an institution of more than ordinary reputation in its day. Application was actually made in its behalf to the Legislature for a Charter of incorporation as a College, and but for the delicacy of Mr. Wilson, who was then a member of the Legislature, and thus refused to support the measure personally, it is probable that Haekensaek would have been a seat of college education.

Dr. Wilson was a fine scholar and a thorough patriot. His contempt of British aristocracy led him to leave his home in Scotland, where he might be free from the caste and constraint which trammelled a noble spirit. From 1777 until 1783, he was a member of the Legislature, and was always selected as the principal person to draft the laws of the day. In 1783, he was appointed to revise and complete the laws of New Jersey, up to that period. Subsequently he became Professor of Languages, and of Greek and Roman Antiquities in Columbia College, New York. He died at Haekensaek, August 1, 1825, in the 79th year of his age.—(*Dutch Ch. Mag.* 2. 100.)

He was born at Hackensack, January 12th, 1744. He was the son of Nicholas Romeyn and Rachel Vreelandt. His great grandfather, Class Janse Romeyn, was the first person of that name who came to this country, and was probably the father of all the Romeyns hereabout and of many others, if not of all in the land. He emigrated from the United Provinces (now Belgium) to Brazil, in South America, between the years 1650 and 1660, while that country was subject to the States General. When, however, the States relinquished their possession of the country in 1661, he migrated to New Netherlands (New York), and settled first at Amesfort or Gravenzand, on Long Island. Thence he removed to Hackensack, where he lived not far from ten years, when he went to Shappekenike, or Greenwich, about two miles from New York, where he died.* *Theodoric Romeyn* was father of Dr. John B. Romeyn, of New York, and uncle of Rev. James V. C. Romeyn, of Hackensack. He graduated at Princeton, 1765, and was classmate of Rev. Dr. Jonathan Edwards. Part of his theological education was acquired under Rev. J. H. Goetschius, who preached his ordination sermon. At the early age of nine years, he was

* Dr. Sprague's Annals.

It is said by some of the family that he first went from France to Holland, which gives a French extraction, and not Dutch, and makes him one of the large class of Huguenots. This origin is claimed by those who spell the name *Romaine*, instead of *Romeyn*.

deeply impressed with religious views, and at sixteen or seventeen he publicly professed his faith in Christ. In 1797 he became one of the two additional Professors of Theology, the other being Dr. Solomon Froeligh. His characteristics are given by Rev. John Mier (Meyer), his colleague and successor, who preached his funeral sermon. He says of him, that "he possessed a mind strong, energetic, and more than ordinarily comprehensive. His judgment was sound and mature, and his memory remarkably retentive. In the discharge of his ministerial functions, he proved himself an able minister of the New Testament—a watchman that needed not to be ashamed. As he had loved the doctrines of Grace, and had experienced their power and influence on his own heart, so he also insisted upon them in his public ministrations. His theme uniformly was Christ and him crucified. His manner was bold, intrepid, and daring. In the execution of his duties, he was neither daunted nor moved; he was the Boanerges of his day. When he reproved, the sinner trembled. When he pronounced Ebal's curses against the wicked, it was like the thunders of Sinai. He was not, however, incapable of the pathetic. He could at times move the heart, and melt the audience to tears. His discourses were solid and interesting, oftentimes enlivened with historical anecdotes. In the introduction of these, he was peculiarly happy. He always entered deep into his subject. His delivery

was animated, and unaffected, without ostentation, and becoming his subject. He aimed at nothing but what was perfectly natural. In his intercourse with the world, he supported a becoming dignity. Independence of sentiment marked his path through its busy rounds. He knew not how to dissemble; he was polite to all, familiar with few. This rendered the circle of his intimates contracted, and the number of his confidential friends small. In his conversation, he was interesting, always instructive. His family in him have lost an affectionate relative, a watchful guardian, and a great example; the Church a pillar, and society an ornament.”*

Rev. Mr. Romeyn's place was not supplied until more than a year after his departure,† leaving Mr. Kuypers sole pastor.

Rev. Solomon Froeligh was then called from the Churches of Millstone and Ne-Shan-ick, and having accepted, in 1786, was installed by Rev. Benjamin Van der Linda, of Saddle River.‡

* Mem. Dr. Livingston, (Gunn), Appendix G., 383.

† Among other reasons for leaving Hackensack was disappointment that the arrears of his salary had not been paid. But it is some satisfaction to know that there is a receipt among the Church papers, which shows that in the end all those arrears were met.

‡ *Mr. Van der Linda* was born at Pollifly, near Hackensack, in 1719. His family settled in that locality as early as 1686, on the place now occupied by Mr. Garret Brinkerhoff. He was the first person examined under “the *Coetus*,” and was called to Paramus in September, 1748. He married a

Difficulties still continuing in the Churches, the Classis referred the whole matter to the Synod for settlement. The propositions from Synod, through the Classis, were accepted by the Church of Mr. Froeligh. But the Churches under Mr. Kuypers dissented, through their Elder, Abraham Kip. The reasons for such dissent having been given, new efforts were made toward reconciliation, which were successful. Difficulties were adjusted, a plan of Union adopted, and articles agreed upon between the two Churches by a solemn declaration of adherence and a formal subscription. The Classis recorded the fact of reconciliation with great joy, as may well be supposed. After forty years of disquiet, peace at length prevailed, and it seemed as if all dissension was buried out of sight for ever.

At this juncture it was proposed to rebuild the Church at Haekensack, which, since 1728 (about sixty-two years), had served them as a place of worship. A meeting for consultation was announced to be held, and the tradition runs that, as the subject of rebuilding had its friends and opposers (as is generally the case where there are progressive movements), and much interest was manifested by both parties, the young people settled the matter by ta-

niece of General Schuyler. Domine Verbryck married Mr. Van der Linda's daughter, and resided in the old homestead at one period. His son was taken prisoner by the British.

king possession of the church some hours before the time for the appointed meeting, and tearing out the pews around the wall, removing the chairs and benches from the centre of the room, and carrying them, with other fixtures, to "the Green" (or public square). These preliminary steps left the meeting nothing to do but to vote to rebuild. This was done after a plan, which is now in the archives of the Church, together with the names of the subscribers to the building fund, of which there were one hundred and thirty-two. There were two subscription papers—one in Dutch, the other in English; the former had forty-nine signatures and the latter eighty-three. The subscriptions ran from forty pounds downward to four shillings, the largest of which was that of Peter Zabriskie.* This work was rigorously prosecuted, and substantially done, as the present tower and walls, which are now standing, testify. It was finished in 1792. In *that* building we gather to-day—*that* building enlarged and remodelled twice. There is the same old tower, with its massive masonry of wall, nearly four feet in thickness, and there are the old side walls, with the old material of the earliest structure worked in them. Over the entrance way was placed a tablet of brown stone, bearing the inscription, in Dutch: "Een-draght maakt mackt," which means, "Union is strength."

* Appendix, No. 3.

Below it was engraved a lion, and beneath it the following inscription, in Dutch :

Het Huys
des Heere
Gebouwt Anno 1696
herbouwt Anno 1728
Wederom herbouwt 1792.

This tablet was removed to the rear of the building in 1847. It is now on the eastern wall, bearing marks of its rough usage, and having been once broken in three pieces, which fact carries with it the following piece of history, of some local interest : On the 10th day of July, 1795, a most violent thunder-storm passed over the Village of Haekensack, the lightning striking the steeple of this edifice, doing much damage, and displacing this stone, which was broken in three pieces. The motto was sundered in two parts, "Een-dracht" being on one piece and "Maakt macht" being on the other. The event called forth an appropriate sermon from Dr. Froeligh, which was subsequently (in 1830) translated and published. Some regarded the visitation as a Divine token, signifying separation of the Church, interpreting it as many do, Providence to suit their fancies. The biographer of Dr. Froeligh says, referring to the after-separation : "This is *our* belief, founded on what *we* have known, and seen of the two people,

that according to the sign given July 10th, the Triune God has made them two, the fire of grace is on one side, and the fire of rage and discord on the other." On which side was grace, and on which side was fire, depends, of course, very much on which side the judge in the matter belongs. But which side was "Eendracht," and which side "Maakt macht," has never been noticed. The interpretation ought to have been more specific, for the stone was broken in *three* pieces, the third piece not having any notice given it. And as for the fact, that the lion was neither decapitated nor had scarce a hair of his skin injured, it has never yet been interpreted in a Providential light. Let us trust that it means that Christ, after all, shall not be divided, whatever other divisions there may be.

Tradition says, that when those stones which inlay the front walls of the building, on which are engraved certain names, were placed there, the workmen refused to place them until the respective parties whose names they bear paid them an extra bonus, which it is said was freely spent in indulgence at the tavern hard by.*

Here, in this building, Rev. Messrs. Kuypers and Froeligh ministered alternately, until the former was disabled by increasing infirmities.

* Of one of those whose names appear there, Albert Zabrisky, it is related that he once asked General Washington, as he was about to leave, "what he then intended to do?" The General asked him "if he could keep a secret?" He answered that he could. The General then replied, "I can too," and went his way without gratifying his curiosity.

Instead of unfolding from this point of time (1792), which marks an era in the erection of a new church edifice, and promising, from events which had just taken place of so specific a character, harmony and peace, we are forced to unveil fresh recitals of discord, almost while the smile of congratulation over pacific measures were still playing upon the faces of the people. It is simply historic fairness that compels us to give place to facts which, unfortunately, were facts, and of which one could wish as of some children, that they had never been born. Only five years passed ere the fires of dissension began to kindle up anew, and the flames blazed more fiercely than ever.

It having become necessary to furnish a new parsonage for Rev. Mr. Kuypers, a resolution was passed to take out of the common fund two hundred pounds for that purpose. As the four Consistories had joint interest in the property, it is easily to be seen how jealousy could spring up in view of such an appropriation. Mr. Froeligh and his people strenuously opposed it. Subsequently he consulted with his friends, and in August 11, 1795, asked from the Classis a dissolution of the union between the two Churches. The Classis refused to grant the request, but referred the matter to the Particular Synod. Synod appointed a committee of reconciliation, with power to dissolve the connection if found to be absolutely necessary.

The Commission to whom this business of reconciliation was referred, consisted of Rev. Drs. Living-

ston, Lewis, Condit, and Rev. Messrs. Lowe and Studdiford. It met with the congregation at Hackensack, in June 28th, 1796. The Rev. William Linn, of New York, preached an appropriate sermon, on an appropriate text, "Blessed are the peace-makers," etc. A solemn and impressive allusion was made to the occurrence of the year before, by which the stone over the door-way was shattered, and the only one harmed. He did not venture to "assert that there was a particular voice in the thunders of that day, but" he says, "it has been mentioned by many as somewhat singular, that while differing about the appropriation of some money, you should be made to expend a part in repairing the damage to the church; and that this stone, bearing the remarkable inscription, should be the only one which was removed and broken." In closing, he said, "If the Commission shall be so happy as to accomplish a reconciliation, a new stone shall be engraven, and brought to its place with honor and triumph. Unhurt by any dark cloud, it shall remain a monument to late posterity, of restored love and friendship. But if a separation shall be judged expedient, let the broken stone continue as an emblem of disunited brethren."*

The new stone was not placed there; the broken one was cemented and replaced. However, a reconciliation for a short time was effected, for the Com-

* *Original Sermon* in possession of Mrs. Abram Berry.

mission found no reason for separation, especially since Mr. Kuypers and his people desired the union to remain peaceably. The union was consequently continued, and the money for the parsonage was appropriated. Subsequently, in 1797, in order to heal these breaches more perfectly, another committee was appointed by the Synod, when a paper was drawn up, by the provisions of which, both parties agreed to stand. It consisted of the following articles:

“1. All animosities shall cease.

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

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

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

It was not very long, however, before Dr. Froeligh withdrew the assent which he had so solemnly given to the Articles of Peace. And consequently, strife resumed its previous disgraceful reign. His dissent seems to have been based, according to his eulogist, upon his having marked “the distinction between the

precious and the vile, the clean and the unclean." He had been reminded in his early efforts for union, by one of his people, that it would be inadvisable and unsuccessful in the end, for so it had been indicated to him in a remarkable dream which he related.*

Dr. Froeligh too had "come to visions," bearing upon the same matter, and which he took as ominous of the Divine will, because it seemed to direct his thoughts to a certain special passage of Scripture. Jer. 15. 19-21.

At this juncture Rev. Mr. Kuypers became so feeble that he was unable to take much part in the discussions of the day. A request for a dissolution of his connection with these Churches being presented to the Classis, it was granted. He was declared *Emeritus* (disabled), the congregation kindly promising to pay him one hundred and sixty pounds per annum during his life. But death made the generous provision unnecessary; for only five days afterward he was taken away, on September 10, 1797, in the 65th year of his age, and the 43d of his ministry. He was Pastor over these Churches about thirty years. He may be said to be the ministerial link between the past and the present, for there are those now living who well remember him, but none who have any

* Lamentation by Rev. C. T. Demarest.

distinct recollection of those who were before him. His remains were placed in the earth just in front of the pulpit of the church, as it stood when he died, and there they were found in the excavations which were recently made in connection with the enlargement of this building, but without even a stone or stick to mark the resting spot, and are now deposited beneath this pulpit, waiting that resurrection of the dead which he preached. Rev. Mr. Knypers seems to have been a man much respected and beloved. Those who speak of him at this late day, do it with peculiar regard. One who knew him well (Dr. John Van Buren), gives this rich testimony concerning him: "As long as I have known him, even to this hour, has he given conspicuous example for imitation, without being interrupted by a single transaction over which it is necessary to cast a veil. In short, this is the portrait of the man I love and esteem. Grace without austerity, friendly without dissimulation, and religious without hypocrisy. This cannot be deemed flattery, for my soul abhors it. Frequently had he regretted the state of the Church, and trusted that Providence would still the waves of contention, and say, 'hither shalt thou come and no further.' I have more than once desired him to meet with the Consistory during the dispute, and his general answer was, 'trouble I hate. I have great reason to be thankful for the number of years of my life already past, but my glass is nearly run, and the bright pros-

pect of a blessed hereafter fast opening to view. The concerns of the temporalities of the Church I wish to leave to others.'"

From our church records it appears, that on the 26th of August, 1797, only fifteen days before his death, he received into communion on confession of their faith, twenty-four persons. In person he was quite large and corpulent, and wore a wig. He preached in Dutch. He is said to have been a man of high classical attainments, and some of his manuscript sermons, written in Latin, are still in existence. His residence was the stone house now occupied by Mr. George Doremus, next to the Washington Institute. It is said that his method of tea-taking, as I learn from our venerable friend Richard Paulison, was to sit at the table after the rest were through the meal, and quietly alternate a sip of tea with a whiff from his pipe.

Dominic Kuypers left three sons, all of them ministers of Christ: Gerardus A., Zecharias II. and William P. They are all now deceased. Gerardus A. passed more than forty years of his ministry in the City of New York, during twenty of which he was senior Pastor of the Collegiate Churches, a man, according to the testimony of Dr. Knox, of most eminent qualifications in personal characteristics and as a clergyman.*

* Dr. Sprague's *Annals of R. D. Ch.*

Before the death of Mr. Kuypers, a request had been made by the Consistories of Dr. Froeligh for a dissolution of the connection existing between the two Churches. But *now* he claimed that the Churches were one, and opposed the action of the Synod in appointing supplies for Mr. Kuypers' congregation. Dr. Froeligh's opposition to a separation *then* became so strong, that even the seat of the delegate from Mr. Kuypers' Church was contested, on the ground that the Churches were one. What his motives were we shall leave others to imagine, without passing any judgment.

About this time (October, 1799), a call was presented to the Classis for approval, upon Rev. James V. C. Romeyn, of the Churches of Greenbush and Wynantskill, in New York, from Rev. Mr. Kuypers' Church. The approval of the call was opposed by Dr. Froeligh and his friends. But the Classis gave it their approbation nevertheless. Dr. Froeligh appealed to the Particular Synod against the Classis, on the ground plausibly, that an elder from Mr. Kuypers' Church was admitted to a seat in the Classis, and that the corporate seal had been affixed to said call without the authority of the body corporate. Nevertheless, the Synod sustained the Classis in their action. They did so because they found that the charter-arrangement was so complicated that it would be difficult for any call to be made unless by sanction of the same opposing party, who had the whole balance of power

in controlling and opposing all the wishes of Mr. Kuypers' Church. Indeed Dr. Froeligh gave it to be understood that no man should be called but such as suited his own will. Again he appealed from Particular to General Synod. Meanwhile, Rev. Mr. Romeyn had removed to Hackensack, and arrangements were made for his installation. His Consistories invited Dr. Froeligh to perform the installation services, but he declined. Rev. John Cornelison was then invited, and having acquiesced, performed the duty December, 1799, preaching a sermon from 1 Thess. 2. 4. "But as we were allowed to be put in trust with the Gospel, so we preach not as pleasing men," etc. The sermon was subsequently published.

The whole case came up before the Synod, and was disposed of by the adoption of two important resolutions confirming the action of Particular Synod, by which Mr. Romeyn was installed, and recommending a separation of the Churches. Against this disposition of matters, Dr. Froeligh and his elder entered their protest.

At this Synod it was deemed advisable to divide the Classis of Hackensack, and the two Classes of Bergen and Paramus were constituted out of it. The Church under the charge of Mr. Froeligh was assigned to the Classis of Paramus, and Mr. Romeyn's to the Classis of Bergen. But, for a long time, the temporal affairs between the two Churches remained unsettled. Repeated attempts were made by Mr.

Romeyn's Church toward an equitable and satisfactory adjustment, but in vain. Mr. Froeligh's Church claimed all the property, as a letter written by him to Mr. Romeyn, December 26, 1800, indicates.

In the meanwhile the old house of worship at Schraalenburgh, which was used by both the congregations, became quite unfit for occupation, and Mr. Froeligh's people, without consultation with Mr. Romeyn's, proceeded to erect another building. Mr. Romeyn's people consequently offered to pay one-half the cost for its joint ownership and use. But this offer was refused, and they were left without litigation to go on. It became necessary, therefore, for them to provide for themselves, which necessity, like many others in the Providence of God at the time not understood, but subsequently are as designed for good, proved a blessing in the erection of that noble building, in which the Reformed Church of Schraalenburgh now worship, under the ministry of Rev. Dr. Gordon.* At the same time, the congregations of Mr. Romeyn, in Hackensack and Schraalenburgh, jointly purchased a parcel of land at Schraalenburgh, on which they erected a parsonage for their Pastor.

Difficulties still existed tending to disturb the peace, and serving as a canker to good feeling. Patience had a fine field for development. The bush burned on with as fierce a fire as that which Moses

* Dr. Gordon's Manual, p. 17.

saw. The old church building at Schraalenburgh became a bone of contention. When abandoned (1801), Mr. Romeyn's people notified Dr. Froeligh's that the furniture was taken from it for preservation, until a division could be made. About the same time, Dr. Froeligh's people proceeded to pull down the building and appropriate its material exclusively to themselves, which circumstance brought forth a notice from Rev. Mr. Romeyn's people, asking them to desist. But the work went on, and they were allowed without litigation to proceed. The building erected by them at Schraalenburgh, is the one usually called "The South Church," but recently enlarged and remodeled at a heavy expense. Subsequently, however, their temporal difficulties were adjusted, and division of property was made.

But the end of the trouble was not yet. The new relationships of the separate Churches led to difficulties in the matter of the transfer of members from one Church to the other. Dr. Froeligh was arraigned for disorderly and unconstitutional proceedings, and his case came eventually before the General Synod. "In defiance of church authority, Mr. Froeligh persistently refused to recognize this (Mr. Romeyn's) Church, and took every occasion to make his contempt felt by them and their Pastor. At length matters proceeded to such lengths that his conduct became intolerable. He received members of this Church

into his own, refusing to recognize them at all as having been members of a lawful Church.”*

Charges were also brought before the Classis against Rev. Mr. Romeyn. The record of their transactions in the Minutes of the Classis, is enough to make any man of refined Christian feeling blush with shame.†

The ecclesiastical proceedings instituted against Dr. Froeligh before his Classis, were answered by him through his showing that his Consistory assumed the responsibility. The case was carried from the Classis to Particular Synod, and in 1822, was brought to a crisis. The action of Particular Synod sustaining Mr. Romeyn’s appeal, was appealed from, by the Classis of Paramus, which had sustained Dr. Froeligh. But the General Synod, by a vote of thirty-six to eight, refused to sustain the appeal of the Classis. This left the case open for trial by Classis, as an action against Dr. Froeligh in his ministerial capacity. At the meeting of Classis in September, 1822, the case was called up. Dr. Froeligh was not present to proceed to trial. The Classis refused to go on with the case. Mr. Romeyn again appealed to the Particular Synod, because, though Dr. Froeligh was absent, all the merits of the case were before the Classis, as a matter of record, and it was notorious that Dr.

* Dr. Gordon’s Manual.

† See Minutes of Classis of Bergen.

Froeligh had seceded from the Reformed Dutch Church. This appeal, the Particular Synod in May, 1823, referred to the General Synod, for final trial. It was presented to that judicatory in June following, but withdrawn by Mr. Romeyn "upon the ground that the object contemplated would be brought up through another channel."

At the meeting of General Synod in 1823, a printed pamphlet was laid upon the table purporting to be reasons assigned by a number of ministers, elders and deacons, for declaring themselves "The True Reformed Dutch Church in the United States of America," dated at Schraalenburgh, October 25, 1822. It was signed by the names of five ministers, eleven elders and nine deacons.

The pamphlet was referred to the Committee on Synodical Minutes, and they reported that as Dr. Froeligh was a Professor of Theology, he was directly answerable to General Synod. On the basis of the pamphlet which he had signed, there was tabled against him, substantially the following charges :

1. Avowing himself a Seceder from the Reformed Dutch Church.

2. Implicating the constituted authorities of the Church in grossest neglect of duty, such as disregarding discipline, prostituting the sacraments, etc.

3. Uniting with several deposed ministers of the Reformed

Dutch Church, in declaring themselves the "True Reformed Dutch Church," thus acting in contempt of all ecclesiastical authority.

4. Promoting schism and dissension in the Church.

On these grounds Dr. Froeligh was cited to appear before the Synod. Not appearing, a second citation was served upon him. To this his reply was, that he "should not reply to it"

He was consequently removed from his office as Professor, and suspended from the ministry. The ostensible reason for this secession was the prevalence of the Hopkinsian heresy, together with "the dangerous innovations both in doctrine and discipline."

Subsequently, "An address of the Commission of General Synod to the ministers, officers and other members of the Reformed Dutch Church, and especially to the ministers and churches of the Secession," was printed and extensively circulated, in which the whole matter of the Secession was reviewed, and the charges brought against the Church of departure from doctrines and duties, were ably answered, and proved to be without any foundation whatever.

But it is well known to many, that this Secession was the maturing of a growth consisting of petty personal difficulties and feelings, on which the charges of doctrinal defection were grafted. The Standards and Catechism of the Reformed (Dutch) Church are the same as they were originally, and the *Secession* have none other. The former recognize

them, and their doctrines are taught as *really* even if not as *formally*, as they ever were. It must be remembered too that there are views which are hyper-doctrinal, and there are abuses of doctrine which are as thoroughly heretical as certain views which seem to fall below the doctrinal standard. Doctrine is one thing, interpretation of doctrine is another. It is easy to judge a man a heretic when one makes his own interpretation of doctrine the proper standard. It was by this method that the Pharisees accused Christ of being a violator of God's law. Their accusation did not make him such. To be a Calvinist it is not necessary that one should be a *fatalist*. Calvinism abused and perverted has done far more for the cause of its enemies than Calvinism understood, and rightly represented. And the abuse and perversion of Calvinism may be traced more closely to its professed friends than they are willing to allow. At the same time, the remark may be permitted, that many to whom Calvinism is a monster of such horrid mien, have more of it about them than they are aware of.* Indeed, many who judge Calvinism, do not really have clear views of what it is.

* It may be new to some, that it is claimed that the course of the party disclaiming farther connection with the old body, was not a *Secession*; that their act was simply the act of those abiding faithful to the old standards, while the old party were virtually *Seceders*, because, as charged, *they* departed from the Reformed Dutch faith. On this no comment is needed. We append the following words of Dr. Froeligh: "The ministers, elders and deacons of the judicatories from which, for sufficient cause, as stated in our *reasons*, we have *with-drawn*."

The germs of *Secession* are actually traceable as far back as 1820, in the Classis of Montgomery. At that time, in that locality, there were various grievances, of which complaint was made, and warm disputes which led some of the members of Classis to absent themselves from their meetings. On this account *four* of the members were suspended, (Sylvanus Palmer, Henry V. Wycoff, Nicholas Jones and Albert Ammerman). But these were all restored in the same year. In the following year, the grievances continuing with new grounds of complaint, Rev. Messrs. Palmer, Wycoff, Tol and Ammerman, renounced their connection with the Classis and the Reformed Dutch Church. Classis therefore suspended these individuals together with Mr. Jones, who, a few months before, had declared himself independent.

In a manuscript on this subject, one whose statements are worthy of all confidence, says: "This was indeed the beginning of the Secession, only it did not take an organic form until more than a year after, when Dr. Froeligh proposed that these northern ministers, with himself, should unite, and constitute a Classis in due form, which was accordingly done in October, 1822." This then is the beginning "in organic form" of that organization which is now known under the emphatic and exclusive title of the "*TRUE Reformed Dutch Church*," thus being distinguished from what is considered false or impure.

In this body Dr. Froeligh continued to labor until his death, which occurred October 8, 1827, in the 78th year of his age, and 53d of his ministry. He was born on May 29, 1730, near Red Hook, then in the County of Albany. In his eighteenth year he went to live with Rev. Theodorick Romeyn for the purpose of being educated by him, in preparatory studies. He continued with him three years. Under him he made a profession of religion, although under the Rev. John Schuneman's ministry, at Caatsban, N. Y., he first received his religious impressions. From Mr. Romeyn he came to this village and pursued his studies under Mr. Peter Wilson (afterward Dr.) Having received the degree of Bachelor of Arts from the College of New Jersey, he studied Theology under Rev. John H. Goetschius. Subsequently, in October, 1774, he was licensed, then, in June 11th, 1775, he was ordained, and installed Pastor of the four Reformed Dutch Congregations in Queen's County, Long Island. There he labored for fifteen months, and because of the number disaffected toward our National Independence he fled to New Jersey, just escaping from being taken prisoner by the British. In this perilous flight he lost his worldly substance, including even his books and clothing. He came immediately to Hackensack, where he preached a sermon upon the impending revolutionary contest, which, though warmly commended by many of his hearers, so enraged the Tories that they could scarce

restrain their demonstrations of dissatisfaction even till the close of his service.

Subsequently, he went North with Dr. Livingston, and settled temporarily over the congregations of Fishkill and Poughkeepsie. After three years he accepted a call to the united congregations of Ne-Shanick and Millstone, in Somerset County, N. J. While there, a great revival took place. After a severe illness he was given up to awful depression for six years, and for weeks together at one time, he could not bring himself to enter the pulpit. But relief came, and he was never troubled thus again. In 1786, he became Pastor of the Churches of Hackensack and Schraalenburgh. Though for years his ministry was attended with no special success, yet a powerful revival began with a Fast-day sermon, which he preached the first season of the prevalence of the yellow fever in Philadelphia. In 1791, Mr. Froeligh was chosen one of *two* Lectors of Theology, as successor to Rev. Dr. Myer. In 1797, he was chosen a Professor of Theology, and continued in this office until 1823. In 1811, the degree of Doctor of Divinity was conferred upon him by Queen's College. The last sermon he preached was at Schraalenburgh, August 5, 1827, from Rev. 3: 21. This was his last visit to the sanctuary. One of his dying sayings was, "I have had many, and bitter enemies who have tried to do me the greatest of all possible injuries in the world, but I can say from the heart, I

do not feel the least ill-will against any of them. I am at peace with my enemies, and can forgive them all." Dr. Froeligh was married to Rachel, daughter of Isaac Vanderbeck. They had nine children. His eldest son *Peter Ditmarse*, became a clergyman and was settled for some time over the Churches of the Secession, in Acquackanonck and English Neighborhood.

Dr. Froeligh was an earnest advocate of his political views, and defended them in the pulpit, on what he deemed proper occasions. He was one of the electors of President of the United States for the State of New Jersey, in 1800, and gave his vote for Thomas Jefferson. The testimonials given of his personal characteristics by Dr. Thomas De Witt and Dr. Henry Ostrander, in Dr. Sprague's *Annals of the Reformed Dutch Pulpit*, are of very high order. "He was of about the ordinary size, perhaps slightly corpulent, and with a countenance rather staid and sober than expressive of strong emotion. His manners, though not highly cultivated, were not generally otherwise than courteous, unless, perhaps, towards some of his ecclesiastical neighbors with whom his relations were such as not to inspire any great cordiality. His mind was clear and discriminating, and his communications whether in or out of the pulpit were easily understood" (Dr. De Witt). "I think it was impossible for one to be a witness of his daily life without being deeply impressed by the strength

of his devout feelings and his conscientious devotedness to his work as a minister of Christ. He was very earnest in his advocacy of experimental religion, and in inculcating the necessity of forming the Churches to a higher type of spirituality. He exhorted, prayed, sighed continually for more boldness and energy in discipline, more caution in the admission of members, and more conformity to the letter and spirit of our constitutional requirements. It is evident enough that he was occasionally subject to deep mental depression and temptations, to doubt and unbelief; and on other occasions, especially in his public ministrations, and in the distribution of the sacramental elements his mind seemed wrapt into a state of holy admiration.”—(Dr. Ostrander.)

Subsequently, in 1829, a secession from the Secession took place, and a classis was formed, consisting of Rev. H. V. Wycoff, S. Palmer, Henry Bellinger* and Albert Ammerman, the latter of whom had served the Church of Johnstown and Maysfield, in an independent capacity. This separation from the Secession was followed by another in 1832, under Rev. C. Z. Paulison. Mr. Paulison was deposed because :

“1. He took exception to a law of the ‘True Reformed Dutch Church,’ which made it necessary that every witness in a church court should be a member of said Church in good and regular standing, before any testimony could be received.

* Mr. Bellinger is now Pastor of an Independent Reformed Dutch Church at Sharon, N. Y.

“2. Because he maintained ‘that the essence of saving faith consisted in a full persuasion of Christ’s love to our souls.’

“3. Because he maintained ‘that we can *infallibly* know ourselves to be Christians.’

“4. Because he approved of the sentiment ‘that the saints can do no wrong; that sin cannot hurt them; that God sees no sin in them.’ (By this he meant that ‘a true believer does not commit sin unto condemnation.’)”*

This Secession styled itself “The Reformed Church.” The Church of “the Secession” at Paterson, united with it, at Hackensack, having Mr. Paulison as joint Pastor. He was dismissed in 1840. Then Rev. John Felty succeeded him in March, 1842. In October, 1843, the Rev. Albert Ammerman was installed Pastor of these Churches. In 1855, he was dismissed from the Church of Paterson, to minister solely to the Church at Hackensack, over which he is now the venerable and venerated Pastor.

The General Synod having suspended Dr. Froeligh and his co-partners in secession, they, in their turn, proposed by resolution to declare excommunicated all those who did not withdraw with them, and the whole Dutch Church was pronounced delivered over to Satan until they repent (according to the words of the resolution of excommunication.) But afterward the subject was postponed indefinitely.†

* Minutes of Synod of T. R. D. Church, June, 1828, pp. 16, 17. June, 1832, p. 12. Address of C. Z. Paulison.

† These references are made historically, and not for purposes of *animadversion*, nor with a desire to revive old animosities. They deserve to perish. They have done harm enough. Let love reign. But as strangers make in-

For some time subsequent to this, the congregation of Dr. Froeligh continued to worship in this building, notwithstanding the separation. Out of courtesy, and a desire for peace, and probably the expectation that "the Secession" would provide for itself, the Rev. Mr. Romeyn's people did not assert their claim to the exclusive possession and use of the church property. But when the Pastor, Rev. C. Z. Paulison, who succeeded Dr. Froeligh, seceded from the Church over which he was ministering, and abandoned the pulpit, *being deposed* by the Classis of the new party, then this Church *did* assert its exclusive right to the property which it has since held.

The following is a copy of the action taken by the Consistory of Rev. Mr. Romeyn's Church, as a reference to the book of minutes will show, at a meeting held May 9, 1832.

It was *Resolved*, That the following notice be put upon the Church door :

quiries respecting the relations of the Churches in this community, and an historical discourse must deal with historic truths or be defective, these plain statements are designed to afford a medium of desired information.

The author of this Discourse takes this opportunity to say, that during his ministry in Hackensack, he has failed to discover the existence of anything like hostility of feeling on the part of the old body toward those "who went out from them," whatever they may have suffered from their severe reflections.

Those desiring further information on the subject, and from an opposite standpoint from that of the author, which will exhibit the original temper of the Secession, are referred to the following sources: "A Lamentation over the Rev. Solomon Froeligh, S. S. T. D. and P.," by Rev. Cornelius T. Demarest, A. M., atque V. D. M., Minister of the King Street Church, New York. The notes are specially significant.

"The Minutes of the General Synod of the 'TRUE Reformed Dutch Church.'" Pamphlets of Rev. C. Z. Paulison.

“ To all whom it may Concern :

“ We, the Ministers, Elders and Deacons of the Dutch Reformed congregation of Hackensack, in the County of Bergen, and State of New Jersey, being the corporate or body politic known and distinguished by that name, do hereby publish and make known, that since the secession of Dr. Froeligh and his congregation, we have viewed ourselves as the rightful owners of the church, and all the property vested in the joint corporation and body politic, in the year 1789. That our not asserting our claim, and pursuing legal measures to obtain a decision in law, has merely been owing to courtesy and a desire to cultivate good neighborhood. A division having recently taken place, among those who constituted the Secession, the church and pulpit having been abandoned by the lately settled preacher and we remaining in possession, have

“ *Resolved*, and by these presents do *resolve*, That we keep the exclusive possession of the church and property connected therewith, and will permit no person or persons to officiate therein without our approbation and consent; it being understood as our meaning and intent, that persons owning pews or seats in the church, are at liberty and welcome to occupy them, but in subordination to the constituted authorities of the Dutch Reformed Church, in her Classis and Synod. It is further stated, that if our right is contested, we are willing and ready to have

the case tried in some court of law or equity, and there decided in a peaceable and friendly manner.

“Considering the unhappy state of ill-will, anarchy and confusion to be without justifiable cause, unchristian and injurious to religion, it is to us, who have uniformly adhered to the Dutch Reformed Church, and continue to profess ourselves subordinate to her government and standing, a matter of deep regret.”

Appended to this is a subsequent minute, in the following words: “In consequence of the above notice, we are in peaceable possession. Mr. Paulison’s as well as the old secession party, have each built a church.”

The ground taken on which this decision was made was, that the property belonged to the body from which the Secession went forth. The Secession disclaimed all connection with the original body—went out from it as if from an “unclean thing,” which it branded it, and became thus a body by itself, leaving the old body by itself. And it was presumed that a Secession which was so radical in doctrine, even to disfellowship, certainly included the poor dust of earthly possession. The line had been drawn by the Secession, and it seemed becoming that it should run all the way through to the other side, and so it was run there. As it was, the old ownership of pews was not at all questioned, nor is it to this day.

Indeed, when the question of a separation of the

two Churches was recommended by General Synod, Dr. Froeligh distinctly stated "*that if a separation of civil concerns is intended to imply a claim on any part of the property held by the corporation, they deem such claim altogether unfounded, because by separating without consent, and even in defiance of the most spirited opposition on our part, and by forming themselves into a distinct congregation, your adherents have undoubtedly dissolved their connection with the body corporate, and forfeited all title to its property.*" Such was his doctrine *even when a separation was suggested on mutual grounds.* Then how much more applicable was it in the case of a *secession.* And yet even then, individual claims were allowed.

Mr. Romeyn continued to minister to these joint congregations of Hackensack and Schraalenburgh, until the year 1833. Having suffered from a slight attack of paralysis which made this double charge too onerous, he asked release from the pastorate of Schraalenburgh, which was granted. The time having arrived at which it seemed proper that each of these Churches should maintain a separate pastorate, the combined consistories resolved to request Classis to dissolve their joint relationship. At the same time, March 26, 1833, the Church at Hackensack executed a call upon Rev. James Romeyn, son of their aged Pastor, to become a colleague of his father. In April following (1833), the Classis of Bergen dissolved the combined relationships of the two Churches, and the

pastoral tie of the Rev. Mr. Romeyn to Schraalenburgh, and likewise approved the call upon his son. This call was accepted, and Rev. James Romeyn entered very soon upon his labors. The father retained nominally the pastorate of the Church, and continued in feebleness to occupy the pulpit until the first Sabbath in May, when he ministered in the sanctuary for the last time. He is said to have cherished the desire to maintain his position until he might yield it, without a Sabbath's interruption, to his own son. One who has made a record of the incident, says: "That son felt the scene to be sublime. The dignified retirement from a pastorate of more than thirty years, and the taking of his place in the pew as a hearer of the word, to be one of the flock to be guided into the green pastures of Gospel provision by a son so well-beloved, was, indeed, a spectacle for men and angels to look upon with pleasure."* It is said that on this occasion he gave out the Psalm 137, p. 3, containing the words;

"For her my tears shall fall;
 For her my prayers ascend;
 To her my cares and toils be given,
 Till toils and cares shall end."

The last public service of Rev. James V. C. Romeyn was at a funeral over an aged member of his Church, which was rendered in the Dutch language. His

* Christian Intelligencer, October 13, 1859.

pastorate was finally resigned September 16, 1834, having served this people for nearly thirty-five years. Gradually his strength failed him, and he died June 27, 1840, in the seventy-fifth year of his age. His sepulchre is with us unto this day. Rev. James V. C. Romeyn occupied, at one period, as the parsonage, the place which is at present the residence of Mrs. Charlotte Anderson. Subsequently, it was sold, and he purchased the property now belonging to W. S. Banta, Esq., which he occupied until he erected the building adjoining, in which he died. His ministry was blest by the addition to the communion of the Church on confession of 348 members. Fruit is still being gathered from seed sown by his hand, and there are those who through his ministry became "plants of grace," of whom it may be truly said:

"Time that doth all things else impair,
Still makes them flourish strong and fair."

However indelicate, on the part of your speaker, anything like eulogy would be of one who was so near and dear to him as Mr. Romeyn, yet it is not too much for even him to say, that his name is so fragrant with sweet memories, that his children and children's children find the most pleasing satisfaction in its mention. The papers which have been presented bearing upon the unhappy controversies of his day, indicate a very firm, decided, yet gentle spirit, which seems to have well warranted the Classis in

making the reference to him they did in their resolution of respect. at the time of the dissolution of his pastorate, relating to "his conciliatory and Christian disposition."

James Van Campen Romeyn was born at Minisink, Sussex County, N. J., on the 15th of November, 1765. His father was the Rev. Thomas Romeyn, who was first settled at Jamaica, L. I., in 1751. He was one of seven sons, four of whom devoted themselves to the ministry. His literary education was obtained at the Schenectady Academy. His theological course was pursued under his relation Dr. Dirck Romeyn, and he was licensed by the Synod of New York, October 5, 1787. In a few weeks after, he was called to the united congregations at Greenbush and Schodack, and settled February, 1788. He married the youngest daughter of Maus Van Vranken, of Schenectady. It was one of her maxims, and practised by her, "Let ministers mind their congregations, and let their wives take charge of their families." He formed a second marriage with Mrs. Elizabeth Pell, of Paramus, N. J., who survived him.

He remained in his first charge till July 1, 1794, when he became Pastor of the united Churches of Greenbush and Wynantskill, residing at Bloomingrove, two miles east of Albany, where he continued to minister until called to Hackensack.

The following characteristic of him has been furnished by Rev. J. R. Berry, D.D. :

“The ministry of Rev. James V. C. Romeyn extended from 1799 to 1833. It fell upon the most troublous times of our denomination, in this section of the country. Previous to his call to this Church, the signs of a fearful tempest were thickening on every hand. Hackensack already gave tokens of becoming the principal point of the great struggle which ensued. After the death of Rev. W. Kuypers, the question of another Pastor presented no ordinary difficulty. The great need was a man who should properly combine the elements of true piety, firmness, prudence and love of peace. These characteristics Mr. Romeyn was widely known to possess, and upon the basis of this reputation he was called to the pastorate of the Churches of Hackensack and Schraalenburgh, without having been seen or heard among them. How well he sustained the reputation which he thus brought with him is well known to many yet, who remember him in his active life.

“Of his piety, the sweetest memories have been cherished, and repeated by those who knew him in the fond relations of his home, or in the confidence of personal friendship. His natural, loving and sincere disposition was sanctified by his sincere and loving faith in Jesus. This gave his children that peculiar fondness with which they regarded him while living, and revered his memory when dead. This shone out conspicuously also in all his public ministrations, in which neither abstract dogmatism nor fierce polemics, nor

fiery denunciation, nor any attempt at brilliant eloquence appeared, but mainly a tender and instructive presentation of the Cross.

“One peculiarity of Mr. R.’s ministry, was the extraordinary facility with which he appropriated Scripture texts and language to peculiar occasions. This was particularly conspicuous at communion seasons, when, as he handed the bread to each communicant personally, he repeated a text suitable to that person’s case. As a single illustration, out of multitudes, may be mentioned, the case of a timid believer who, after long hesitation, had at length professed his Saviour’s name. At the next communion his daughter was brought into the fold. As Mr. R. passed the bread to the happy father, he repeated the words, ‘Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God?’ The same feature appeared in the very last public service he attempted. It was an address at the communion table. Enfeebled by paralysis, and with broken utterance, he began his remarks with the affecting language of Job, ‘Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.’

“In all matters where fidelity to righteousness demanded firmness, Mr. Romeyn was firm to the last degree. But his constant desire was for peace. He disliked strife. Few men were ever subjected to so many gross personal insults as he. The intense excitement of the times, the bitterness of party feeling,

the fierce contests growing out of the 'Secession,' poured upon him from pulpits, in ecclesiastical meetings, along the streets, and even at funerals, the most unwarrantable and gross abuse; but not an instance of angry retort or ungarded utterance have we ever heard related of him. His life was a singular illustration of the ancient rule, 'always to treat an enemy in such a manner that he may become your friend.' In dignity of manner, in marvellous self control, in true charity of heart, and in readiness to forgive, he was worthy of a distinguished companionship among those who aspire to be 'blameless and harmless, the sons of God without rebuke.'

"A noticable feature of his character, was his disinterestedness, and ready self-denial. When stricken by paralysis, he voluntarily resigned his position and all its perquisites, making no mention of any claims which he might justly be considered to have after a faithful ministry of thirty-five years.

"During the last eight years of his life the earthly house of his tabernacle was shattered by repeated attacks of paralysis. His mind suffered in the feebleness of his body. Patiently he waited the signal for his departure. The last token of earthly recognition was given in response to the question, 'Do you know that you are almost home?' In a few hours that home was reached, and mortality was swallowed up of life.

"In review of the life of Mr. Romeyn, feelings of

special satisfaction arise in regard both to his personal characteristics, and his peculiar adaptation to the time and place of his ministry. It is doubtful if the whole number of the ministers of our Church in that day could have furnished another who would have borne the trials and met the difficulties of his position better than he."

The following incident will serve as an illustration of his candor and promptness in moderating his self-respect. "At a certain time one summer, when his house was filled with company, he was visited by an agent of a religious benevolent society, whose business would necessarily occupy several days, and whom the family materially discommoded themselves to accommodate. The second or third day after he came, a grandson, given to rummaging, took down a manuscript volume from the side-board, and after looking into it for a few minutes, exclaimed, 'Oh, grandpa! here is a book that has something in about you.' Mr. Romeyn took the book, without knowing where it came from, and found it was in the hand-writing of his guest, the agent, and that he had described his congregation as cold and dead, and very penurious, and himself as old-fashioned, having no life, behind the age, etc., etc. In due time the agent came back to dinner, and was suffered to partake of a hospitable meal in peace. After conversing a little while Mr. R. got the book and asked him if it was his, and related to him the circumstance which had made him ac-

quainted with its contents. Then handing it to him said, 'Sir, I have learned what is in that book by accident. I extended to you the hospitality of my house at no small inconvenience. I favored your object by my personal subscription, and endorsed your application among my people. I find you have maligned us both; and having detected you in playing the spy, and even reporting falsehood, I cannot consent that you should remain longer, and you will oblige me by leaving my house immediately and desisting from your collections.' '*

Mr. Romeyn was always ready to bear his proportion of labor and responsibility. He was a Trustee of Queens (now Rutgers) College, from 1807 until his death, and one of the largest and most efficient collectors of the Theological Professorial Fund. The plan of the Theological Seminary of the Reformed Dutch Church was drawn up by him, and his influence was largely exercised in shaping the denominational policy of the Church.

Although his son, the Rev. James Romeyn, had entered upon his labors sometime previous, yet it was not until October, 1835, that he was actually installed as Pastor. He remained, however, only until September of the following year (1836), having received and accepted a call from the Reformed Dutch Church at Catskill, N. Y., where he remained until the close

* Dr. Sprague's Annals of R. D. Ch.

of the year 1842, when enfeebled health compelled the relinquishment of so responsible a charge. Thence he removed to Leeds, N. Y. (Old Catskill), where he remained until called and removed in 1844, to Bergen Neck. He was called thence to Geneva, N. Y., and seemed to enter upon his labors with renewed vigor. But it was only to have in a brief month's time that deep, dark shadow of affliction fall over him in a paralytic stroke which ended his ministerial work. From Geneva he removed to the City of New Brunswick. There his life was spared until September 7th 1859, when he slept the sleep of the "beloved." His sepulchre is with his father's, hard by us who are here to-day. It is a plot of ground which was a gift out of peculiar respect to him from a parishioner whose love was the love of a fondest friend. Dear thy dust, my father! Dearer still thy memory, thou departed in the Lord! Resurrection hopes gather around thy grave, and I shall

" ——— Meet thee on that peaceful shore."

His tombstone bears the following inscription, taken from among his own later utterances, and placed there by his family, as expressive of his own views after having spent his life in the Ministry of the Gospel:

"Thou hast dealt well with thy servant, O Lord. I have passed my days from early manhood as a Minister of Jesus Christ. That is enough! I am satis-

*fied! God has led me by a right way. Bless the Lord
O my soul!"*

The following characteristic of Mr. Romeyn is furnished by Rev. W. V. V. Mabon, D. D., of New Durham, N. J. :

“My acquaintance with the Rev. James Romeyn began in the year 1835. He had been at that time the Pastor of the Reformed Dutch Church in Hackensack, for perhaps two or three years. He was thirty-nine years old, and in the prime of his powers. Although not old enough to take the proper measure of his abilities, my opportunities of forming a correct and truthful estimate of his characteristics may be regarded as more than a compensation for any want of ripeness of judgment at the time.

“At that date, the village was a place of some intelligence, excellent morals, and singular uniformity in the class of its dwellings, equally removed from grandeur and squalor. There was little, if any, absolute poverty or ignorance, and as it was the site of a formerly famous Academy, and was also the seat of the Court House of the County, there were enough persons of the professions which demand a liberal education to give a decided tone of sound intelligence to the community in which the subject of these observations was called to exercise the pastoral office. I very soon learned that our Pastor was a man of dis-

tinguished reputation as a preacher. I gathered this from the remarks of his auditors from Sabbath to Sabbath, and from observing the attendance upon his messages of people of education, taste and travel, residing in the village, whose presence at his or any church, could not be attributed in every instance to the mere force of custom. The same impression was confirmed by the frequent announcements from time to time of his having received calls to other Churches of importance in the denomination. Indeed, he had ministered sufficiently long among the Churches, both in New York and New Jersey, to have made him a man of general note beyond the bounds of his own congregation.

“He was a man of ardent devotion. His official prayers were solemn, humble and fervent. They were filled with words and pleas taken from the Scriptures, and considering the rapidity of his utterance, embraced great range and fullness, as they could not but do when protracted, as were usually his sermons also, somewhat beyond the average length of those services as rendered by other men. A mutual relative once related to me her casual cognizance of his spending, on an occasion of her being at his house, the greater part of the whole night in wrestling with God in prayer. As was said to Nathaniel: ‘When thou wast under the fig-tree, I saw thee;’ so it was not possible for the occupant of a contiguous room not to become the witness of those secret transac-

tions with God, which are the basis of ministerial efficiency as they are of personal effort.

“Let us notice the correspondence in sentiment, of parents and their children. His mother, who was a woman of great strength of character, as well as a model of the domestic capabilities and virtues, had, previous to her own death, received a distinct impression of the event, in a vivid dream. Knowing its meaning, she informed her family of her coming departure, and in the animation of the solemn prospect she concluded and crowned the exhortation made in her dying chamber to those about her, by addressing her son with these words: ‘*Preach Christ, James! Preach Christ!*’ These words are the key-note to the theme and preaching of our subject. Whatever may have been the peculiarities of the preacher, the power and the attraction of the preaching was its evangelical character. Jesus Christ in the Gospel and vital religion through the working of the Holy Spirit in the heart, was the substance in one form or another of all his services. He once remarked to me in a criticism upon Robert Hall: ‘All he says is the same that we say, only a little more elegantly said. The fare is precisely the same, but better cooked.’ Fidelity to the Gospel was a marked feature in his administration of the Gospel. He never let down his theme, but lifted his hearers up to it. His fidelity was accompanied with visible zeal for gospel truth, and the Master’s honor. Perhaps (from the descrip-

tion of others) the most powerful effort he made at any time was when the Washingtonian Temperance movement began the innovation of Sabbath-evening temperance meetings. The character of many in the movement was doubtful, and the services in this instance were not held in the interests of Christianity. He felt called on to preach on the sanctification of the Sabbath, which he did with great effect. With his earnest temperament, his fidelity to the people of his charge was openly manifest. He felt himself to be in the position of Ezekiel's watchman, and not seldom made us feel his determination to clear his skirts of the blood of our souls. His warnings were persistent and terrible. He spared no sin nor searching examination into the springs of sin. You could see he watched for souls as one who should give account.

“Mr. Romeyn, for so we shall call him, since he refused the honorary clerical title conferred on him by the Trustees of Columbia College, was not only faithful in the pulpit but was a minister of the Gospel all through. My memory lingers with pleasure upon his conscientious and cheerful performances of the social duties of his charge. The houses of his people were always open to his visits, which were not stiff and formal calls, but genuine visits. By this means he would put himself into communication with the families, and while he gained their confidence he gained the most important knowledge, the knowledge of their real state. I may add, he knew how to make

use of this knowledge in a telling way. It is an admirable proof of the reality of our interest in others, whenever we are willing to devote a large portion of our time to personal attentions involving labor of a kind differing so much from the intellectual preparation required for the pulpit. My recollections of his pastoral affection are very agreeable. A touch of the same kind might be seen in his way of administering the Lord's Supper, at which time he himself would distribute to the communicants, one by one, and add in each instance some promise or exhortation in scripture words, with an application which, without personal knowledge and affection, would have been impossible.

The moral qualities of the man were mainly, honesty, earnestness, humility and kindness. In the circle of his friends he was playful, and if in his use of language respecting others he was ever severe, it may be doubted whether any man, especially one of a nervous organization, is aware of the strength of his own words. The proof of his humility is clear from the comparative retirement of his life, notwithstanding the numerous and tempting invitations which were extended to him to occupy places of more prominence. If he had been endowed with a better digestion, a great want would have been supplied, and the disease which terminated his career might have been longer averted. As it was, the constitutional irritability of his temperament never separated him from the confidence

of his friends, and though it would at times disturb the self-poise of a nature otherwise well balanced, it did, as in many persons of like organization, contribute to the energy of all his other endowments.

“ His friendships, indeed, were ardent, and as a characteristic feature of his ministry, he made in the several places of his labor, life-long friends, who kept up these personal relations, wherever he might afterward sojourn, which in many cases were handed down on both sides from parents to children. Even outside the sacred circle of the Christian communion, it was no uncommon thing for persons who had known him as a preacher, to make their arrangements when traveling in his neighborhood, to avail themselves of his hospitality, and to renew their enjoyment of his ministrations in the services of the church. His confidences, when bestowed upon others, were complete and child-like, and if absolute transparency of character may be affirmed of any man, it may be affirmed of him. If there was any fault, he was too artless and open for the safety of his own happiness at all times. But this is the necessary compensation for the possession of such qualities.

“ Intellectually, Mr. Romeyn was a man of ready perception and of diligent preparation for public duties. Whether he expected too much from elaborate study or not, he could never be charged with slovenliness or neglect to bring out the best on all occasions. He was not guilty of abusing the grace of

God under the pretence of depending on the Divine interposition to ward off the results of his own indolence. He either wrote out his sermon in full, or preached from an analysis embracing every point and illustration of the whole subject, and there was the same fullness and richness on the funeral occasions or at the lecture in the school house as in the sanctuary. If there were a dozen hearers, or a crowded house whoever was there was served with the same viands in all their abundance, rich, seasoned and smoking hot.

“His excursions through the fields of literature and observation, as well as his theological reading, were made chiefly subsidiary to the pulpit. Although he depended much upon his manuscript, the manuscript was often prepared in an incredibly short time, on unexpected calls, owing to the fact of his materials being always at hand, and to the rapidity of his use of the pen. In fact, the pen was his constant companion and weapon. He was prolific in epistolary correspondence, and one of the most liberal patrons of the mail. His literary labors were not confined to sermons and letters. From time to time he contributed articles of interest to the press, and in the councils of the Church, was the author of a comprehensive, far-sighted Report, of which the views and recommendations offered, have in many cases been incorporated into the working organization of the denomination. In fact, as is the case with most ministers of the Gos-

pel, his views of policy were so much in advance of the perceptions and of the willingness to work on the part of the people, that disagreement could not fail to arise between them. I am cognizant of such facts in at least a single instance, and suppose it was probably the rule.

“His physiognomy and personal appearance were decidedly marked. With light hair and eyes, thin face, large nose, mouth and chin, tall and bony frame, pale complexion and erect attitude, his appearance excited the additional interest usually felt for persons suffering from the want of vigorous health. His voice was deep, and its tones solemn, at times even sepulchral, and his bearing thoroughly clerical. As in his pastoral relations he carried with him the characteristics of the genuine Dominie, so in his personal appearance he conveyed to the eye a sentiment of the antique. The personnel was without claims to regular beauty, but original and striking. You could neither see nor hear him without the impression of being in the presence of a *man*. I may add, as a characteristic touch, that absolutely free as he might be considered from personal vanity, yet no one could possibly be more sensitive to a personal blemish, however temporary or trifling.

“The attribute of his public efforts that most struck you was *power*. A member of the bar referring to the only occasion on which he had heard him, said to me once: ‘It was such a tremendous exhibition of

power. I was astonished!' That was the general impression upon his hearers.

“The grounds of it were not difficult to discover. His voice was good, although the articulation was naturally somewhat thick. His utterance was rapid as a mountain torrent. He uttered as many words in the intervals between his pauses, which were well marked, as the organs of elocution could possibly give out. Owing to this, his style was generally diffuse—diffuse to the reader; but by reason of the rapidity of his utterance it was not diffuse; that is to say, the spread of his sentences was concentrated by the compression of his rapid elocution. The movement was marked by the variety which attaches to nature and passionate feeling. Like the flow of a river over an uneven surface, the volume of his ideas received variety in their expression from the obstacles they encountered. He had, at the same time, the art of condensing the whole argument or illustration in a pointed, loaded blow, contained in a short simile or axiom.

“His power of illustration was also very prominent. He used short metaphors, two or three strokes of a suggestive sketch, but not elaborate finished paintings. He had too much wealth of illustration to waste time on comparisons long drawn out. Perhaps he threw down too many pearls at once for his hearers to be able to pick up and lay away. A bushel of pearls may only bewilder, while a necklace would enrich. It

will appear, therefore, that analysis and imagination predominated in his treatment of pulpit themes. In fact, he had the faculty of painting sketches and passing verbal panoramas along before the eyes of his audience; but while he indulged in this direction, it was in connection with close analysis and sound logic. If you add to these the very great force consequent upon earnest and very fast speaking, accompanied by transparent honesty, sympathy with the subject, solemnity of voice and aspect, and a thorough disdain of all arts and rules, you have the secret of the *power* to which reference has been made.

“His ministry was attended with fruits in every congregation which he served. I have heard him refer to the addition of thirty-nine members to the Church at Nassau, his first charge, on confession of faith at a single communion. From his settlement at Nassau, which began in the year 1820, and continued seven years, he ministered in succession to the Churches of Six Mile Run, N. J., Hackensack, N. J., Catskill and Leeds, N. Y., Bergen Point, N. J., and Geneva, N. Y. In this last-mentioned place his labors were interrupted by a stroke of paralysis soon after his removal thither, and at a moment when the appreciation on the part of that community of his various accomplishments gave promise of even larger usefulness than had ever before been held out to his reach.

“The value of these brief sketches if any, is believed

to consist in their simple truth, photographed from the memory of one who first received from his hands the seals of the Lord's Supper, and who at the time of putting on the armor of the ministry was in the language of the deceased himself, 'dressed' by him 'for the fight.' **

GROVE PARSONAGE,

March 22d. 1870.

During Mr. Romeyn's ministry, the property which now constitutes the parsonage was bought, together with adjoining lands from Rev. Dr. Cannon, for \$2,050. This property adjoined a tract of four and a half acres bought by the congregation of Ryneer Van Gieson, in 1759. The purchase money was raised by subscription. The house originally standing upon it was rebuilt.

Rev. Mr. Romeyn was succeeded by Rev. Alexander H. Warner, who was called from Clarkstown, and was installed as Pastor on the first Wednesday in February, 1837. His ministry extended over the long period of twenty-eight years, having ended by his resignation in February, 1865. During his ministry

* In the private correspondence of Dr. James W. Alexander, the following reference is made to the subject of this memoir:

"In the P. M. (afternoon) I went to Port Richmond, (Staten Island), to worship with Brownlee's Church (Dutch). There I heard James Romeyn: and a more extraordinary man I never heard. Fullness of matter, every step sudden and unexpected, genius, strength, fire, terror, amazing and preposterous rapidity, contempt of rule and taste. It was an awful discourse from 1 Thess. 5: 3. It was one which I shall not soon forget."

one hundred and ninety-two were added to the Church, of whom seventy-six were by certificate, and one hundred and sixteen on confession. During his ministry, there being need of greater church accommodations, it was resolved to add ten feet to the rear of the old building, which was done in 1847. Under the superintendence of A. O. Zabriskie and John Huyler, Esqrs., the work was successfully completed, costing about \$3,000. The re-sale of the old pews and the sale of the new ones paid the cost. The Cemetery was likewise enlarged, at a cost of about \$300. The parsonage house was likewise remodeled and enlarged, at an expense of about \$2,500, which was met by appropriations from the proceeds of the sale of lands belonging with the parsonage. During this period, a branch shot forth from the old trunk and the Second Reformed Dutch Church of Hackensack was organized, whose tasteful edifice is an ornament to that part of the village in which it stands. Its first Pastor was Rev. James Demarest, Jr., who was succeeded by its present incumbent, Rev. George H. Fisher, D.D.

On the resignation of Rev. Mr. Warner, a call was extended to Rev. Theodore B. Romeyn, of Blawenburgh, N. J., the present Pastor. It having been accepted, he was installed on the 21st day of June, 1865. The sermon was preached by Rev. J. Romeyn Berry, D.D. This pastorate has thus far been blest by the addition of seventy-seven on confession, and forty-three by certificate.

There are upward of two hundred families at present in the congregation, and about two hundred in the membership of the Church, rather an unusual disproportion. The Sabbath-school numbers 46 officers and teachers, and about 300 scholars, and is cherished by both Pastor and people.

Our church building stands where it stood of yore, amidst the city of the dead. Around it lies valued dust. Worshippers of the olden time and of more recent years are in this church-yard, the kindred and connections of those who first settled here, and strangers who came hither to make a home.

The dust of the Rev. Warmoldus Kuypers is here, who for twenty-seven years ministered the Gospel on this very spot. He died in 1797.

Here is the tomb of Brigadier-General Enoch Poor, one of the officers in the United States Army, who died September 8, 1780, at the age of forty-four years.

Here is buried Peter Wilson, LL. D., the scholar and teacher and patriot, of whose memory, and residence and influence this village may well be proud. He died August 1, 1825.

The remains of Col. Richard Varick, formerly Mayor of the City of New York, and at the time of his death President of the American Bible Society, are here. He died July 30, 1831.

Here too is the grave of Rev. James V. C. Romeyn, who, for nearly fifty-three years, preached Christ,

thirty-five of which were spent with those among whom his body lies.

The grave of Rev. John S. Mabon is here too, the thorough instructor, as he was the ripe scholar and the devout Christian. He died April 27, 1849.

Among his kindred is the dust of Rev. James Romeyn, who passed thirty-one years of his life in the ministry. He died in September, 1859, aged fifty-two years.

Here too rests the ashes of Rev. Frederick Crowe, styled the South American Martyr, because of persecutions which he endured while attempting to preach Christ, and which resulted in his death.

Such are at least glimpses of the historical past of this Church, which as respects age, is "a Mother Church."

It must necessarily have wielded a large influence over this and surrounding localities. The list of its Pastors shows that it had men to watch over its interests who were most worthy men, men of God, of piety and patriotism. But it is a noticeable fact in this connection, that no monument or tablet, or any memorial whatever has ever been reared by this congregation to the memory of a single one of those who lived and died in its self-denying service.

In proportion to the age of this Church and the long series of its pastorates, very few have gone forth from its membership into the ministry. Their names are the following:

Gerardus Areense Kuypers, William Provost Kuypers, Peter Labagh, James Spencer Cannon,* William V. V. Mabon, J. Romeyn Berry, Philip Berry.

Just subsequent to the installation of Rev. Theo. B. Romeyn, the church accommodations were somewhat increased by the addition of an alcove, and the lowering of the pulpit, which gave an additional number of pews. During the autumn of 1865, Mr. George Fair placed at his own expense a bell in the tower at a cost of one thousand dollars.

During the autumn of 1867, and the winter of 1868, a chapel was erected at a cost of about \$8,500, for the accommodation of the social meetings and the Sabbath-school. This was built by private subscriptions mainly. During the last spring subscriptions were made by one effort, of upward of \$2,000, by which the debt on the chapel is paid.

The growth of this population within a few years, being such that our accommodations were no longer

* *Gerardus Areense Kuypers* was a son of Rev. Warmoldus Kuypers, born on the Island of Curacoa, December 16, 1766, was licensed to preach in 1787. He was called from Paramus to the Garden Street Church, in New York. His brother, William Provost, we suppose united with this Church. He was born 1773, and licensed 1792.

Peter Labagh was born in the City of New York, November 10, 1773. He came with his parents to Hackensack, as a refugee at the opening of the Revolution. His grandfather had formerly resided in this place, and here also his father was born, in the year 1732. He united with this Church in 1794, then under the care of Dr. Froeligh, with whom he subsequently studied Theology, and was licensed to preach in 1796. His name is still fresh in memory and fragrant with interest.—(Todd's Memoirs).

James Spencer Cannon was born on the Island of Curacoa, January 28, 1776.

equal to the demand upon us, the question of enlargement began to be suggested, in connection with the erection of a chapel. But the combination of the two was thought to be most impracticable. At length George Fair, Esq., proposed out of his own private resources to enlarge the old building by the addition of transepts on each side. But this was found inadvisable. At length he offered the Consistory the generous sum of \$20,300, with the understanding that the building should be lengthened twenty feet, and remodeled in a fitting style, and that whatever might be the additional cost, presuming there would be, because of the immense amount of work necessary to be done, in order to make a finished structure, the congregation should assume. This being sufficiently liberal a proposition to be accepted by liberal minds, the Consistory resolved upon the undertaking. To-day shows the result. With the exception of the tower, the old walls, roof and part of the gallery, all is new. We have reason to rejoice in having had

His father, upon the death of his mother, placed him, with two other brothers, in the Academy of Dr. Wilson, at Hackensack. He was left an orphan by the death of his father, who, being a sea-captain, was lost overboard, while on a voyage to Charleston, S. C. But a friend was raised up in Elias Brevoort, Esq., who defrayed the entire expenses of his education. He subsequently married the daughter of his benefactor. His connection with the Church at Hackensack took place in 1794. He studied Theology under the direction of Dr. Froeligh and Dr. Livingston, with Peter Labagh as a classmate, and was licensed at the same time to preach, in 1796. After serving the Churches at Six Mile Run and Millstone, and subsequently the Six Mile Run Church separately for nearly thirty years, he was called to a Professorship in the Theological Seminary at New Brunswick. He died July 25th, 1852.

one among us, who was ready to consecrate such a portion of his substance in the interest of the Church of his fathers, and in its being the promptings of his own spirit, and not through the solicitations of others. The completion of the edifice reminds us that the donor, through whose generosity the work was started, is not here. He lived to see the beginning of an enterprise in which he seemed to take so fond an interest. But just after these new walls began to rise, he was suddenly called away. Such was the confidence placed in him, that the whole work was begun simply on his word of promise. No payments had been made, no papers executed. And when near midnight the shadow of sickness which darkened into the shadow of death fell on him, the first thought in his mind was of his obligation to the Church. As soon as possible, papers were executed, making over the promised amount to the Consistory, signed by a hand trembling with the touch of a sudden disease, which, in a few hours, proved fatal. It was the last business transaction of his old age, and his life. And for it his memory shall be cherished, and with these out-lengthened walls, that memory shall be associated. Had he lived longer, the Church would doubtless have seen further illustrations of his consecration of property in the evening of his days to the Lord, whom he professed to love and to whom we trust he died. When the present obligations are cancelled according to the plans before us, this Church will be

placed on a footing, as regards its externals, equal to its best becoming wishes. When our fathers were called in their days to meet the exigencies of their circumstances, they responded in means and methods which became those days. We have been profiting by what they accomplished, almost if not quite up to this hour. Our time has now come. Let us be their worthy children, and our children will not only reap the fruits of our devotion, but be stimulated to take their places in their time.

A brief resume of the financial history as far as we can get at it, and condition of the Church, back as far as 1791, may not be out of place here. In that year this edifice was reared. The subscription list foots up to £328. The probable cost was about \$3,000. Then followed the improvement of 1834, costing a few hundred dollars. That was followed by the enlargement of 1837, costing three thousand dollars. In both cases of building, the expenses were paid with the purchase money of the pews, and not by gratuitous subscription. So that we can speak of *cost* only in the sense of investment in church property, which is supposed in the privileges returned to pay for itself: This is then individual property, not donated out of benevolence to the Church, but owned, and kept, or willed and heired, or sold and transferred for value received, like any other property. Saying then, that the cost up to 1847, and subsequent expenditures was about \$8,000, this sum covers

what this congregation has been called to spend for its church building, for three-quarters of a century. Of course this does not include the cost of parsonage property nor the usual minor repairs, and yearly necessary cost of ministerial support. And now, when they shall have made another investment to cover the outlay necessary, beyond the donation of Mr. Fair, both of which outlays together will give so much higher value to their pews, generally at least, so that the money is not a mere gratuity nor lost, they will in the past period of seventy-five years, and for many years to come, have invested something like \$14,000. Fourteen thousand dollars for a century! rather the interest on that sum, for they own the principal yet! *

With a church building capable of accommodating 850 persons, in quite, every respect unexceptionable for its comfort and beauty, (however, there may be many who cannot appreciate the latter feature in churches, simply on the ground that however well "ceiled" their own houses may be, it matters not

* Since this statement was made, a large number of the pews have been transferred to the Consistory for value received, which has thrown a debt upon the Church, but at the same time, brought those pews under the Church's control. Through the rise of real estate and legacies of the Church's friends, the original property enabled the Consistory to make outlays for necessary improvements. The earlier and later improvements of the parsonage, the alcove built in the church in 1865, and the organ placed there, and repairs on the church building, instead of taxing the pews, were done by these means.

The statement above is, of course, a rough estimate, and may be open to correction, but it is as near as we can get at it. Properly the cost of the chapel ought to be added.

with regard to the "Father's house,") with a lecture-room as capacious and tasteful as could be wished, with a parsonage in one of the finest localities in the village, this congregation has all it ought to desire in respect to externals.*

CONCLUSION.

As pleasing as it may be to have such olden associations, and to cherish them, we must not *rest* upon them. They have their lessons. Through them we should be the wiser, better, stronger. But we must no more rest upon the past growth than a tree should on past growth. It must grow on, and bear fruit itself. So must we. We must have *our* rooting, *our* branching, *our* leafing, *our* growing, *our* fruit-bearing. We are to stand as by ourselves, always as if a *new* Church in evergreen beauty and strength. And had there been more of this individual vitality in the Reformed Dutch Churches of this country, the denomination would not have been "the little one" it now is in respect to numbers and power. But the Dutch would always hug the landing-place, and stick to the shores of New York Bay and Hudson River, and scarce dare venture far in the interior. How they ever got as far as New Netherland is to me almost a miracle!

* Since the re-opening of the church, it has been frescoed through the kindness of Mrs. George Fair, at an expense of about \$1,000.

We have age. Let us have life too, or die and have done with dying always. Mere change of name will not save the Church any more than it will save a vine. The vine may sell better in the market, but eventually the owner will pull it up. It wants life, character, fruit. Men will take to that Church which commends itself by its high standards of Christian holiness, by a genuine catholicity of spirit, by a pure and earnestly preached Gospel, by an independent and manly pulpit, which is a "brazen wall" against vice and iniquity, by charity, by being a place where "the rich and poor meet together," without enviable distinctions, by Christian love, by Christian unity, Christian fellowship, Christian energy, Christian sympathy and help. May God make this Church a living Church, to which shall daily be added of such as shall be saved, and so the old "*Church on the Green*" shall be an *Evergreen* Church. May many, amid the changes which are taking place in this locality, who are making this beautiful village their home, find reason for making this Church their spiritual home, saying :

"Brethren, where your altar burns,
Oh! receive us into rest."

To how many of us is this spot most dear as the gate of Heaven to our kindred, (and you know with what emphasis he who speaks to you, says "our kindred"). For, for more than fifty years have his own

kindred ministered to you and yours, and his and your departed rest together in the same places of sepulture; the same congregation of the dead. You and I can repeat the language used by one as she stood within this ancient yard a few years ago :

“I stand and muse beside the graves of kindred true and dear,
Of those whose bed has been the earth for many a lingering year;
Who having fought the ‘fight of faith,’ have laid their armor down:
Translated to the better land they wear the conqueror’s crown.”*

What scenes have transpired within these very walls! Here, for generations past, has the truth been preached, here tears of penitence have been wept, and wiped away again. Here many of the dead have been brought for burial, and the words of counsel and consolation have been uttered. O walls, had ye language, what stories ye could tell of teachings given, of the truth blest, of the Spirit grieved, of the wounded made whole, and of saints ripening for heaven. Thy presence has been here on this spot, Oh! *Divine One*, and neither the hills around us, nor the great ocean that lies almost at our feet have had such a consecration as the baptism of Thy holy presence in the years by-gone has given this house. And now, O God of our fathers, be thou the God of their children, and may this

* The ministry of Rev. Theodorick Romeyn covered about ten years. That of his nephew James V. C. Romeyn, nearly thirty-five years. That of James Romeyn, the son of J. V. C., about *four* years, and that of his son Theodore B., nearly *four* (at the present date five and a half)

house be filled with Thy glory! “*Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us, yea the work of our hands establish Thou it!*”

“ Church of my sires—my love to thee
 Was nurtured in my infancy,
 And now maturer thoughts approve
 The object of that infant 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 and wise—
 By graves forever sad and dear,
 Still reeking with my constant tear;
 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?”

PASTORS.



	A. D.
PETRUS TASCHEMAKER.....	1686-1689.
GUILLIAM BERTHOLF'	1694-1724.
REINHART ERRICKSON.....	1725-1728.
ANTONIUS CURTENIUS.....	1730-1755.
JOHN HENRY GOETSCHIUS.....	1748-1774.
JOHN SCHUYLER.....	1756-1759.
CORNELIUS BLAUW.....	1768-1770.
WARMOLDUS KUYPERS.....	1770-1797.
THEODORICK ROMEYN.....	1775-1784.
SOLOMON FROELIGH.....	1786-1823.
JAMES V. C. ROMEYN.....	1799-1833.
JAMES ROMEYN.....	1833-1836.
ALEXANDER H. WARNER.....	1837-1865.
THEODORE B. ROMEYN.....	1865-

FIRST CHURCH OFFICERS.

A. D. 1686.

ELDERS.

HENDRIK JORESE,
ALBERT FERENSE.

DEACONS.

HENDRIK EPKE,
VOLKHIERT HANSEG.

PRESENT CHURCH OFFICERS.

May, 1869.

ELDERS.

JOHN H. ACKERMAN,
WILLIAM A. WOOD,
CORNELIUS SEE,
WILLIAM HARRIS.

DEACONS.

WILLIAM STORMS,
JOHN A. VOORHIS,
ROBERT W. FARR.
RICHARD P. TERHUNE.

“ Long be our Fathers’ temple ours,
 Wo! to the hand by which it falls ;
A thousand spirits watch its towers,
 A cloud of angels guards its walls.”

G. S. & H. S. off
J. D. tot. A. S. in
B. in. A. S. in. i. g. g. d. n. e. n. b.

Anthony Catterick.

Warren of Day King's

Salomon Freely

Jamies Romeyn

R. Erickson

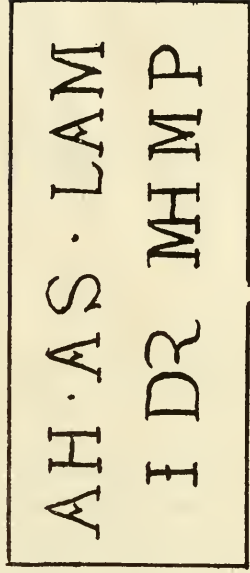
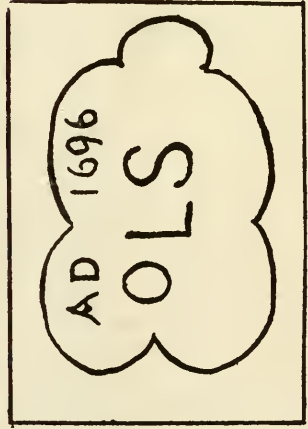
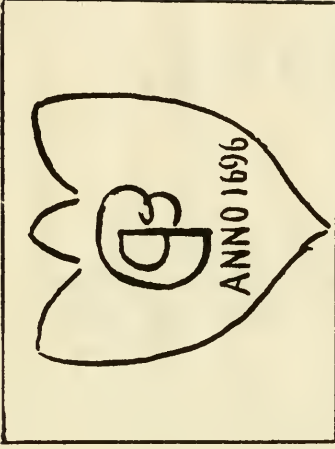
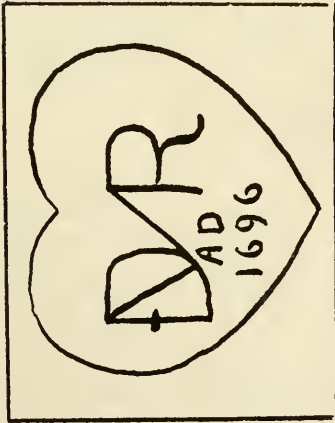
John H. R. Goetschius

L. Romeyn

James V. Romeyn

Alexander A Warner

Mrs. B. Romeyn



APPENDIX.

No. 1.

A Register of the members of the First Reformed Dutch Church at Hackensack, beginning with the ministry of *Dominic Taschemaker*, Anno, 1686.

This Register is incomplete. From the interval between 1769 and 1791, there is but one entry, and that the only one made during the ministry of Dr. Dirck Romeyn. There are other large omissions which will account for the absence of names in this Catalogue which it will be thought ought to be here. The Baptismal Record is more complete.

The word "AND" indicates the relation of husband and wife; "c" indicates certificate; "w" wife.

Hendrik Jorese, and
Clausie Cornelese,
Albert Ferense Vorhys, and
Jelletie Ryniers,
Hendrick Epke, and
Mary Lubberse,
Volckert Banta, and
Cartie Albertsa,
Lubberdt Lubbertsa(the father), and
Geesie Roeloffe,
Jan Cornelesa Bougardt, and
Anjenitie Fryckers,

Roelif Van Derlinda, and
Susanna Hendriks,
Louwerens Ackerman, and
Geertie Egberts,
Lubbert Lubbertse (the child), and
Hillitie Pauwelse,
David Ackerman, and
Hillegond Splancke,
Cornelis Janse Vanderwerf, and
Marretie Cornelessa,
Willem Hoppe,
Jockem Robbertse,

Geertie Dirckse,
 Geertie Hoppe,
 Fintie Alberts,
 Hendriktie Arentse,
 Mary Janse,
 Ariaentie Dirckse,
 Anna Wynaert,
 Cornelia Hendriks,
 Aeltie Hendriks.

July 29.

Ludewick Ackerman, and
 Jannetie Bleyck,
 Barne Bras,

Jeems Simson,
 Anthony Robbere,
 Gerretie Gillese Mandevile.

August, 1687.

Mattys Hoppe, and
 Antie Forkse,
 Roelof Lubberse Westerveldt,
 Jurrie Lubberse Westerveldt,
 Margietie Lubberse Westerveldt,
 Geesie Janse Bougaert.

.i. D. 1689.

Albert Albertse Terhuyne.

Received under the Ministry of Guilawm Bertholf.

.i. D. 1694.

Martin Pouwelse,
 Jan Christyn, and
 Lena,
 Maria Etsal,
 Rachel Jarkse.

September 22.

Nicausie Kip, and
 Antie Breyandt,
 Hendrick Hoppe,
 Gerret Van Dien,
 Abram De Vouu,
 Jan Alleen,
 Roelif Bougaert,
 Weyntie Brickers,
 Elena Vander,
 Augenitie Hendrike,
 Marritie Bougaert,
 Geertruy Breyandt,
 Pieter Meet, c

October 12, 1695.

Jan Degroot, and
 Margritie Gerrets, c
 Pieter Degroot, c
 Belitie Van Schiven, c

April 5, 1696.

Siagne Laroe, c
 David de Maree, son of Jolun, and
 Antie Clodt, c
 Marretie Jacobse Van Winkel wife of
 Jan de Maree, c
 Mary de Maree, wife of Jacob Flots, c

July 10.

John de Maree,
 John Dury, and
 Rachel Guerson,
 David de Maree,
 Jacob Degroot, and
 Gerretie Jans.

October 3.

Abram Ackerman,
 Geertin Brickers, c
 Mary Duruy,
 Magdalene de Maree, daughter of
 Samuel de Maree.

January 3, 1697.

Pieter Pira, c
 Aeltie van Lareu, wife of Abram
 Ackerman.

April 10, 1698.

John Fegge.

July 10.

Abram Housman,
Cornelis Breyandt,
Maria Bertholf,
Antie Terhunen,
Ester de Vouw,
Antie Sibese Banta.

April 8, 1699.

John Meet,
Cornelis Hendrikse Blinkerhof,
Direk Hendrikse Blinkerhof,
Jacob Zaborischo,
Cornelia Alberse.

October 19.

John Loots.

October 12, 1700.

David Ackerman, Jr.,
Jan Verney,
Frintie Clots, wife of Klaes Losier,
Christina Pauwelse,
Rachel Bougaert.

April 5, 1701.

John Terhuynne, and
Elizabeth Bertholf,
Susanna and Rachel de Maree,
Seytie Van Derlinda.

October 5.

Jacobus Bougaert,
Margritie Hendrikse Blinkerhof,
Diver Henderikse,
Gerrebregt Terhuynen.

January 11, 1702.

Margritie and Aeltie Sibese Banta.

April 4.

Klaes Losier,
Margritie Dirkse Banta,
Gerrebregt Klase Romeyn.

Rachel and Magdaleena, daughters of
John de Maree.

July 12.

Jacob Hendrickse Banta,
Andries Hoppe, son of Hendrik,
John Tiffeny, e

April 5, 1703.

Susanna de Vouw, wife of Thomas
Brickers.

July 1, 1704.

Capt. Thomas Larens, and
Suansyntie,
Jacobus de Maree,
Jan Zaborischoo,
Aeltie Lubberse Westervelt.

October 7.

Reynier and Bernardus Verrele,
Elizabeth Romeyn,
Willemtie Terhuynne,
Willemtie Alberse,
Jaquemina, daughter of Samuel de
Maree.

April 6, 1706.

Jan Hoppe,
Andries Hoppe,
David Ackerman,
Etbert Ackerman,
Margrit Button,
Matie de Baue, wife of David de
Maree,
Abigal Ackermans,
Catryn Ackermans,
Mary Robberse.

April 12, 1707.

Hendrik Bertholf,
Feren Terhuynne,
Feren Alberse,
Johannes Ackerman,
Johannes Slingerlandt,
Marretie Terhuynne,
Elizabeth Breyandt,

Aertie Bras,
Luyda Romeyn.

April, 1708.

Michael Mallenedt,
Crystina Mattise Hoppe,

October.

Antie Dirkse Banta,
Marretie Ackermans,
Rebecka Vandesevye, w. of
Thomas Franse.

July.

Lidde de Maree, wife of Ferden Ter-
huyne,
Jannatie du Rye, wife of Epke Banta,
Rebecka de Groot, wife of Daniel de
Maree,
Lea de Groot, wife of Jacobus de
Maree.

January 2, 1709.

Jacobus Hendrikse Blinkerhof, and
Angennitie Hendrikse Banta,
Isack Van Gissen, c. and
Hillegondt Clause Kuyper, c., Bergen.

April 8, 1710.

Samuel de Maree, and
Sitske,
Trintie Hendrikse, wife Pieter Van
Alen.

July 9.

Elizabeth Abramsa Ackerman.
Fannatie Albene,

September.

Pauwelus Van-der-bike, c. and
Jaunatie, c., New York,
Cornelius Colier, c., Breukelen,
Cornelius Bougardt,
Albert Bougart,
Corynus Bertholf,
Maritie Rirdon, w. Cornelius Colier,

Marta Bertholf,
Lea Hendrikse Hoppe,
Rachel Hendrikse Hoppe.

April 8, 1711.

Andries Van Norden, and
Antie Laroe,
Wiert Banta, and
Mary de Maree,
Joost Zaboriscoo,
Elyas Beelie,
Benjamin de Maree,
Pieter du Rye.

October 6.

Pieter Van-der-linda, and
Geesie,
Gerret Ackerman,
Klaertie and Cornelia Leydekers.

January 5, 1712.

Albert Romeyn, and
Femmetie Westerveldt,
Cara Van Inburgh,
Johanna Wagenaer, c., New York.

April 12.

Isack Bougardt,
Margrita Varick,
Angentie Westerveldt,
Anneke Ackermans,
Margrita du Rye.

July 6.

Pieter de Maree, and
Marie Meet.

January 4, 1713.

Jan Clasen Romeyn,
Gerresolveert Nagel, c., Haerlou.

April 11.

Karel de Baue,
Maratie Berdon,
Cara Romeyn

October 2, 1714.

Jacobus Van Gelder, and
 Maritie,
 Ciarritie, w. Johannes Etsel,
 Jannatie, w. Karel de Baen,
 Johannes Dirckse Banta.

January 8, 1715.

Gerretie Kool,
 Crystina Huysmans, widow of Jacob
 Bonman, c., from Brenkelen.

April 2.

Hendrik Kip, and
 Geertrie Van Dien,
 Johannes Housman,
 Jan Reyt.
 Jukrees Pouwer,
 Jeems Kristen,
 Jaunetie Coher, w. Johannes Acker-
 man,
 Elizabeth de Groot, w. Benjamin de
 Marce,
 Cara de Marce.

July 3.

Willem Dey,
 Anie Sibese Banta,
 Pieter Westerveldt.
 Gerret de Groot, and
 Annattie Etsels,
 Rachel Van Inburgh.

October 8.

Ritsier Etsel, and
 Anna Laren,
 Aaltie Bougardt, and
 Carparus Westerveldt,
 Anna Bertholf,
 Guysbert Janse Van Blerkum, and
 Elena Lacomba, c., Bergen.

January 8, 1716.

Geertyn Terhuyne,
 Hendrik Van Gisse.

October 14, 1717.

Daniel Romeyn,
 Maritie Westerveldt,
 Jacob Dirrikse Banta.

April 6.

Pieter Gerritse Van Aalen,
 Frans Oudwater,
 Direk Sibese Banta, and
 Rachel de Groot,
 Paulin Jurkse,
 Ryk Leydecker.
 Elizabeth Leydecker,
 Willem Alberse,
 Pieter Sannulse de Marce.

October 12.

Pieter Aliee,
 Coenrades Van der Beek,
 Jacob Janse de Groot,
 Arie Pieterse de Groot, and
 Fransintie Etsal,
 Jan Juriaense Westerveldt,
 Eva Berdan,
 Hester Dey,

January 12, 1718.

Hendrik Hendrikse Banta.

April 5.

Jacob Pieterse de Groot,
 Cornelis Lydecker.
 Johannes Martese.

July 6.

Samuel Moon, and
 Cara,
 Jan Dey,
 Anna Reyerse,
 Johanes Kouwenhove, c. and
 Rachel Bensen, c
 Maritie Bensen, c

April 12, 1719.

Jan Van Schyven,

Jacob Kool, and
Cara Pouwer,
Trintie Kool.

July 4.

Abram Varik,
Jacobus Bertholf,
Hendrikse Terhuyn.

July 13, 1720.

Albertus Terhuyn, and
Ann Maria Aekerman,
Jan Alberse,
Lucas Alberse.
Margritie Ryerse, wife of Pieter,
Susanna Laroe, wife Willem Alberse.

January 7, 1721.

Antony Losier, and
Hendriktie Zaboriscoo,
Catrina Provoost.

April 1.

Pieter Kip, and
Elsie Van der Beck,
Hendrik Zabriske, and
Geertie Hoppe,
Johannes Abramse Ackerman,
Cornelies Juriaense Westerveldt,
Willementie Berdan,
Antie Juriaense Westerveldt.

October 8.

Margritie Waldron, wife of Cornelis
Lydecker,
Maria Weeckveldt, c., N. Haerlem.

April 7, 1722.

Hendrik Van-der-linde, and
Anjaense,
Jacob Van der Beek,
Rachel Alberse Van Voorhese.

April 13, 1723.

Samuel Laroe, and
Catryna Smot, c., Tappen,

Belidenus Johannes Steggs, and
Hendrikse Inuysman.
Maria Button, w. Pieter de Marce.
Hendrikse de Graeuw, d. Harme de
Graeuw,
Cara Abramse Ackerman.

July 13.

Christiae Zabbroisco.

October, 1723.

David de Marce, and
Margritie,
Jan Berdan.
Rachel Janse Romeyn.
Annatie Kip.

January 25, 1726.

Jacob Van Sane,
Stebben Johannes Slingerland, c
Leida Slingerland, c
Coenradt Rightmeyer, c
Cataleintje Van Pelt, w. Derk Kuyper, c
Maria Catharina Remerne, c
Isebrand Camminga, c

April 9.

Sara Terheun.
Johannes Bensing, c
Elizabeth Leidekker, c

December 8.

Maria Provoost, w. R. Erickson. Pas-
tor of Haekensack,
Maria du Bois, w. Jan Gust.
David W. Provoost,
Gerrard Erickson,
Abraham Akkerman.
Reynier Van Gysen.
Johannes Dedriks, c
Pieter Stoutenburg,
Geertrun Dedriks, c
Margritje Stoutenburg, c

March 6.

Rachel Samuelse de Marest.

Derk Cuyper,
 Simon Samuel de Marest,
 Vrouwtje Haring, w. Simon Samuel
 de Marest, c
 Cornelius Clopper,
 Mathias Blelsbach,
 Wilm Hees.

July 13.

Antje Christyn, w. Gisbert Van Bler-
 kam,
 Elizabeth Christyn,
 Hendrik Labbah,
 Colonel W. Provoost, c
 Nicolaas Bon, c
 Reskje Rome, c
 Casparus Poppelstorf,
 Phillippena Poppelstorf,
 Alida Stetum, wid. Thomas Stetum.
 Abel Riddengar and wife.

September 8.

Benjamin and Hendrikse Westervelt,
 Maria Westervelt,
 Hillegonda Erickson,
 Christina Akkerman.

November 27.

Guliam Bougart.
 Maritje Banta.
 Paulus Loots,
 Rachel Van Norden.
 Petrus Bronwer,
 Dina de Groot,
 Gerrit Leidekker,
 Abraham Leidekker.
 Sarah Cowenhove.
 Ryk Leidekker, c
 Maritje Bensing,
 Christiaan Coul,
 Christina Spang.

Received by Dominic Du Bois.

1728.

Laurens Akkerman,
 Geesie Martens, w. Laurens Akker-
 man,
 Hendrikje Hoppe, w. Abm. Akker-
 man,
 Jannetye Akkerman,
 Hendrik Derkse Blinkerhof,
 Johannes Bernardus Schoeser, c
 Herboon.

September 27.

Isaac Kip,
 Cornelius Kip,
 Dirk Terhuinen,
 Jan Bogaart,
 Geesje Wester-velt, w. Jan Van Bos-
 kirke,
 Catharina Kip, w. Dirk Terhuinen,
 Hendrikje Van Dien, w. Reynier Van
 Giesen.

April 8, 1729.

Barent de Boogh,
 Joris Van Giesen,
 Davidt Lauwrens Akkerman,
 Gerret Hoppe,
 Jacobus Van Voorhees,
 Jacobus Huysman,
 Sara Colve, w. Davidt Louwerense-
 Akkerman,
 Catrintye Casjoine, w. Gerret Hoppe,
 Elizabeth Lezsher, w. Jan Hendrik
 Labagh,
 Maria Varick,
 Catharina Van Emburgh,
 Antye Huysman,
 Geertye Davidse Akkerman,
 Catharina Mekdennel.

June 17.

Albert Ter Huynen,
 Peregryn Van Imburgh,

Marytie Martensse, w. Albert Ter Alberd Westervelt,
 Huynen, Reynier Bardan,
 Elizabeth Van Imburgh, w. Jacobus Mararietje Stag.
 Bartholf,
 Cornelia Provoost.

May 6, 1730.

September 16.
 Willem Santfort Van Imburgh,
 Ferdinandus Bardan,
 Coenradus Bosch,
 Thomas Stag,
 Alberd Sabrisco.

Pieter Outwater,
 Jan Ronfeyn,
 Albert Van Diel,
 Roelof Romeyn,
 Geesie Thomasse, w. Jacob Banta,
 Beelite Demarest, w. Pieter Outwater.

Received by Rev. Antonius Curtenius.

February 15, 1731.

Albert Berdan, and
 Divertjen Banta.

May 18.

Kristyna Ter Heune, wid. Claes Jan-
 sen Romein, c. Schraalenburg.

February 18.

Jacob Kip, and
 Helena Berdan.

August 24.

Maritjin Bougaert, w. Abm. Stage.

May 23.

Hendrik Blinkerhof,
 Klaes Romein, and Elizabeth Out-
 water, w

December.

Elizabeth De Foreest, w. ANTONIUS
 CURTENIUS, V. D. M., c

May 29.

Resolvert Waldron, c. and
 Metje Quakkenbusch, c
 Mattheyn Bensing, c
 Anna Etzal, c., Niew Haerlaem.

February 19, 1733.

David Provoost, and
 Annike De Water, c. Niew York.

November 29.

Femmatie De Foreest, w. Hendrik
 Kool, d. Akquegnonk.

January 3.

Joannes Bensen, and
 Elizabeth Lydekker, c. N. Haerlem.

December 3.

Jacob Banta, and
 Rachel Ter Heun.
 Paulus Martense, and
 Rachel Demarest.

November 22.

Abigaël Akkerman, w. Dirk Blinkerhof
 Dirk Berdan.

February 21, 1734.

Hannis Ter Heun.

May 26.

Maria Elizabeth Haselarin, c. Harlem.

February 24, 1732.

Lenard De Graew, and
 Sara Crystyn,
 Hendrik Bos.

November 10.

Elizabeth Leroe, w. Martin Reyerson.

November 14.

Hellegonde Ackerman, c. N. York.

November 16.

Annaetjin Freeland, w. Roelof Romein

May 22, 1735.

Jacob Dey,
Elizabeth Banta, w. Jacob Cornelius
Stage,
Wilhelm Mack, c. Philadelphia.

August 21.

Hendrik Zibesen Banta,
Margrietje de Groot, w. Hendrik
Banta, c. Peremus.

May 27, 1736.

Jan Peek,
Ritsjer Blens.

November 25.

Theunis Slaut, c
Willemtjen Ter Henn, c

February 24, 1737.

David Akkerman, and
Jannetjen Van Orden,
Peter Van Voorheest, and
Geesjen Romein,
Albert Van Voorheest, and
Cornelia Van Giesen.

August 15.

Cornelis Parandt.

November 23.

Abraham Laroc, and
Annaetjen Berdan,
Asseltjen Romein, w. Isack Van
Voorheest,
Maria Duba, w. J. Giese, c. N. York,
Eliz. Benson, w. Johannes Rome, c

February 23, 1738.

David Romeyn, and
Augnietjin Westervelt,

Roelif Westervelt, and
Trientjin Akkermans,
Isack Van der Beck, and
Annaetjen Vander Boog,
Isack Romeyn,
Jan Zaboriskwy,
Augnietjin Romeyn,
Maritjen Blinkerhof.

May 23.

Jacob Outwater, c. Nieuw York, and
Marteintjen Bertholf, c
Samuel Edsel, c. and
Maria de Key, c
Maria Akkermans, w. Jan Ellen.

August 24.

Thomas Outwater, and
Saertjen Slot,
Cristyntjen Van Geison. w. Jan Ber-
dan.

November 24.

Abraham Akkerman, c. Phillipsborg,
Lende Romein, w. Jurjin Westervelt, c
Peremus.

January 22, 1739.

Antjen Ioppe, w. Pieter Akkerman, c

May 24.

Osseltjin Westervelt, w. Isack Romein
Cristyntjen Romein.

August 16.

Jan Mec Deneell, c
Billitjen de Groot. c
Geertjin de Groot, c
Maritjin de Groot, c

October 20.

Abraham Granig.

November 18, 1740.

Willem Dey, and
Louvina Akkerman,

Abraham Dey, and
Jenneke Elles.

February 19, 1741.

David Berdan, and Styntje Romeyn.

January 6.

Christiaan Bording, c
Martha Lighart, c. Niew York.

January 5.

Annaetje Akkerman, w. Jan Zaborisky Janis.

September 6.

Elizabeth Van der Spiegel, wid. Isack
De Forest,
Claes Romeyn, c and
Rachel Freeland, c
Hendrik Hendrikse Banta, Jr., and
Rachel Bros.

November 26.

Geertruy Roeynders, w. David Provoost.

May 22, 1742.

Susanna de La Maetere, w. Isaak
Dey, c

November 25.

Hendrik Kip, and
Jannetjen Banta,
Jory Blinkerhof,
Pieter Zaborisky.

February 17, 1743.

Sara Varik,
Anneke Provoost,
Martyntje Koienhoven,
Lena Koienhoven,
Cornelia Leydekker,
Jacomyntje Koienhoven,
Elizabeth Bensen,
Martyntje Leydekker.

August 2.

Joannes Akkerman, and
Jacomyntje Demarest,
Steven Westervelt, c. and
Hillegond Akkerman, c

December 1.

Hendrik Jacobesa Banta.

February 23, 1744.

Jacob Zabrousky,
Samson Sammon.

August 30.

Jacob Van Zaen, Jr., and
Jannetje Banta,
Jan Bogert, and
Rachel Nieu-kerk,
Isaak Van Giesen, and
Martyntje Hoppe,
Peter de Groot,
Benjamin Van der Linde,
Joannes Van der Hoef,
Susanna Van der Linda,
Jannetje Banta,
Martyntje Bogert.

November 13.

Jan Cristjen, and
Naome Moor,
Jan Ellen,
Rachel Zabrousky, w. Hanna Demarest.

February 28, 1745.

Zybe Blinkerhof,
Jan Edsel,
Roelif Westervelt,
Jacob Blinkerhof.

May 25.

Sara Guttery,
Catrientje Pell,
Ecsje Erickson.

September 4.

Jan Bogert Roelisse, and
Margrietje de Maree.

Louwerens Akkerman, and
Martyntje Bougert.

May 31.

Isaak Dey.

February 25, 1748.

Mareytje Van der Linde, wid. Pieter
Valkenburg, c., Albany,
Isaak Van Saen, and
Maria de Marest,
Jan Romein,
Trientje Kip,
Joost Zabrowsky.

September 6.

Dirk Lyzier, and Elizabeth his wife,
David Brouwer,
Jacob Brouwer,
Albert Voorhese.

November 7.

Hartman Blinkerhof,
Claesje Van Houten,
Niclaes Romein,
Beelitje Demarest.
Roelif Romein,
Lidia Demarest.
Abraham Kip.

May 19, 1751.

Jacobus Bogert, c., Niew York,
Elsjen Francis, e "
Nikasi Kip, and
Guetje Romeyn,
Trientje Kip,
Joost Zabrowsky, and
Annaetje Terhunc.

May 25, 1749.

Abraham Westervelt, and
Hendrikje Boskerk,
Pieter Bougert, and
Jannitje Pauelman,
Claes Daniel Romein, and
Betje Kip,
Antje Romein, w. Rednier Berdan.

February 12, 1752.

Roelif Van der Linde, and his wife.
Jacob Hoppe and his wife,
Pieter Akkerman,
Cornelis Van Dien,
Catharina Boele, w. Dominie A. Cur-
tenius, e

September, 1749.

Samuel Moor, Jr..
Thomas Romein,
Wiert Banta, and wife.
David Banta and wife,
Hendrik Banta and wife.

April 20.

Johannes Freeland,
Simon Freeland.

November 23.

Marregrita Barry, c
Isaak Huysman, and
Grietjin Akkerman,
Antje Voorhese, w. Jacob Blinkerhof.

November 17.

Jan Huysman, and Margtje his wife,
Gerrid Leydekker,
Jan Van Zaan,
Beeltje de Groot, w. Zibè Blinkerhof,
Elizabeth Leydekker,
Agnietje Van Zaan,
Marritje Van Zaan.

February 15, 1750.

Jan de Remis, and
Mareitje Lutkens,

March, 1753.

Jan Varik, and
Jennike Dey.

September 2.

Hendrik Hendrikse,
Sybe Hendrikse Banta, and
Lea Lizier.

November 23.

Johannes Rykman, c. and
Maria Van Slyk, c
Cornelia Delli, w. Thobias Rykman.

November 21, 1754.

Abraham Lourense Akkerman,
Samuel Demarest, c

May 20.

Stephany Ter Heun, and
Susanna Alje,
Lena Alje, w. Willem Nagel.

November 17.

Jan Ter Heun.

May 28, 1756.

Jan Brouwer,
Albert Banta, and
Lena Van Voorheesen,
Dirck Jacobse Banta, and
Autje Van Giesen,
Gertuy Terhuyn.

May 21.

Tobias Rykman,
Jan Berdan, and
Maria Banta,
Jan Schyvel, and
Jannetje Waters,
David Demarest, and
Hester Brouwer,
Jan Vanderbeck, and
Jannetje Lutge,
Poulis Vanderbeck, and
Sarah Berdan,
Cornelis Van Saan, and
Geesje Berdan.

October 27, 1762.

Sytje Van Winckel, w. Louwerens
Ackerman.

November 13, 1763.

Abram Brouwer, the son,
Daniel Van Voorheesen,
Marya Taelman,
Jannaetje Vanderbeeck, w. Jacob
Brouwer.

March 25, 1764.

Henrik Van Voorheesen, and
Vrybregk Laroe.

September 2.

Helena Banta, c

1769.

Jan Banta, and
Marytje Banta,
Hendrik Van Giesen, and
Augenietje Huysman,
Jacob Vanderbeck, and
Marregrietje Berdan.
Albert Van Voorheesen, and
Marretje Deremis,
Catrina Vouck, w. Abram Brouwer.
Elizabeth Vouck.

November 30, 1782.

Johne Christie, and
Annatje Brinkerhof,
Abram Huysman,
Catharina Duryee, w. Peter Wilson.

June 30, 1791.

Dirk Terheun, and
Maria Berry,
Hendrik Verbreyck, c and
Antje Johnson, c., Tappan,
Michiel Vreelandt,
Margrietje Terheun,
Joris Brinkerhof.
Rachel Terheun.

November 28, 1792.

Tysje Bergen, wid. Stephenanus Ter-
heun, c

Jim, negro of Jacob Bogert,	Hester Rose, w Cornelius Bogert,
Margrita Bertholf, wid. Abraham Bertholf,	Attie Kuypers.
Catlina Terheun, wid. Cornelis Hoppe,	<i>August 16, at Schraalenburgh.</i>
Abraham Banta,	Jacob Debaun,
Hilletje Vansys.	Mary Cooper,
1793.	Abraham Demarest,
Jan Berdan.	Margarette Demarest,
1794.	Cornelis Debaun,
Petrus Labach,	Mary Bogart,
Gerryt Mandeville,	Daniel Helm,
Jacobus J. Hanan.	Rachel Peek,
1795.	Johannes Demarest,
Petrus Kuypers.	Tryntie Demarest,
<i>August 23, 1797, at Hackensack.</i>	Jacob Demarest,
Catharina Vreelandt, w. Van Buren,	Lea Peek,
Hendrik Akkerman,	Peter P. Debaun,
Eyntje Romeyn,	Magdalena Voorhis,
Dirk Terheun,	John Quackinbush,
Annaatje Van Voorhees,	Sally Smith,
Johannes Terheun,	Pieter Demarest,
Elizabeth Berry,	Polly Demarest,
Jan Romeyn,	Pieter T. Demarest,
Sara Van Giesen,	Lea Demarest,
Yannety Berrey, w. John Kipp,	Jacob Demote,
	Rachel Bogert,
	David Demarest,
	Charity Haring.

Received by Rev. James V. C. Romeyn.

February 12, 1800.

Rachel Hopper, wid., c
John Romeyn,
John Van Beuren,
Jacob C. Bogert, and
Elizabeth Frederick,
John C. Bogert, and
Rachel Banta.

April 23.

Apke Van Saan, and
Marie Debaun.

October 16.

Nikasi Romeyn, and
Sally Cole,
Margaret Wilson, w. George Taylor,
Rysie Herring, w. Nikasi Terheun,
Paulus Terheun,
Annatie Voorhis,
Hendrik Herring, and
Jannetie Blauvelt,
Paulus Paulison, and
Catrina Westervelt,
John Paulison, and
Eleanor Ely,

Holmes Van Wagonen, and
 Maria Demarest,
 Jacobus Vandelinda,
 Henry Limberger, and
 Rhoda Limberger.

April 23.

Matt, slave of Roelif Terhun,
 Susan, black woman, of Rev. J. V.
 C. Romeyn,
 Joe, and
 Jim, slaves of Jacob Hopper,
 Peter, slave of Jacob Herring,
 Jack, " Jellis Bartholf,
 Mary, " Elizabeth Van Gieson.

March, 1801.

Hendrik Banta,
 Elizabeth Lake,
 Huybregt Dewolfte,
 Isaac Bogert,
 Margaret Duryee,
 Peter Terheun,
 Henry Roome.

July 29.

Michael Terheun,
 Jacobus G. Demarest, and
 Sara Smith,
 Jacob D. Demarest, and
 Geertie Zabriskie,
 John Anderson, and
 Polly Bogert,
 Abraham Hopper, and
 Lea Bogert,
 Peter Demarest, c. and
 Antie Van Home,
 Roos, slave of Daniel Demarest,
 Dinah, slave of Peter Demarest.

August.

Rachel Van Winkle, wid. Albert
 Ackerman,
 David Peck, and
 Judith Woertendyke,

David J. Durie, and
 Jane Van Wagoner,
 David Blauvelt, and
 Maria Herring.

September 7.

Jacobus Terheun, and
 Lena Lachlin, c
 Christine Baldwin, wid. Abraham
 Depeyster,
 Peter Westervelt, and
 Claasie Van Wagoven,
 Antie Lozier, wid. Jacobus Terheun,
 Christina Terheun, wid. Paulus Van
 Geisen,
 George Taylor.

October.

Dina, slave of Roelif Terheun,
 Susan, " Jacob Hopper,
 Mary, " Michael Terheun,
 Quack, " Hendrik Herring,
 Bet, " Jacob Herring,
 Sara, " Abraham Kipp.

April 12, 1802.

Benjamin Bugbee,
 Geertie Ellis, wid. Edward Jones,
 Catharine Snyder, w. Jacobus Van-
 derlinda,
 Rachel Demarest,
 Janneke Jerolyman, widow,
 Jan, slave of Henry Ackerman,
 Cuff, " Nicausie Terheun,
 Claas, " Abraham Kipp,
 Sara, " Nicausie Terheun,
 Sara, " John D. Romeyn,
 Jan, " Gerrit Kipp.

October.

Elizabeth Smith, wid. George Van
 Gieson,
 Catharine Hymer, wid. Rowland Hill,
 John Ackerman, c

April 30, 1803.

Blandina Ryerson, w. Lawrence Ackerman,
 Johannis Van Gieson,
 Evert Rykman, and
 Sara Stillwell,
 Sara Ackerman, wid. Jacob Earle,
 Maria Baer, w. Huybregt Delbolf.

August 8.

Francis Bruyn, and
 Leah Cadmus,
 Catharine Myers, wid. Sam'l. Helm.

October, 1804.

Jannetje Ackerman, wid. Michael Post,
 Margaret Keyser, wid. Peter Aller.

April 27, 1805.

Stephen Demarest, and
 Fytie Demott.

May 2, 1807.

John C. Westervelt.

October 31.

Garret Odell.
 Rebecca Hoogland.

October 9, 1808.

Jane Waldron, w. Dr. John Campbell,
 Ann Terhune, w. John Terhune,
 James Beam.

April 29, 1809.

David L. Van Zaun, and
 Rachel Bogert,
 Martin Romeyn, and
 Polly Van Saun,
 Gysbert Banta, and
 Lea Bogert,
 Isaac L. Van Saun, and
 Sally Bogert.

October 20, 1814.

Maria Bogert, w. D. V. D. Pool

Henry Kipp, and

Catharine Kipp,
 Peggy Banta, w. Ab'm. Ackerman, c
 Jane Anderson, w. Cornelius Bogert,
 Anna Romeyn.

1816.

Sally Westervelt, w. H. J. Brinkerhoff,
 Belinda Freeland, wid. J. C. Westervelt,
 Lydia Haring, w. Jacobus Waldron,
 Catharine, wid. Archibald Campbell,
 John Douglass, and
 Jane Douglass, c
 Margaret Ackerman, w. S. Demarest,
 Wynctie Zabriskie, w. Jacob Banta.

1817.

Hannah Campbell,
 Archibald Campbell,
 Maria Van Schyven, wid. Tunis Helm,
 Frederick Mabee.

1818.

William Fair, c
 Elizabeth Terhune, wid. Dr. J. Westervelt,
 Elizabeth Smith, w. Lawrence Ackerman,
 Aletta Ackerman, w. Martin Romeyn,
 Maria Ackerman, w. Benjamin Westervelt,
 Anna Berdan, w. Abram Vandelinda.

November.

John J. Ackerman,
 Elsie Van Buskirk,
 William Ackerman,
 Mary Philips,
 Maria Philips,
 Anna Van Riper,
 David Devoe, and
 Cornelia Ackerman.

April, 1819.

Jane Van Winkle, w. Samuel H. Berry,
 Catharine Mersereau, w. C. Wynants.

October 11.

Elizabeth Van Horne, w. Garret Oldis,
Hester Goetschius, wid. Abm. Kipp.

Rachel Ackerman, wid. Abraham
Vreeland,
Sarah Bogert, w. Peter Hagincamp,
Caroline Romeyn.

April, 1820.

Tiny Bogert,
Cornelius Banta, e. and
Agnes Van Zaun, e
Jane Duryea, w. Siba Brinkerhoff. e

1827.

Jacob Van Horne, and
Catharine Van Horne.

April, 1821

Margaret Henry, e
Geertie Banta, w. Jacob Lozier,
Margaret Romeyn, w. Garret Odell, Jr.
Rachel Romeyn, w. James Brinkerhoff,
Hetty Ackerman, w. J. Ackerman,
Agnes Kipp, w. Abraham Ackerman,
Peter Vandelinda,
Mrs. Beam, wid. James Beam,
Jane Paulison, wid. Nicolas G. Kipp,
Tiny Voorhees, w. John Terhune,
Judith, colored servant of Mrs. Jane
Campbell.

October, 1829.

Mary Dugan, wid. Peter Larue, e
David J. Christie.
Eva Van Winkle, w. Philip Berry,
Hetty Williams, w. John L. Ackerman,
Maria Van Buren, w. J. E. Bogert,
Hannah Simonson,
William Kip, and
Maria Bertholf,
Geertie Bogert, w. Abraham Devoe,
Jane Bogert,
Molly, slave of Daniel Romeyn.

1822.

John C. Bogert,
Paulus R. Terhune, and
Anna Zabriskie,
Albert R. Terhune, and
Nelly Post,
Phillis, slave of Jacob A. Terhune.

1831.

Peter H. Ackerman,
John J. Demarest, e
Lavina Paulison, e

April 30.

Stephen Parsons,
Margaret Van Cleek,
Abraham N. Demarest, and
Catharine Ackerman,
William Lyon, and
Ann Lyon,
James H. Brinkerhoff, and
Sarah Romeyn,
David Berdan, and
Abby Beam.

1824.

Eliza Moore, w. Lewis Moore,
Eliza Romeyn.

1825.

Rachel Banta, w. J. C. Bogert,
Catharine Boyd,
Louisa Moore,

1832.

Effie Vreeland, w. Peter J. Bogert,
Elizabeth Ryer, w. Caspar Westervelt, Jr.

Peter R. Terhune, and
Maria Brinkerhoff,
Lavina Westervelt, w. Garret Vreeland,
Matilda Banta, w. N. L. Ackerman,
Elizabeth Vreeland, wid. Lucas Romeyn.

1826.

Alpha Marvin, w. Dr. D. Marvin,

*Received by Rev. James Romeyn.**November 2, 1833.*

Margaret Devoc, wid. Peter Terhune,
 Catharine Earle,
 Peter J. Bogert,
 Nancy Jackson, servant Wm. Cannon,
 Jnde Thompson, " Geo. Cassedy,
 Magdalena Naugle, w. Joseph Dema-
 ray, c
 Helen Demaray, c
 Jane Bogert, wid. Casp. Bogert, c

Margaret Francis, servant A. G.
 Doremus,
 Martha Louisa Campbell, w. Robert
 S. Gould, c

March 29, 1835.

Tobias Thompson, servant Lewis
 Moore.

November 27.

Margaret Banta.

April 13, 1834.

Robert Campbell,
 Ann Freeland, wid. John De Groot,
 Henry Banta, c. and
 Jane Sickles, c
 William Terhune, c
 Margaret Berdan, c

April 8, 1836.

Betty, servant of Lewis Moore,
 Roelif Romeyn, c. and
 Jemima Van Horne, c
 Aaron Blauvelt, c. and
 Jemima Banta, c

December 5.

Gertrude Van Syce, wid. N. Degroot,
 Jacob J. Banta,

August 12, 1836.

Mrs. Mary Eliza Owen,
 William V. V. Mabon.

*Received by Rev. A. H. Warner.**April 6, 1837.*

Eve Myers, w. Adolphus Campbell,
 John J. Bogert, c. and
 Sarah Ann Hill, c
 Rachel Benson, w. Tunis Banta, c

Rachel Brinkerhoff, w. James De-
 marest, c
 Rachel Demarest, w. P. S. Brinker-
 hoff.

April 12, 1838.

August 10.
 Mary Suffern, w. Simeon Zabriskie, c
 Maria Graham, w. Rev. A. H. War-
 ner, c

Albert Debaun, and
 Sarah Wortendyke,
 Rachel Zabriskie, w. Benjamin Van
 Schyven,
 Latitia Van Schyven, wid. G. Acker-
 man,
 Betsy, w. Joseph Johnson,
 Jacob Van Derbilt, c. and
 Catharine Campbell, c

December 7.

Lewis D. Hardenburgh, c. and
 Ellen Voorhes, c
 Mrs. Jane Vreeland, c

Maria Campbell, w. Corn's. Campbell, c
 Sarah S. Campbell, w. Dan'l Sturr, c
 Anna Post, wid. John Drummond, c

April 15.

Benjamin Van Schyven.

August 9.

Miss Helena Moore,
 Betsy Dugan,
 John C. Myers,
 Martha B. Armory, w. J. L. Moore,
 Jane Vreeland, w. Wm. Winants, c

March 28, 1839.

Mrs. Maria Ward, c

August 9.

Lawrence A. Ackerman, and
 Cecilia Van Bussum.

December 12.

George Zabriskie, c. and
 Susan V. C. Romeyn, c
 Thomas Sherwood,
 Jane Sanford, c

April 9, 1840.

Sarah Brinkerhoff, w. Geo. Demarest.

August 6.

Peter C. Debaun, c

December 3.

David A. Bogert,
 Polly Van Voorhis, w. Aury Bogert.

April 8, 1841.

Effy Demarest, w. P. C. Debaun, c

August 5.

Miss Jane Ann Moore,
 Miss Christiana Berdan.

December 9.

Ann Warrington, wid. Isaac Graham.

August, 1842.

Mary W. Kidder.

December 8.

Miss Matilda Sarah Ann Bogardus, c
 Miss Margaret Banta.

July 5, 1843.

Jacob Hahn, and
 Elizabeth Sherman.

December 7.

Frances Williamson, w. Abm. Devoe,
 Susan Robertson.

April 11, 1844.

Miss Harriet Mabon.

August 8.

Thomas Pickens.

April 10, 1845.

Stephen Haring,
 Jacob Vanderbilt, c and
 Catharine Campbell, c

April 9, 1846.

Hannah Reed, w. Jacob J. Banta.

August 6.

Jane Terhune, w. Stephen Haring,
 Jane Anderson, w. John A. Zabriskie.

December 10.

Elizabeth Schuyler, wid. John A.
 Boyd,
 John Jackson and Jane his wife, c

April 8, 1847.

Jane Brinkerhoff, w. John Vander-
 lina.

September 17.

J. Romeyn Berry.

December 9.

Christina Berdan, w. Martin Terhune,
Miss Jane Anderson.

April 6, 1848.

Thomas Pickens, Sr., and
Mary Spier,
Isabella Roberts. c

December 7.

Jane Hill, w. Henry J. S. Hall,
Mary Stuyvesant, wid. P. A. Kipp,
Albert I. Voorhuis,
Margaritt Wilson, c
Isabella Wilson, c

April 5, 1849.

Kesia Ann Brinkerhoff,
Maria Debaun, w. John M. Terhune,
Catharine Terhune, w. Cornelius H.
Banta,
Catharine D. Wilson, wid. Samuel
Harris, c
Eliza M. Wilson, c
John J. Bogert, c. and
Sarah Ann Hill, c

August 9.

Miss Mary Ann Van Dalsen.

December 6.

Belinda Van Winkle, wid. R. Van
Winkle,
Michael Griemmer.

April 11, 1850.

Ann Berdan, w. Ichabod Cleavland.

December 5.

John H. Banta,
Maria Quick, c
Johanna Quick, c
Mrs. Ann Knapp, c
Mrs. Sarah Pratt, c

April 10, 1851.

Miss Abby C. Wendom.

August 7.

John A. R. Bogert, c. and
Jane Berdan, c

April 8, 1852.

John H. Ackerman, and
Letitia Berry,
Jane M. Campbell, wid. R. T. Am
Ann Elizabeth Amos, w. J.
Beuren.

April 7, 1853.

John M. Terhune,
Cornelius Van Valer, and
Jane Zabriskie,
Henry S. Berry,
James Berdan, c, and
Mary Wortendyke.

August 11.

Miss Catharine Burchan, c
Miss Laura Burchan, c

December 8.

Ellenor Brinkerhoff, w. Geo. Fream, c

April 6, 1854.

Jacob J. Terhune.

August 10.

Lydia Bertholf, w. J. H. Banta.
Miss Catharine Anderson Bogert,
Remsen Verbruyck, c
David A. Brower, c. and
Catharine Onderdonk, c

December 7.

Sarah Mills, w. Henry Mills, c
Miss Harriet Mills, c

April 5, 1855.

Philip Berry,
Hannah Blauvelt, wid. J. R. West-
velt.

August 9.

Jane Newton, w. Thomas Newton.

April 10, 1856.

Miss Catharine Waldron Campbell,
 Maria Janè Westervelt, w. Abraham
 Halsted,
 Ann Westervelt, w. Garret Van
 Winkle, c

Miss Hester Ely,
 Miss Hester Van Houten,
 Miss Christina Harris,
 Miss Harriet M. Campbell,
 Martin J. Terhune, and
 Martha Maria Ackerman,
 Casper J. Westervelt,
 Catharine Jane Kipp,
 Edwin J. Moore, c. and
 Mary C. Dod, c

December 11.

Miss ⁿ S. Harris, and
 Betsy ^a A. Wyckoof.
 John

April 5, 1860.

April 9, 1857.

Mrs. Rachel Swords.

Miss Eliza Jane Vreeland.

April 8, 1858.

Ann Marcelus, w. Jacob J. Hopper,
 Charlotte G. Van Beuren, wid. John
 Anderson,
 Nellie Terhune,
 Euphemia B. Vandelinda,
 Lucinda Speer, w. D. R. Vandelinda,
 Catharine Ingles, w. Robert Conklin,
 James R. Vandelinda, and
 Sarah Cooper,
 Magdalen Rutan, w. John Huyler, c
 Rachel Demarest, w. P. S. Brinker-
 hoff, c

August 9.

Jasper Westervelt,
 Miss Christiana Cole,
 Garret Kip,
 James R. Demarest, c
 Mrs. Helena Van Saun,
 Mrs. Hannah Ackerson.

December 6.

Charles Fox, c. and
 Sarah Jane Baptist, c

August 11.

Elizabeth Woolnough, w. Curtis
 Barker,
 Ann Ackerman, w. I. N. Voorhis,
 John Adams Seipp, c

April 11, 1861.

Margaret Ellen Banta, w. J. H.
 Ackerman,
 Maria Ackerman, w. J. N. Blackledge,
 Mrs. Anna Margareta Frederickson.

October 26.

Miss Cornelia Ann Kipp.

December 9.

George Fair, c. and
 Helena Moore, c

April 10, 1862.

Jacob H. Kipp, and
 Sophia Brinkerhoff,
 Matilda Terhune, w. Wm. Winant,
 Bridget Maria Marinus, w. G. J. Oldis,
 Mrs. Sarah O. Dyer, c

April 7, 1859.

Mary F. Adams, w. Dr. Guillian Ter-
 hune,
 Catharine S. Freeland, w. William
 Mackerall,
 Johanna H. Thorne, w. Erasmus
 Frederickson,
 Mary Magdalene Virge, w. G. H.
 Thorn,

December 11.

Anna M. Campbell, w. D. A. Cum-
 ming,
 Elizabeth Cumming, w. J. R. Fulton.

April 9, 1863.

Miss Martha V. Gould.

*December 10.*Abraham L. Voorhis, c
Mary Durie.*April 7, 1864.*Mrs. Katy Ann Zabriskie,
Jane Ellen Post, w. Abrm. R. Post,
Henry Banta,
George Mabon,
Miss Sarah Blauvelt, c*August 11.*Gertrude Berry, w. Enoch Hopper, c
Cornelus See, c. and
Cornelia Warner, c*December 8.*

Martha Wortendyke, wid. J. G. Blauvelt, c

*April, 1865.*Miss Margaret Van Riper, c
John C. Myers, c. and
Ellen Demarest, c*Received by Rev. Theo. B. Romeyn.**August 10, 1865.*Mrs. Betsy Bugby,
Abigail Van Dine, w. J. N. Ackerman, c
John Durie, c. and
Catharine Zabriskie, c
Henry Storms, c. and
Amelia Storms, c
Amelia A. Letson, w. Rev. T. B. Romeyn, c*August 16.*Jasper Demarest, c. and
Catharine Lozier, c*December 16.*Annie M. Demott, w. Jasper Westervelt,
Walter Vanderpool,
John L. Earle, c*April 7, 1866.*Nicholas I. Voorhis.
James Van Riper, and
Clarissa Van Winkle,
Maria Demarest, wid. G. J. Demarest,
Rachel Demarest, w. Abraham A. G. Demarest,
Margaret Ackerman, w. Wm. Drew,Adelia Zabriskie, w. W. S. Banta,
Jane L. Demarest, w. Barnet Cole,
Eliza B. Cole, w. John J. Post,
Abigail S. Cutter, wid. Ebenezer Ford,
Ellen Flearborne, wid. A. D. Bogert, c
Hannah Maria Bogert, w. N. H. Voorhis, c
William Williams, c. and
Jane A. Van Saun, c
Mrs. Mary Berdan, c
Miss Lavinia Berdan, c
J. Romeyn Brinkerhoff, c. and
Rachel Demarest, c*August 11.*Mrs. Ann Van Norden
Catharine Van Norden, w. J. P. Ackerman,
Eliza Vandelinda, w. John Durie,
Lydia Schoonmaker, w. H. L. Ackerman,
Lea Cozine, w. John Bertholf,
Henry Outwater,
Hester A. Kip, w. Robert Williams,
Lizzie E. Westervelt,
Euphemia Westervelt,
Jane Esther Poole,
Sophie Van Riper,
Jennie E. Van Riper,

Libbie Williams,
Mrs. Ichabod Cleaveland, c
Mrs. Jane B. Park, c. w. V. Park,
Charles H. Harris, c

December 8.

John C. Quackenbush, c. and
Mary S. Demarest, c
Miss Maria D. Quick, c
Miss Joanna Quick, c
William A. Wood, c. and
Emma Wood, c
John A. Voorhis,
John D. Durie,
Henrietta R. Harris, wid. John I.
Voorhis,
Kate A. Voorhis,
Janetta W. Voorhis,
George R. Doremus, and
Ida S. Harris,
Clara Q. See.

April 13, 1867.

Joshua J. Clark,
John R. Fulton,
Cornelia Winant, w. H. McKinney,
Mary Paulison, w. Wm. Huyler,
Rachel Durie,
Mrs. Theodore Smith, c

August 10, 1867.

Mrs. Jane M. Hyer, c
Sarah E. Hyer, c
Robert W. Farr, c. and
Anna Dyer,
Rachel Moore, w. Richard Hawkey,
Lydia Voorhis, w. John W. Kipp,
Henry L. Ackerman,
Miss Maria Van Winkle,
Miss Rachel Ann Voorhis.

December 7, 1867.

Isaac N. Voorhis, and
Ellen Demarest,
Richard Paul Terhune, and
Sophia Euphemia Ackerman,
Margaret Bertholf, wid. Daniel Banta.

April 11, 1868.

Mrs. Rachel Brinkerhoff, c
Mrs. Ann Westervelt, c
Mrs. Esther Van Deusen, c
Robert Conklin,
Isaac L. Van Saun,
William Harper, and
Lizzie Emory,
Isaac J. Van Saun, and
Rachel C. Ackerman,
Ursula Bogert, w. Jacob Terhune,
Annie Francis Price, w. John J.
Bertholf,
Anna Jane Terhune, wid. H. J. Hop-
per,
Rachel Terhune, w. Jacob Bogert,
Rachel L. Oakley, w. Jacob H. Voor-
his,
Margaretta Vanderbeek, w. Jeremiah
Demarest,
Eliza Jane Collins, w. John Vander-
linda,
Catharine Shuat, w. Albert C. Bogert,
Miss Sarah Elizabeth Warner,
Miss Mary Augusta Warner,
Miss Fannie Price.

August 8, 1868,

Joseph P. Vreeland, and
Mary Thornhill,
Lavina Westervelt, w. R. Vanderbeek,
Miss Henrietta Vreeland,
William L. Grahn,
Thomas P. Thompson.

December 5, 1868.

Daniel G. Murray,
Sarah Hopper, w. J. J. Terhune,
Charlotte Fountain, w. Erskine Wes-
tervelt,
Mrs. Mary Vreeland, c
Mrs. D. G. Murray, c
William Furby, c. and
Ann Furby, c
Mrs. Catharine F. Hall, c
Mrs. Sarah M. Budd, c

March 6, 1869.

Joseph Hunton,
George A. Sparks, c. and
Elma A. Peterson, c

June 5, 1869.

Arthur Friend, and
Julia Cox,
Samuel Dutton,
Lizzie Irish, w. C. H. Harris,
Miss Sarah Francis Oldis,
W. I. Comes, c. and
Maria Comes, c
Mrs. Eve Huyler, c
Maria Ackerman, w. D. Ackerman,
Mrs. Catharine Lozier, c

September 4, 1869.

Jacob J. Bogert,
Ann Eliza Dawson, w. C. Mott,
Anetta Blauvelt.

December 4, 1869.

J. H. T. Banta, and
Susanna Charlotte Steinley,
Mary E. Ackerman, w. G. Ackerman,
Harriet M. Campbell, w. S. B. House,
Mary E. Moore, c

March 5, 1870.

Anna Waldron, w. C. Taylor,
Martha Sophia Harper,
Robert Campbell, c. and
Anna Kingsland, c
Sarah Campbell, c
R. G. Wool, c. and
Maria T. Demarest, c
Mrs. Caroline E. Gibson, c
Edwin Corning, c. and
Virginia E. Gibson, c
Miss Catharine Frederick, c

June 4, 1870.

Amelia Montague, w. Abm. Collerd,
Miss Sarah M. Vreeland,
Mrs. Catharine Vanderbeck, c
Miss Ellen Whitenack, c

August 4, 1870.

Sophia Van Zaun, w. J. Van Zaun,
Jessie Abby Palmer,
Mrs. Helen M. Post, c

December 3, 1870.

William A. Kipp,
William D. Chandler, c. and
A. A. Chandler, c
Julia L. Chandler, w. O. Van Houten,
Mrs. Lavina Brinkerhoff,
Miss Anna Van Saun.

No. 2.

The following is an extract from the Minutes of the Classis of Middleburg (Holland), in reference to Guillaume Bertholf:

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

LEMMA OR ARTICLE 9.—Guillaume Bertholf, at present Voorleser in the congregation of two towns of New Netherlands, presented a memorial signed

by many members of the congregation, requesting that they might preserve him as their ordinary minister and pastor.

In Session, September 3, 1693.

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

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

ARTICLE 8.—Guillaume Bertholf, according to Article 5 of the Classis, 3d of September, having delivered his discourse on Matthew xi. 28., gave such satisfaction that he was admitted to his full examination, and in this examination, he exhibited such proofs of his qualifications that the Classis granted the request of the Churches of Hackensack and Aquackenonk, to obtain him as their stated minister and pastor, and consequently approved the call which they have made upon him. The Classis then unanimously resolved to ordain him to the work of the ministry by the laying on of hands, and to install him in the pastoral charge of the Churches by which he is called. The Classis proceeded to this service, when a sermon was preached by the adessor, Dominus Hugo Futs, and the form of ordinary read by the President, Dow Abraham Duyvelaer. The ordination by the laying on of hands then took place, when the ordained brother was declared to be invested with the pastoral care of the above-named Churches, to be ruled according to the order of our Church. He then with this view signed the usual formula.

No. 3.

PLAN FOR RE-BUILDING THE CHURCH AT HACK- ENSACK, A. D., 1790.

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

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

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

“ II. The following persons shall be appointed managers, whose business it shall be to engage laborers, procure materials, superintend the work, and do everything necessary to promote it. The managers are, Messrs. John Earle, George Doremus, Henry Berry, Casparus Westervelt, Jacobus Poulissen and Isaac Vanderbeck, Jr.

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

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

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

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

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

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

One hundred and thirty-two signatures follow, of which forty-nine are attached to a copy in the English language, and eighty-three to one in the Dutch. The whole amount of the subscriptions being £328. 9s. 0d.

£. s. d.		£. s. d.	
Adam Boyd	10	Hendrik Vanvoorhis	6
John Varick, Jr.	9	Roelif Bogert	1
Lucas Van Saen	6	James Hodge	3
Adolph Waldron	10	Isaac Nicoll	4
R. & A. P. Waldron	10	Caleb Wade	1 10
Nehemiah Wade	12	Archibald Campbell	15
Johannes D. Terhune	6	Robert Campbell	5
John Zabrisky	10	Peterse Kipp	10
John Zabriski, Jr.	5	Jacob Terhune	10
John Seaman	5	Isaac Vanderbeck	6
David Anderson	10	Jacobus Huysman	10
Jacob Bogert	6	David Demarest	5
Caty Brower	1 4	Daniel Romine	6
Abraham D. Brower	1	Peter Zabriskie	40
David Brower	1	Albert I. Voorhase	10
John Banta	2	Samuel Berry	10
John Varick	10	George Blinkerhoff	6
Elias Brevoort	10	Nicausie Terhune	10
Cornelius Ackerman	7	Isaac Van Gieson	15
John Ackerman	1 4	John Romine	6
Hendrik Ackerman	1 4	Cornelius Banta	8
Jacob Hoppe	6	Jacobus Powleson	5
John Cassidy	5	Casparus Westervelt	15
Hendrick Barr	2	John Powleson	12
Silvester Morris	1	Henry Berry	10
Peter Ackerman	1	Albert C. Zabrisky	9
Elizabeth Vandelinde	15	Isaac Baïdan	3
Margaret Huyseman	8	Roelif P. Bogert	5
Abraham Kipp	10	Cornelius Van Saan	3
Garret Kipp	10	Egbert Van Saan	3
Richard Terhune	3	Egbert Van Saan, Jr.	18
John Terhune	2	Isaac J. Van Saan	1 10
Cornelius Hopper	2	Isaac Van Saan	3
Garret Hopper	2	Gilyaem Terhune	3
Henry Banta	2 8	Jacobus Terhune	3
George Van Gieson	3	Jacob Romine	3
John Ackerman	1	Albert P. Voorhis	6
Jacobus Brinkerhoff	5	Isaac Kip	6
Peter Voorhis	6	George Doremus	6
John Brower	5	Peter Lutkins	6
Urial Meeker	4	John N. Romine	4 10

	£.	s.	d.		£.	s.	d.
John D. Bardan.....	5			John Outwater.....	3		
Castyntie Bardan.....	1	10		Jacob Bogart... ..		12	
Nicasie Kip.....	3			Jacob Earle.....		12	
John Kip... ..		12		Lawrence A. Ackerman...	5		
Solomon Vanderbeek.....		8		Gasbe Ackerman.....	6		
Albert A. Van Voorhis ...	6			Hendrik Hopper.....	2		
John Van Norden.....	1	4		Lawrence Ackerman.....	6		
Henry Terhune	1	10		Jacob Blinkerhoff.....	6		
Ann Terhune	1			Albert Brinkerhoff.....	5		
Henrik Bardan.....	6			George Brinkerhoff.....	5		
Rowland Hill.....	1			Cornilos Bogert.....	6		
Abraham Vanderbeek ...	3			Derick Westervelt	4		
Paulis Vanderbeek.....	2			John C. Zabriskie... ..	5		
William Young		8		Laua Hopper	3		
John Earle.....	10			Henry H. Brinkerhoff. ...	6		
Wiert D. Banta	3			Gilbart Vandalinda.....		8	
Joorst Lozier	3			Jacob C. Zabriskie... ..	6		
Albert Terhune... ..	5			Samuell Moore		8	
John J. Bogart.....	3			Samuel T. Moore	2		
Cornelius Terhune.....	1			Hartman Brinkerhoff' ...			
Van Pelt Simonson.....	1			John Harris		4	
Seba Blynkerhof.	3			Peter Degroot... ..		16	
Diryck Blynckerhof. . . .	3			Abraham Banta.....	3		
Michael B. Terhune.....	2			Antie Banta.....		8	

S E R M O N

PREACHED ON THE SABBATH FOLLOWING

THE

R E - O P E N I N G ,

BY

REV. THEODORE B. ROMEYN, Pastor.

S E R M O N .

John 2 : 16. " MY FATHER'S HOUSE."

It was one of the purposes of the teaching of Christ to give new, fresh views of that which was old. The old was not understood, and Christ interpreted it. Much was perverted, and he gave the truer estimates and uses of it. Amid old truths and surroundings the man of Christ's day was made to feel that he was amid entirely new ones, just as the man who has lived in the world for three score years would be led to feel that he was in a new world, if suddenly he was to become enlightened by the discoveries of science. Thus, beneath the light that flashed out from the glory of the only begotten, the Law and the Temple, with its ceremonies, became as new things, and men wondered.

You have this illustrated in that transaction which is associated with the words just quoted as my text. It is at once expressive of Christ's own personal regard for the Temple, and the duties which belonged to it.

It took place on occasion of his having gone up to Jerusalem at the becoming time, in order to observe the commemoration of the Passover. If ever that ordinance had a sincere observer it was He. Let no one question its importance after the honor which Christ gave it. As he follows up his sacred purpose He enters one of the Temple-courts—the Court of the Gentiles. He finds it converted, literally, into a vast market-place, and those that sold oxen and sheep and doves, and changers of money, sitting there transacting their secular business.

The bald, bold profanation fires his religious zeal, and having made a scourge of ropes, such as were used for tying up cattle, with it he drove the Temple-traffickers from the holy apartments as if they were themselves cattle; poured out the money of the changers, turned over their tables, and said to them that sold doves: “Take these things hence, make not my Father’s house an house of merchandise.”

It seems that on yet another occasion, subsequently, Christ went through this same process of purging the Temple of the pollutions of men who made use of it only to further their own selfish purposes, by such a fearful prostitution of sacredness!

Strange as it may seem, those profaning traffickers yielded to his stern and summary rebuke, and fled before him on this first occasion; but their avarice brought them back again, when he repeated his active

rebuke with the severer saying: "It is written, 'my house shall be called a house of prayer, but ye have made it a den of thieves.'" He knew that they were actually carrying on a fraudulent business and cheating the poor, by selling their articles, doves and sheep and oxen for sacrifices, at an enormous advantage-taking. He knew, too, that the men who would thus profane the Temple in order to make gain, would not hesitate to steal from the people in their dealings, and he did not hesitate to say so, to their great chagrin of course. And he acted, too, under that authority which became him, feeling that it was time to break up such long-standing abuses, though they had the consecration of time and custom.

Such was the occasion that called forth this expression of Christ's personal regard for the Temple, and his view of the use which ought to be made of it by those who entered its venerable enclosures.

He called it

"MY FATHER'S HOUSE."

He called it such as the Son of God—"the only begotten," and as the man who saw in God a Father, and who spake as the representative man.

Did not Jesus Christ teach us by this what the House of God, which we have just entered and given to Him, should be to us? Ought we not to speak and think of it by the same terms of rich endearment

as a little child would of the dwelling in which it lived? And ought not his language indicate the *use* we ought to make of it. The old worshipper would have vested the place of his devotions in awe and grandeur by calling it the Temple, and he would have offered cold and formal services in it. Christ at once called it by a more familiar though none the less sacred appellation of the "Father's House," and so gave occasion for the exercise of the better feelings in the solemn act of worship.

This saying of Christ teaches two lessons, the first of which is,

I. What the Sanctuary ought to be to the worshipper. "*My Father's House.*" This was a most endearing and suggestive title. It carries in it a most beautiful blending together of the sacred and the cheerful, the august and the lovely, the devout and the delightful, just as in a landscape, you have not only massive and majestic hills, but sweet, beautiful fields that soften the scene. Thus, by a single utterance of his lips, Christ made the worship and all the old associations of the Temple vastly different from what they had always been, at least to the many who had gathered there, cold and dismal formalities, giving nothing to the heart and getting nothing from it. To how many even now is the Sanctuary as dreary as a cavern, and as cold as the December sky!

"My Father's House!" Who does not know the charm of those words even in the lower application!

What thoughts, what associations, what memories, what emotions of joy and sorrow, what tears it starts up! And there belongs a charm to them still greater when applied to the Sanctuary. The reasons are the following :

As such, it is a house of *instruction*. The Divine Father speaks to his children ushered in ignorance into a world of ignorance. *He* speaks whom they need to hear, who speaks *to* them and *for* them, because their Father, suiting his instructions to their wants. As such, the church-building stands alone in the world, an anomaly among buildings. Lowly and insignificant compared with the heavens which expand above it, or the great hills which may surround it, it speaks as none of them can speak. Before it all nature is silent as it was silent before the God-man when He trod earth, because nature has no teachings like God's through his oracles. The little church out in yon landscape, a mere speck, stands like a prophet of the Most High, clothed in the vestments of an authority of which the mountains, hoary with the age of centuries, cannot boast. There Christ teaches of God and man, of ruin and redemption ; of the Divine will. There the Christian learns his own personal duties, his exalted privileges, his hopes and encouragements, his comforts and destiny. There are the great lessons for the childhood and manhood of man! How such a view of the Sanctuary consecrates the place, the pulpit, the preacher! What dignity it

gives them! Of all triflers the pulpit trifier is the most unpardonable. The Psalmist prayed that he might "dwell in the house of the Lord all the days of his life, that he might behold the beauty of the Lord and *inquire* in his Temple." Thus we sing:

"There shall I offer my requests,
And see thy beauty still;
Shall hear thy messages of love,
And there inquire thy will."

It is a house of *discipline*, of training for the higher life. The child in the family is to go further than the home: it is a growing thing, it is to go out beyond into the great world. Beneath the shelter of the paternal roof it becomes properly prepared for the cares and conflicts of the world-sphere. There in the family is the true school.

So the man is to go further out into the world of duty and beyond in the future. Garlands follow the race, victories follow the fight: so before we get into the world we are prepared for it, so we are made ready for Heaven before we reach it. Thus, here in the Sanctuary is the place of preparation for this life and for that which is to come. By truths, by rebukes, by obedience, by stern teachings of experience, by submission, we are trained for the higher sphere. The Sabbath begins the week. We enter the week and this life through the gate of the Sanctuary. Sacred portal! Catching its spirit one is ready

for the earthly and thus ready for the heavenly.

It is a house of *communion*. "The household of faith" is there; the family of God, the spiritual kindred, the higher, the holier, the happier. There is the Fatherhood and the motherhood of God; the fellowship of Jesus and the Holy Ghost. There are the brotherhood and sisterhood of spiritual relationship, the friendships of the new life.

Worship there is placed in a new aspect. To many it is nothing better than a service rendered—a sort of debt of honor paid, a propitiatory act, and in that it ends. To them it is not communion with God, while worship *is* communion with Him, and "communion sweet." But the true worshipper finds the highest pleasure in the Sanctuary, because he goes to meet a Divine Father there. Thus the Psalmist could say even amid the gorgeous ritualism of the Temple, "I have *loved* the habitation of thy *house*, even the place where thine honor dwelleth."

And there too is "the communion of saints."* There Christians get *together*, and experience the in-

* Christianity from its very nature is communion or fellowship in the fullest sense of the word. Christianity is love, and love is communion. Christianity is brotherhood and brotherhood is communion. There is no worship nor service nor place more holy to one Christian than to another. To acknowledge a man a Christian brother, is to acknowledge his right, on one's own ground, and without any of that disgusting condescension of charity in which some indulge, to the most inner circle of Christian fellowship. *The recognition of one's discipleship with Christ defines the absolute law of fellowship.* Anything else lower and more restricted is simply a contradiction; is grossly illogical and irreconcilable, and unworthy of the love and liberty of Christ. It is better to

fluences of the power of association. There is oneness of heart, interchange of sympathies, agreement of purposes and sameness of aspiration and hope. There Christians are brothers in the same conflicts, weeping with the weepers and rejoicing with the glad, wept with in sorrow and smiled with in joy. They are pilgrims in the same journey, looking forward to the same home, walking beneath the same storms and the same sunshine. Dear hearts! that love and feel alike. Dear place! where no one is rich, and no one is poor; where the gold ring, because such, gets no special honor; where "rich and poor meet together, for the Lord is the maker of them all!" "Peace be within thy walls."

It is an house of *protection*, care and sympathy.

deny another's discipleship, than having recognized it to deny it in an indirect and practical way. The laws of love partake of its own nature.

Without Christian fellowship a Church lacks one of the radical elements of church-life, and the very power which the Church ought to exert. There can be no substitute for it, nothing that can make up its lack, any more than there can be for a lack of good heart-action in the body. There is *vitality* about Christian fellowship. Other things may be substituted for it and often are, but it is like the cutting off of one's leg for the purpose of using a cork-leg or a crutch. It is getting a crutch for a leg. It was characteristic of the early Church, that "it continued steadfast in the Apostles' doctrine *and fellowship*," etc. It has been said that "that man who can find fellow-citizens among the children of God, but not family friends, may be a very good Christian, but not of the primitive stamp."

What is true on this subject respecting *individual churches and denominations* is true of the whole Church of Jesus Christ. It is one in the essential life or it is nothing. And it might as well be nothing as the dwarfed, little thing that much modern exclusiveness makes it. We should be careful not to put anything else above that which, in the disciple of Christ, makes him such radically, and thus makes him necessarily an object of Christian love. "Christ in you" is the "hope of glory;" let us not sink it below earthly fellowships though the nearest and choicest of them. To the child belongs a place at the hearthstone and a piece from the loaf, and not mere crumbs.

The Sanctuary is a guardian. It is such to the state and society. It is such to the individual man; to the Christian especially. When around the dwelling the rude storm sweeps, the little tenant feels safe, because it is its "Father's House." Disease may come, but it knows that there are loving hearts that beat in sympathy and loving hands to minister. And, oh! when you look back, to how many has *this* house been a house of sweetest solace in trouble. How many who were weak have been made strong; how many who were tempted have been stayed! Here the lost have been found, the mourner comforted; for Thou hast been here, oh! thou Divine Majesty! How many have been able to use the language of the Psalmist: "For in the time of trouble He shall hide me in His pavilion."

"In secret I have often prayed,
And still the anxious tear would fall;
But on Thy sacred altar laid,
The fire descends and drives them all."

DE RANCE.

It is a house of heavenly *earnests*. The earnest of the "Father's House of many Mansions" are here. Here are "the delectable mountains" of Bunyan's Pilgrim, looking to those beyond—the heavenly.

All good here is to be developed into the better—the perfected, there. Every fair vision here is to be glorious there. Each present blessing is the promise of ten thousand yet to come. Each is a blossom of future

blessings. Teachings here are to be changed into visions of the throne; the many songs into the everlasting one. Prayers are to be turned into praises; comforts into eternal joys. *This* is the gate of heaven. We are now “come to Mount Sion;” are really ascending it, and ere long shall reach the summit. Unlike the hills of earth, which are colder to us the higher we ascend them, the higher we ascend this the greener are its fields and the milder its clime! Thus around and above you, you have nothing with such associations as the Sanctuary. Not your private dwellings, for they shall be left or decay over your heads; not the skies, for “as a vesture they shall be changed;” not “the rooted hills,” for they shall perish, and in the meanwhile, this Building in its associations and influences shall stand, for it shall never pass away. “The word of the Lord endureth forever.”

II. The other lesson which this appellation contains according to Christ’s own explanation, respects the use which should be made of the Sanctuary. He says:

“Make not my Father’s house a house of merchandise;” and again he says, according to St. Matthew: “My house shall be called a *house of prayer*.” He thus gives us a negative view of our duty to the Sanctuary, guarding against the temptation to pervert and profane it, and a more positive view indicating the sacred use which should be made of it. Christ had an eye to a conflict between the secular and the devotional element in the house of God.

These views of Christ were based upon what was becoming the Sanctuary in the light of its character and the purpose which it was designed to serve, as a house in which God was to be honored and through which profit was to flow to the worshipper. There is that which is becoming a home. There is a sacredness belonging to the family which indicates the conduct of the inmate. So Christ defines what is becoming the "Father's house," and what is not.

1. According to one view, he denounced the *secularizing* of the house of God. When he said, "Make not my Father's house a house of merchandise," he had reference to what was going on before his gaze—the turning of the Temple into a market-place. Say not, good hearer, that the counsel was superfluous. It was not then; it is not now. Men have been equal to the profanity; they are still. Avarice knows no reverence. There have been those who have fully equalled even the character described by Pollok, of whom he says:

"With one hand he put
A penny in the urn of poverty,
And with the other took a shilling out."

Christ had directly in view those who would prostitute the sacred use of the Church of God to purposes of gain-making. It was not intended as a business place, a counting-room, a mart or an exchange. He who uses the church simply as a means of money-making is guilty of desecration, of sacrilege, whether

he sells oxen where he ought to worship, or in a less public and more slyly way. That man's money will be the very opposite of a blessing, it will be a curse somewhere.

But men need not turn churches into exchanges or markets, in order to merit Christ's rebuke. The *mercantile spirit*, the spirit of gain-getting, whether in money-making or money-saving, or bringing to self any worldly profit, anything that makes the church of God subsidiary to one's own selfish and sordid purposes, is in the mind of Christ making it a "house of merchandise." It is profanation.

This applies wherever self enters the pulpit for the purpose of propogating another gospel than Christ's in its simplicity; for popularity's sake or for mere lucre's sake. The preacher who preaches only that he may "make a living," is profane. He who sings simply for his hire or for his own selfish credit "Messiah's eulogy for Handel's sake," is sharer in the same wrong. He who builds a church in order that his name may be blazoned abroad or to increase the value of his property, prostitutes the house of God to mercantile gain. He who deals in church property in order to speculate, as in houses or lots, and he who withholds from that house so that he may better increase his own pile, as in the case of Annanias and Sapphira, bears the dark guilt which the Son of God rebuked. He who goes to that house ostensibly to worship, but really for the respectability of the act,

or for furthering any worldly projects, or for displaying wardrobe or person, turning it into a show window, he is on a par with the trickstering tradesman of the Temple. For none of these things was that house made. God is there. But alas! there is many a church building that stands to-day, to a larger or less degree, the monument of avarice, because the traffickers are there—because money is so associated with it that the spirit of mammon reigns there in heart and conduct. There is many a church building, in which, if Christ was personally to enter, the whip of small cords might be expected and a stampede as really follow as was the case among the sacriligious Jews of the Temple. O, how I tremble when I think of the mammon-worship before the keen eye of the All-seer. And when the last day shall come, there are those who will tremble when they think of the financial relations they sustained to the house of God, over whose altars they made solemn dedication of themselves to God. There are poor men and women in the r leaky cottages and at their scant tables; there are widows and the fatherless, cast out upon the cold charities of an unfriendly world, who are yet to shake rich Christians, if they do not virtually lie in their way at the threshold of the door of heaven. So there are churches the world over which will bear the most condemning testimony against baptized avarice through which their lights went out and the people perished. O, mammon in the house of God, thou

shalt have thy fall, sooner or later; but surely thou shalt have it, and thy worshippers shall fall with thee, and every saint shall say "Amen."

2. The other view indicates the true, which is the spiritual use of the house of God, "My house shall be called the house of prayer." Christ referred probably to Isaiah 56: 7. "For mine house shall be called an house of prayer for all people." By this He meant to comprehend all involved in the idea of the approach of the soul to God, in the rendering of spiritual services. He said to the Samaritan woman, "Believe me, the hour cometh when ye shall, neither in this mountain nor at Jerusalem, worship the Father," meaning that *place* was secondary to *act*. "But the hour cometh and now is, when the true worshipper shall worship the Father in spirit and in truth, for the Father seeketh such to worship him." The idea of place and form was meant as a help to human weakness, but not as a detraction from the *spirituality* of the worshipful act. It is to be feared that beneath the tendencies toward ritualistic worship to the sacrifice of doctrinal teachings lies the distaste for that which is really spiritual. Instead of the devotional being expressed and increased by the external, the whole worship becomes degenerated into a mere lifeless and chilling pantomime. Many men would much rather be tortured by a wearisome mummery than hear truth which wakens up a guilty conscience, and points out paths of duty. "Religion made easy"

may serve as phraseology expressive of ritualistic observances. It is a sort of drawing-room car religion on the heavenward way. To the contrary, the true ritualism is that which makes the Sanctuary a place of near, sweet intercourse with the Father; of cordial, hearty relationship to Him. The mere worldly—the secular—has no more place there than market stalls have at the hearthstones of the family, for the family is a sanctuary of its kind. Thus, houses of God are holy houses—houses which “holiness becomes forever.” Hence they are dedicated to Him “whose name is Holy,” as expressive of what we regard them. Their use is to be religious, strictly—at least so far that they are not prostituted to that which is irreligious or as subservient to mere secular ends. Everything about the Sanctuary ought thus to be devotional. Everything ought *add* to the devotional. Men should go from their houses to it with devotional purposes—with purposes of communion with God—of religious instruction, of prayer and praise.

The *preaching* ought to be such preaching as is arrayed with all the solemnity of those great associations of God—of the Cross, of the coming world. How some preachers of the sensational order, the pulpit clowns of the times, reconcile their behaviour with the dignity and seriousness of Jesus Christ; with conscience and responsibility, may be possible to them, but only by some eccentric reason in taking with their own violations of everything that is seemly.

Talk of heresy as making one a subject of classical discipline! Look at yon buffoon in the holy place of the Sanctuary—the pulpit, and yet for the sake of popularizing the Gospel, the buffoon is allowed to play his antics with perfect pardon, and gains the end of his gospel—a laugh!

Then *praise* ought to be devotional. First worshippers ought to praise. Song is a part of worship. Our Christian assemblies have no right to be dumb. Then secondly, they ought to have the privilege of singing. Such hymns of such sentiment ought to be sung as are really expressive of worshipful thoughts and emotions, and such tunes adapted to such hymns as will allow of general participation. A tune which does not allow this privilege ought not be sung as worship. For it is not worship whatever else it may be. It may be singing by one or a few, but it is not the worship of the Church of Christ. The poorest stuff on earth is frozen music. Better send a January gale at zero through your church building than strains of heartless song. A tenth-rate choir is better, because more becoming, than an operatic quartette, with all the accomplishments of the musical art that robs a whole Church for the sake of a Sabbath morning display. Not long since it was my lot to be thus frozen spiritually, after having stepped into a lecture-room, in a city in which I tarried over night, to attend a weekly service, and that in a Methodist church too, where, in that line at least, no frostiness was expected.

“Making melody in your *hearts*,” saith the Apostle. If it begins there, the lips will catch it.

So *prayer* should be simple, reverent, appropriate, specific, ascending from the soul to God; not what has been called “dead prayer,” but living, because prayer from the heart. It should be, and such worshippers ought seek to make it, “as Chalmers longed to feel it, an actual interchange between ourselves and God—a real conference of friends.”

Everything ought, as far as possible, partake of the warm, the glowing, the gushing, so that one’s heart would retire refreshed from the Sanctuary, and impressions follow through the week out in the world, as the sanctifying and sweetening influences of a dear home, with its loving, genial hearts, would follow them who ~~goes~~ out from it amid the bustlings of the busy mart.

The house of God is thus not a place of merchandise, of secularities, but of pure and holy worship, beautifully represented as *prayer*. May you, my friends, make this distinction and realize its worth.

We remark in conclusion :

That, according to this representation of Christ, the Sanctuary becomes a test of the devotional spirit. By one’s views and purposes and feelings, and aspirations and sympathies, he may know whether he possesses such a spirit. As such a test the Sabbath returns and the Sanctuary doors are thrown open.

It is the duty of the worshipper to throw every-

thing around the house of God that will tend to give it a cheerful, home-like air, and then bring within it the home feelings of faith and love.* Thus we do in our own homes. Why not here in the Father's house? Is it enough that *it* should be like a barn, dreary and repulsive? Look at your homes! Look at the air of comfort in tastefulness of architecture and location, and all the external surroundings; in furniture and adornment within. Why not here as well with taste corresponding to the place? Yes, even bring your flowers if you will when the Sabbath dawns, and make the place beautiful. Better, more becoming

* The very last impression which some church buildings would give a visitor would be that of home. They are everything else. They are not much better than a better class of barns, and it only goes to show what a small degree of refinement the Gospel has wrought upon many Christians, that they can possibly allow their church buildings to be what they are. And they would not if they had more consecration of heart themselves and less love for their money. It is easy to say that real spiritual worship does not depend upon the building, that one can worship as well in a log-house as in a gorgeously frescoed edifice. This is all true; but he who worships in a log-house because he wishes to save the money that would give him more comfortable quarters, has neither taste nor grace, and he need not make his spirituality a scape-goat for his avarice. It is putting spirituality to a use which does not belong to it. There is no reason why a church building should be inferior to the dwelling-house; it ought to be superior to it. Make your church buildings just as home-like as possible.

The truth is, much church architecture is egregiously false, just because it lacks the home-air. Many architects have nothing of the devotional about them, as is the case with many musical performers, and they are not fit to plan churches, as such performers are not fit to conduct church praises. Many church architects never get ideas higher than such as would belong to a costly and magnificent barn. They do not make any preparation for a home-like feeling. They may inspire awe, but they do not stir up love. The church building ought to be such in every respect, as to be in sympathy with the warmer emotions of the heart and tend to call them out.

than artificial flowers on the head (and if there, generally within), and flashing colors, and fine wrought work on the person, and a holy horror on the countenance, because of such innocent and refreshing adornments on the table or the desk! How easy it is to strain painfully at a simple, natural flower, the smile of God in its beauty, and swallow without an effort the most ridiculous of fashions which are at best insults to God, and deformities to man and woman!

It is by viewing the Sanctuary as a house of prayer, and using it as such, that we get blessings out of it, and not otherwise. There is no blessing in it as a house of merchandise. Let it be the Father's house and it will be a dear spot. Then we shall love to enter it, and we shall enter it with smiles; we shall repair thither in storm as well as in sunshine, because the Father is there, and we shall always get a blessing whether Paul or Apollos preaches. We shall always find it a rest, and be able to adopt the language after the weary steps of toil and pain:

“Now, near the altar of my God,
I choose my safe and blest abode
From morn till even;
O still upon its hallow'd breast,
My heart shall build her lowly rest,
And find an earthly heaven.”

DE RANCE.

Beloved Christians, your Pastor caused to be en-

graved upon the tablet over the entrance-way to this building, the inscription :

“ My Father’s House.”

May each of you as you enter this building be able to look up and make that inscription your own. Here the Father calls his children to himself. Here the prodigal is called back. Here through the Gospel is the Father’s welcome. Here the Christian is taught to say “ Abba Father,” and may you often as you enter these courts to worship God on Sabbath, burdened by sin or earthly sorrow, or in the sad assemblages of mourning, when your dead are brought here on the way to sepulture, and as you tread in mournful procession the walks of the surrounding cemetery, or go alone amid the graves of your honored dead who have taught you how to live and die, and there to think and weep, may you hear the voice of the Divine Master, saying to you, “ Let not your hearts be troubled : ye believe in God, believe also in me. In my Father’s house are many mansions ; if it were not so I would have told you. I go to prepare a place for you.”

“ O happy home ! O happy children there !
 O blissful mansions of our Father’s house !
 O walks surpassing Eden for delight !
 Here are the harvests reap’d once sown in tears :
 Here is the rest by ministry enhanced ;

Here is the banquet of the wine of heaven,
Riches of glory incorruptible,
Crowns, amaranthine crowns of victory,
The voice of harpers harping on their harps
The anthems of the holy cherubim,
The chrystal river of the Spirit's joy,
The Bridal palace of the Prince of Peace,
The Holiest of Holies—God is here.”

BICKERSTETH.

MD

