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HISTORY OF  
THE CLASSIS OF PARAMUS

United Church in America, Classis of Taramus

1800 -

- 1900

A

HISTORY

OF THE

CLASSIS OF PARAMUS

OF THE

REFORMED CHURCH IN AMERICA

CONTAINING THE PROCEEDINGS OF THE  
CENTENNIAL MEETING OF THE CLASSIS,  
THE HISTORICAL DISCOURSE, AND THE  
ADDRESSES, STATISTICAL HISTORY AND  
THE HISTORIES OF THE INDIVIDUAL  
CHURCHES.

New York

The Board of Publication, R. C. A.

1902.

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*by*

*Joseph H. Whitehead.*

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NEW YORK

## FOREWORD

THE committee appointed to edit and publish the Centennial History of the Classis of Paramus contained in these pages, would have hesitated a long time before undertaking the work, had there been the least apprehension of the labor it has required, to secure its satisfactory completion. Without the cordial co-operation of the ministry and the Churches of the Classis such a result would have been impossible. The committee hereby acknowledge their indebtedness to all who have given needed aid. They desire to thank the brethren who by their able addresses caused the anniversary exercises to overflow with interest and delight, the pastors who have prepared the histories of the churches, the consistories who have diligently gathered portraits of their former pastors and the friends and acquaintances and even strangers who have confided to their care cherished mementoes, oftentimes the only photograph of a loved one they possessed, that the illustration of the work might be more complete; to each and to all of these the committee are grateful, and would have them recognized as efficient co-laborers.

The assistance received from the Rev. David Cole, D. D., of Yonkers, N. Y., has been so cheerfully rendered and so exceedingly valuable that the committee gratefully make special acknowledgment of his kindness.

The authors and not the committee are responsible for all statements made in the histories of the churches, the individuality of which both in style and expression has been carefully guarded and preserved.

Slight discrepancies may also be discovered in the spelling of proper names. Every effort has been made to perfect our

pages in this respect, but some latitude must be conceded, where such great variety exists in equally reliable authorities.

A full and complete index of persons and places has been carefully prepared and, facilitating reference, enhances the value of the publication.

As a part of the history of the Kingdom of God in its conflict with evil, these records of the Classis of Paramus and its Churches for a hundred years are issued with faith in the certainty of the Church's final triumph, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

JOSEPH H. WHITEHEAD,

ELIAS W. THOMPSON,

THEODORE W. WELLES,

WILLIAM H. VROOM, ,

Committee.

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## AN ACCOUNT OF THE CENTENNIAL CELEBRATION

THE Classis of Paramus was organized at Paramus, Bergen County, New Jersey, the second day of September, in the year of our Lord eighteen hundred. In view of this event the Classis, in stated session at Clifton, Passaic county, New Jersey, the twentieth day of April, eighteen hundred and ninety-seven appointed the Revs. Theodore W. Welles, D. D., William J. Leggett, Ph. D., and William H. Vroom, D. D., a committee to formulate a plan for the public celebration of the one hundredth anniversary of the organization of the Classis.

At the following stated session of the Classis, October the nineteenth, the committee presented a report, which was unanimously approved, declaring the Centennial Anniversary of the organization of the Classis, to be an event whose commemoration should possess more than a temporary interest, tend to the instruction of the people and awaken in their hearts a deeper love and a more intense loyalty to the institutions and polity of the Reformed Church.

As a means for the realization of a result so desirable, the committee suggested that the anniversary exercises should be held in the Reformed Church of Paramus, in the autumn of the year nineteen hundred, that the exercises, with appropriate devotional services should consist of an Historical Discourse, reviewing the acts and proceedings of the Classis during the century, a Statistical History of the Classis, and short addresses upon themes in harmony with the occasion, and that as a permanent memorial of the event the Classis should publish the Historical Discourse, the Statistical History, the short addresses and with them a history

of each Church in the Classis illustrated with a picture of the church and of as many of its pastors as possible.

The Rev. William H. Vroom was appointed to prepare the Historical Discourse and the Rev. Theodore W. Welles to prepare the Statistical History of the Classis.

The Revs. J. H. Whitehead, Elias W. Thompson, Theodore W. Welles and Willam H. Vroom were appointed a committee to edit and publish the Centennial History of the Classis and to make all necessary arrangements for the Centennial Anniversary.

The Consistory of the Reformed Church of Paramus very kindly invited Classis to hold its anniversary in the old Church in which, a short time after the completion and dedication of the building to the triune Jehovah, the Classis was organized.

The sixteenth day of October, nineteen hundred, the stated time for the fall session of Classis, was selected as the most appropriate day for the Centennial observances.

Notices of the event were inserted in the *Christian Intelligencer*, and many of the papers published within the bounds of the Classis. Invitations to attend the services were sent to former members of the Classis, to the ministry of the Particular Synod of New Brunswick, and to the clergymen of other denominations in the immediate vicinity, with a request that they extend the invitation to their congregations, and assure them of a cordial welcome.

The day was all that the most ardent lover of nature could desire; one of the brightest jewels of the year, sparkling with beauty in its golden setting of autumnal glory and making joyous with its genial influences every heart.

The people commenced assembling at an early hour, filling the ample grounds about the sanctuary and reading with interest the inscriptions upon the numerous old tombstones in the cemetery. It was hallowed ground, and the quaint, rude character of the moss-covered stones marking the graves of past generations, a subtle link uniting the present with the past, awakened emotion in thorough unison with the commemorative services of the day.

When the gathering hosts entered the church they were greeted by the features in miniature of some of those who a century ago met within its recently erected walls to organize the Classis of Paramus.

Flowers and evergreens and flags, neatly and handsomely arranged, formed a picturesque scene, which mutely, yet impressively, testified of the joyous character of the passing hours.

Music furnished by Miss Fanny Osborne, *director and organist*; Miss Anna H. Slade, *soprano*; Miss Harriette G. Hubbell, *contralto*; Mr. Paul Roberts, *tenor*, and Mr. Francis Carrier, *basso*, all of New York city, assisted by the choir of the Paramus Church, elicited universal commendation and praise. It was sweet and charming, artistic and heart-touching, wafting thought heavenward and thrilling the soul with the sublimity of its harmonious melodies.

The services were intensely interesting, bringing near "the days of old," causing kindly remembrance of those to whom the present generation is largely indebted for its religious privileges, strengthening the conviction that in the kingdom of God there were "giants in those days," and revealing God as the efficient agent in all that takes place, determining the issues of every day, and conducting all things to the consummation of His gracious designs.

The collation served by the ladies of the Paramus Church during the midday intermission was a practical and delightful manifestation of the proverbial hospitality of the New Jersey Dutch, highly appreciated and greatly enjoyed by well nigh a thousand guests.

The centennial session of the Classis was called to order at ten o'clock a. m., and opened with prayer by the retiring president, the Rev. William H. Vroom. The roll was called and with few exceptions every member of Classis responded.

The Rev. Matthew N. Oliver was chosen president, and the Rev. William J. Leggett, temporary clerk.

Greetings were received from the Classis of New Brunswick, in session at Middlebush, N. J., and from the Classis of New York in session at Yonkers, N. Y.

The Rev. Charles D. Shaw, D. D., of Paterson, N. J., brought greetings from the Presbytery of Jersey City. Letters of regret were received from many whose attendance was prevented by previous engagements or unexpected events.

The anniversary exercises commenced promptly at half past ten, the appointed hour, and proceeded in the order of the pro-

gram, which, as a souvenir of the occasion, is reproduced on the pages immediately following, as originally printed.

During the afternoon session, the sky was darkened by a passing storm. When the services closed, and the people bidding each other good-bye, turned their faces homeward, the western sky glowed with wondrous beauty, marvelously draped with silver lined clouds tinged with vermillion and golden hues, suggestive of the glory to be revealed when, after the storms of life are past, "the General Assembly and Church of the First-born" bid each other good-bye, and hasten home.

THEODORE W. WELLES.

## PROGRAM

# Morning Session



## Organization of Classis

### Centennial Exercises

The Rev. Edward Lodewick, presiding

Organ Prelude

*Melody*

St. Saens

Dorology

*"Praise God from whom all blessings flow,"*

Invocation and Salutation

The Rev. C. E. Crispell, D. D.

Responsive Scripture

*Psalm LXXXIV*

How amiable are thy tabernacles,

*O Lord of Hosts!*

My soul longeth, yea, even fainteth for the courts of the Lord:

*My heart and my flesh crieth out for the living God.*

Yea, the sparrow hath found a house,

*And the swallow a nest for herself, where she may lay her young.*

Even thine altars, O Lord of hosts

*My King and my God.*

Blessed are they that dwell in thy house:

*They will be still praising thee.*

Blessed is the man whose strength is in thee:

*In whose heart are the ways of them:*

Who passing through the valley of Baca, make it a well.

*The rain also filleth the pools.*

They go from strength to strength,

*Every one of them in Zion appeareth before God.*

O Lord God of hosts, hear my prayer:

*Give ear, O God of Jacob.*

Behold, O God our shield,

*And look upon the face of thine anointed;*

For a day in thy courts is better than a thousand.

*I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.*

For the Lord God is a sun and shield; the Lord will give grace and glory:

*No good thing will He withhold from them that walk uprightly.*

O LORD OF HOSTS, BLESSED IS THE MAN THAT TRUSTETH IN THEE.

“Gloria Patri”

Garrett

Hymn 92

Wesley

COME, Thou Almighty King, Help us Thy name to sing. Help us to praise: Father, all-glorious, O'er all victorious, Come, and reign over us, Ancient of days.	3 Come, Thou Incarnate Word, Gird on Thy mighty sword, Our prayer attend; Come, and Thy people bless, And give Thy Word success: Spirit of holiness, On us descend.
---	---

4 Come, Holy Comforter,  
Thy sacred witness bear  
In this glad hour;  
Thou who Almighty art,  
Now rule in every heart,  
And ne'er from us depart.  
Spirit of power.

Prayer

The Rev. John Gaston, D. D.

Antem

*Festival Te Deum, in E flat*

Dudley Buck

W<sup>e</sup> praise Thee, O God, we acknowledge Thee to be the Lord:  
All the earth doth worship Thee, the Father everlasting,  
To Thee all angels cry aloud; the heavens, and all the powers therein;  
To Thee cherubim and seraphim continually do cry,  
Holy! Holy! Holy! Lord God of Sabaoth.

Heaven and earth are full of the majesty of Thy glory:  
The glorious company of the Apostles praise Thee;  
The goodly fellowship of the Prophets praise Thee;  
The noble army of Martyrs praise Thee;  
The holy Church throughout all the world doth acknowledge Thee.

The Father of an infinite majesty,—  
Thine adorable, true and only Son,—  
Also the Holy Ghost, the Comforter.

Thou art the King of glory, O Christ!  
Thou art the everlasting Son of the Father!

When Thou tookest upon Thee to deliver man,  
Thou didst humble Thyself to be born of a virgin;  
When Thou hadst overcome the sharpness of death,  
Thou didst open the kingdom of heaven to all believers;  
Thou sittest at the right hand of God, in the glory of the Father:  
We believe that Thou shalt come to be our Judge.

We therefore pray Thee, help Thy servants whom Thou hast redeemed  
with Thy precious blood;  
Make them to be numbered with Thy saints in glory everlasting.  
O Lord, save Thy people and bless Thy heritage; govern them,  
and lift them up forever.  
Day by day we magnify Thee, and we worship Thy name,  
ever world without end.

Vouchsafe, O Lord, to keep us this day without sin,  
O Lord, have mercy upon us; O Lord, let Thy mercy be upon us,  
as our trust is in Thee.  
O Lord, in Thee have I trusted; let me never be confounded,

## Historical Discourse

The Rev. William H. Vroom, D. D.

Hymn 692

Newton

Glorious things of thee are spoken,  
Zion, city of our God;

He whose word cannot be broken,

Formed thee for His own abode:

On the Rock of Ages founded,

What can shake thy sure repose?

With salvation's walls surrounded,

Thou mayest smile at all thy foes.

2 See the streams of living waters,

Springing from eternal love,

Well supply thy sons and daughters,

And all fear of want remove:

Who can faint, while such a river,

Ever flows their thirst to assuage?

Grace, which, like the Lord the Giver,

Never fails from age to age.

## Benediction

Organ Postlude

*Allegro Moderato*

Smart

✠ ✠ ✠

## Intermission

A collation will be served at one o'clock, in the Chapel,  
by the ladies of the Paramus Church.

✠ ✠ ✠

## Afternoon Session

The Rev. John A. Van Neste,

Presiding

Organ Prelude

*Canon*

Nicholas de Wilm

Anthem

"*Prepare ye the way of the Lord,*"

Garrett

THE voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God,  
Every valley shall be exalted, and every mountain and hill made low; the crooked shall be made straight, and the rough places plain.

And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.

The voice said, cry . . . What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower that is in the field.

The grass withereth, the flower fadeth but the word of our God shall stand forever Amen. ISAIAH XL: 3-8.

**Prayer**

The Rev. Anson Du Bois, D. D.

**Hymn 693**

Dwight

1 I love Thy kingdom, Lord,  
The house of Thine abode,  
The Church our blest Redeemer saved  
With His own precious blood.

2 I love Thy Church, O God;  
Her walls before Thee stand,  
Dear as the apple of Thine eye,  
And graven on Thy hand.

6 Sure as Thy truth shall last,  
To Zion shall be given  
The brightest glories earth can yield,  
And brighter bliss of Heaven.

**Address**

The Rev. Daniel Van Pelt, D. D.

*Astoria, N. Y.*

*"The Ancestral Church in Holland."*

**Address**

The Rev. E. Tanjore Corwin, D. D.

*Historiographer of General Synod, New Brunswick, N. J.*

*"The Colonial Churches of the Classis."*

**Hymn 767**

Wesley

Let saints below in concert sing  
With those to glory gone;  
For all the servants of our King  
In earth and heaven are one.

2 One family we dwell in Him  
One Church above, beneath,  
Though now divided by the stream,  
The narrow stream of death.

4 Dear Savior be our constant guide;  
Then, when the word is given,  
Bid Jordan's narrow stream divide,  
And land us safe in heaven.

**Address**

The Rev. Peter H. Milliken, D. D.

*Philadelphia, Pa.*

*"Churches Organized by the Classis."*

**Address**

Prof. Ferdinand S. Schenck, D. D.

*New Brunswick, N. J.*

*"Former Ministers of the Classis."*

How beautiful are their feet      2 How charming is their voice  
 Who stand on Zion's hill,      How sweet the tidings are!  
 Who bring salvation on their tongues "Zion, behold Thy Savior King;  
 And words of peace reveal!      He reigns and triumphs here."

o The Lord makes bare His arm  
 Through all the earth abroad;  
 Let every nation now behold  
 Their Savior and their God.

## Address

The Rev Martin Flipse

*"The Holland Speaking Churches of the Classis."*

Offertory, Trio "Father, lead me by Thy hand," Butterfield

Father, lead me by Thy hand,  
 Through the devious ways of life.  
 Let me close beside Thee stand,  
 Shield me in the hour of strife.

Dangers close around me press  
 Lo! I helpless come to Thee  
 Be Thou near my soul to bless,  
 Let me rest alone in Thee.

Father, guide me by Thine eye,  
 Dark and cheerless seems the way,  
 Beam upon me from on high,  
 Be my comfort and my stay.

Refuge give me from the blast,  
 Help me trust alone in Thee,  
 Hide me till the storm is past,  
 'Neath Thy shadow shelter me.

## Address

The Rev. George M. S. Blauvelt

*Franklin Park, N. J.*

*"Reminiscences."*

Hymn 770

Fawcett

BLEST be the tie that binds  
 Our hearts in Christian love;  
 The fellowship of kindred minds  
 Is like to that above.

2 Before our Father's throne  
 We pour our ardent prayers;  
 Our fears, our hopes, our aims are one,  
 Our comforts and our cares.

## Benediction

Organ Postlude

*Finale*

Lemmens

PRAYERS



## PRAYERS AT THE CENTENNIAL

REV. C. E. CRISPELL, D. D.

OUR FATHER, which art in heaven, hallowed be Thy name. Of Thee and through Thee and to Thee, are all things. All perfections belong to Thee and subserve the cause of holiness. All the works of creation and providence show forth Thy power and wisdom and goodness, and the work of redemption excels in manifesting Thine exceeding great power and Thy manifold wisdom and the riches of Thy grace.

We adore Thee as the true God, the Father, the Son, and the Holy Ghost. We come to Thee in this house built for Thee and consecrated to Thy service, where Thou dost meet with Thy people and bless them. We come as sinners redeemed by the blood of Christ, a part of Thy ransomed flock. We come as the representatives and members of a part of Thy visible Church, known as the Classis of Paramus of the Reformed Church in America. We come to recall to mind what Thou hast done for us during the hundred years of our existence; to note Thy mercies in both our commendations and chastisements, and to express gratitude to Thee for the same; to learn the lessons taught us and thus gain fresh impulses to enable us to go forward with greater zeal in all the duties of our day. We come in the name of Jesus, our High Priest.

Be with us, we pray Thee, in our deliberations, and conferences, and deliverances, and resolves, that we may properly endeavor to meet our responsibilities in true faith, firm hope, ardent love, and a zeal according to correct knowledge.

We thank Thee for the many examples of Christian devotedness of our ministry, eldership and membership, during the hundred years; for their soundness and perseverance in the faith once delivered unto the saints; for the souls saved through

their agency by the Spirit's power; for all that we have been inclined to do for the enlargement of our borders, and for holding forth the word of life to the destitute regions of the earth;—in a word, for all that we have been enabled to do toward the advancement of the kingdom of heaven.

And we beseech Thee, Heavenly Father, to fill all our ministers and members with Thy spirit of power, which honors God the Savior, humbles man, and brings both in their right and true relations and positions. "Thy kingdom come; Thy will be done in earth, as it is done in heaven." Help us to look with more earnestness for the time when Christ, who was once offered to bear the sins of many, shall appear the second time, without sin, unto the salvation of those who look for Him. Yea: hasten that time, when by Thy Spirit's power, the Mediator shall have completed His work of the sanctification of His redeemed, ransomed people. and shall have put down all rule, and all authority, and power, and shall deliver up His mediatorial Kingdom to God, even the Father. Yea: hasten that time when all Thy loyal ones shall, in unison, praise Father, Son, and Holy Ghost, the true God, for the full manifestation of Himself, and for their everlasting blessedness. AMEN.

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REV. AME VENNEMA.\*

**A**Lmighty God, our heavenly Father, who art from everlasting to everlasting, and keepest covenant with Thy people from generation to generation, we praise and adore Thee this morning. Thou didst bring our fathers hither from across the sea and didst bid them go in and possess the land, and when as yet the people were few in number, Thou didst establish Thyself among them and didst cause Thy glorious name to be remembered. For the organization of Thy Church here and in the region round about, for her faithful maintenance of the ordinances of Thy holy religion, and for the gracious influences that have gone out from her upon the souls of men during all these

\*At the morning session. Taking the place of the Rev. John Gaston, D. D., who, arriving later, pronounced the Benediction.

years, we give Thee our devout thanks. We are assembled to-day, O Lord, to commemorate the formation one hundred years ago of this Classis of Paramus, under whose care the churches have been maintained and have multiplied and flourished, and by which they are bound together in such pleasant and helpful association. We thank Thee for the especial guidance of Thy Holy Spirit vouchsafed to this judicatory of Thy Church during the century, enabling it to give wise counsel to the churches in their perplexity, to encourage them under difficulty and trial, to devise liberal things for them when they were straitened, to maintain boldly the faith once delivered unto the saints, and in all things to have respect to the glory of Thy most holy name.

And now, our heavenly Father, we beseech Thee, bless these services; make this day memorable; fill our hearts with praise and rejoicing, and incite us to greater zeal and truer devotion. And Thou, O Christ, to whom all power is given in heaven and on earth, and in whose name we are commissioned to this blessed work, be Thou with us through all the coming years for our encouragement and strengthening. And, Spirit of the living God, descend upon us all, we pray, and baptize us with Thy grace and power; may our hearts be opened for Thy pure indwelling and our lives yield themselves to Thy noble inspirations. Thus may more glorious things be spoken of Zion during the coming years than in the century past, and Thine, O triune God, shall be the praise forever. AMEN.

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REV. ANSON DUBOIS, D. D.

**O** LORD, our God, Thou art the same yesterday, today and forever. Thou art our God, and our fathers' God, and we bless Thee that we may assemble here to commemorate Thy mercies toward us and toward our fathers in these hundred years that are passed. Amid the beauty and abundance of the year, with our garners full, our homes happy, and our churches blessed with every Gospel privilege, we come to celebrate this feast of harvests, this feast of the harvests of a hundred years.

We bless Thee for Thine unmerited mercies. We confess our sins and the sins of our fathers. None of us have earned these gifts by our services. They but illustrate and magnify Thy mercies, O Lord, which have so followed us and made us rich in all these years.

We bless Thee for the holy men of God, whom Thou hast raised up and sent among us, truly the servants of God, proclaiming the truth of God from our pulpits, and showing the power of God in their sanctified lives. Not the learning of the world, but the truth of God which maketh wise unto salvation—this, in all these years, has been taught in our churches, instilled into the minds of our children and treasured in the hearts of our people. We bless Thee for the earnest men who have borne the divine commission in all this work.

And we bless Thee for that goodly company of God-fearing men who have served in the eldership and in other offices of responsibility and unrequited toil; humble men, earning their own bread, with no aim but peace and prosperity to their dear church, self lost in the service, and grandly loyal in every trial, every change and every condition of the work. Faithful to their pastors, faithful to their vows, they have maintained the continuity of the Gospel power in their communities and congregations these hundred years, and though unknown to fame and resting in their graves, it may be, without a headstone, these churches are their monuments, and the work of these churches forms the record of their worth.

And we thank Thee, O Lord, for those holy women who have made the homes of Thy people truly Christian homes in all this region for so many years. Much of their lives so hidden, toiling so many of them, amid great privations. With husbands, children, servants, dependent on them for their comforts and even their character, they swerved not from duty nor from cheerful trust in God. We thank Thee for what these Christian mothers have wrought for their children, consecrated in baptism and trained for God, so that their names are perpetuated on our church books from generation to generation.

We thank Thee, O Lord our God, we bring Thee our gratitude and praise that Thou hast, in all these years, raised up so many consecrated souls in our families, in our schools, and in our congregations to teach and pray and show forth the Christian

type of manhood and of womanhood among us, in daily life.

Lord, keep us truly a Christian community for the years yet to come. Perpetuate our churches. Give us that simple and pure Gospel of Jesus Christ, which elevates and saves man. And extend, in Thy mercy, these benign influences to those multitudes who are flocking in among us from lands where the Gospel is less known and less revered. Continue the mercies of the past into the years to come. Perpetuate the power of Thy word and increase that power more and more here and through the whole world. Then shall the nations bless Thee, and the long centuries of time bring their tribute of praise and glory to Thy feet. Hear us, Oh, our Father. Accept us. Save us for Jesus Christ's sake. AMEN.



HISTORICAL DISCOURSE



# HISTORICAL DISCOURSE

THE REV. WILLIAM H. VROOM D. D.

## I

### ORGANIZATION OF THE CLASSIS.

AT the session of the General Synod of the Reformed Dutch Church, held in Albany, N. Y., in the month of June, 1800, a series of resolutions was passed authorizing a division to be made in three of the old original classes, namely, Kingston, Albany and Hackensack, and leaving only those of New York and New Brunswick intact. These changes were made for convenience of access and for the promotion of church extension.

The division of the Classis of Hackensack resulted in the formation of those of Bergen and Paramus. That act, so far as it relates to our classis, was as follows:

“That the Classis of Hackensack be divided into two classes, to be known and distinguished by the names following, and to consist of the congregations subjoined, to wit:

“1. The Classis of Paramus, to consist of the congregations of Tappan, New Hempstead [Clarkstown], Schraalenbergh, Hackensack, Kakiat [West New Hempstead], Ramapo, Paramus, Acquackanonck and Totowa. \* \* \*

“That the Classis of Paramus meet on the first Tuesday of September at 10 o'clock a. m. at Paramus, and that Rev. Solomon Froeligh preach a sermon at said time and place and organize said Classis.”

In accordance with this act, representatives of the churches named assembled on the second day of September, A. D. 1800, to be organized, in the very place in which we are gathered today to celebrate the event.

The Church of Paramus, though not the oldest of these churches, was already a venerable organization with three quarters of a century of her existence completed. The old stone church in which the fathers had worshiped during that period,

was no longer adequate. It was touched with decay and the congregation had outgrown it. During the Revolutionary War it had been fitly used as a place for the safe-keeping of British captive soldiers. Its stones, therefore, had become very sacred, not only because of their long use in the service of religion, but also for the decided part they had taken in the struggle for national freedom. When the old building was demolished these consecrated stones were incorporated in the present structure, which was erected almost upon the same site. This happened in the spring and summer of 1800, and the building could scarcely have been completed when the delegates were summoned to this place for the organization of the classis. Eight years ago the present addition at the rear was built for the accommodation of the organ, and some changes were made also in the interior appointments during a time of general repair in 1873, but in substance, form and appearance the building is essentially the same as it was at the time of its erection a century ago, when the classis was organized. It is the only church in the classis, now in use, which was erected so early. These facts have made it peculiarly fitting that the present celebration should be held in this place.

We are warranted in the belief that a large congregation witnessed the organization, for it took place in the midst of the mightiest work of grace ever manifested in this region. The place was being shaken by the Holy Spirit, like Jerusalem on the day of Pentecost. Out of a sparse country population nearly three hundred souls were gathered in the year preceding and that which followed the organization of the classis, and the church became, through these accessions, the strongest numerically in this part of the country. It is interesting to notice that the classis, which was destined to bear a leading part in the religious development of an important section of our country, and to endure trials and afflictions in its earlier career of extraordinary severity and overcome them, was born in an atmosphere of prayer and revival, and baptized with the grace and power of the Holy Ghost. The sermon on the occasion was preached, as Synod had directed, by the Rev. Solomon Froeligh, of Hackensack, from Col. 2: 5. "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ."

The roll call showed that the nine churches were represented as follows:

“ Hackensack and Schraalenberg, Rev. Solomon Froeligh, Elder, Garret Deryea.

Achquaackenunch and Totoa, Rev. Henricus Schoonmaker, Elder, Paulus Paulison.

Kacheat and Ramapough, Rev. George C. Brinkerhoff, Elder, Joseph Goetsius.

Paramus, Rev. Wilhelmus Eltinge, Elder, Abraham Westervelt, Esq.

Tappan and Clarkstown, Elder, Teunis T. Tolman.”

The Rev. Nicholas Lansing, of the churches of Tappan and Clarkstown, who was the only absent one, was detained by illness. The classis considerably removed to his church at Tappan on the second day of the session that he might be present.

The Rev. George C. Brinkerhoff was elected the first president. The Rev. Wilhelmus Eltinge was chosen stated clerk and questor.

After the adoption of rules of order the classis began its career of business by performing its most characteristic act—the examination, in our present form, of a student, and his licensure to preach the Gospel. That student was Henry Ostrander, a name now of sacred memory. The second and third acts were almost equally characteristic—the adjustment of two cases of discipline, which came up from the churches. In these, excommunication of the offender was in each case recommended. The fourth act provided for the establishment of special catechetical classes for the instruction of the colored people. The session lasted two days and other matters of grave import were considered, which will require our notice hereafter. The minutes of the classis are all written in English, are in a good state of preservation, and are complete and perfect from the day of organization to the present.

## II

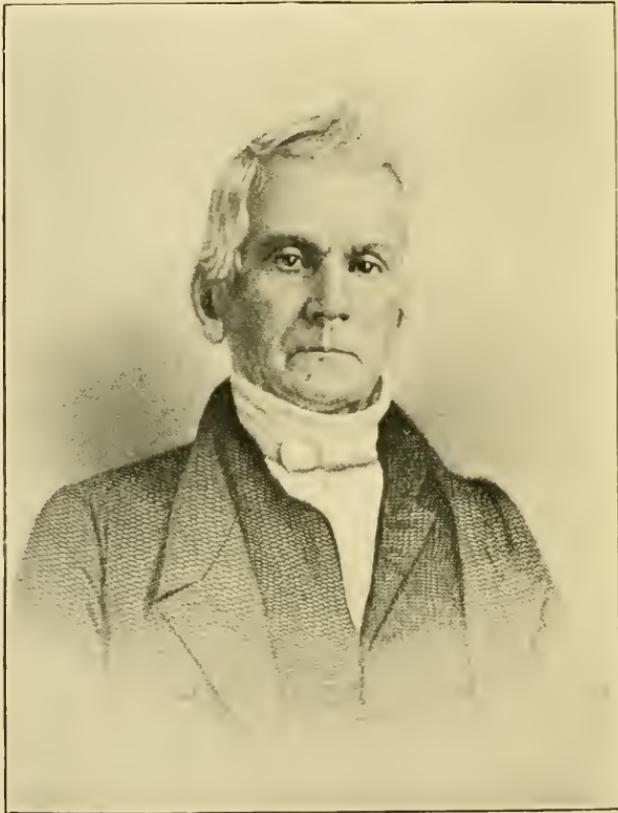
### ANTECEDENTS OF THE CLASSIS

#### 1. *The Earliest History of the Original Churches.*

The history of the churches, which originally composed the classis, carries us back to the earliest settlement of New

York and New Jersey. It would be superfluous for us to enter upon an account of those early events, or to furnish in this discourse the details of the earliest planting upon these shores of the Reformed faith. A brief *resume* of the leading ecclesiastical facts will suffice to show the connection of our classis with the great past.

The exploration of the Hudson river by Sir Henry Hudson, while in the employ of the Dutch East India Company, was the



THE REV. HENRY OSTRANDER

means under Providence, of interesting the government and people of the Netherlands, and especially the merchants of Amsterdam, in this new world. They saw an opportunity for establishing a very profitable trade in furs, and ships were sent over for this purpose and trading posts established on each side of the

river. To protect this trade a fort was built in 1614 at the head of navigation at Albany, called Fort Orange. No attempt was made toward the planting of a colony or the inauguration of agriculture till after 1621. At that time the Dutch West India Company was chartered by the Holland government and invested with very great powers. It had full authority to establish colonies and to defend and govern them. Its supervision of their internal affairs extended not only to matters civil and commercial, but even to the calling of ministers and the evangelization of the savage natives. Emigration from the Netherlands to these shores now began, and in 1626 the company established its authority here by the erection of the famous fortress, called Fort Amsterdam, at the confluence of the North and East rivers. This work was completed in 1628, and in the same year the first Reformed Dutch church in this country was organized. This church is now represented by a number of congregations located in different parts of the city of New York, all operating under the same ancient corporation, and known as the Collegiate Reformed Dutch Church. In the establishment of that church we see the Reformed faith of Holland rekindled on our own shores. That faith had carried the Dutch Republic triumphantly through the fiercest wars and persecutions. It had enabled her to withstand the fires of the Spanish Inquisition, and to vanquish the armies of Spain in the day of their greatest power. It raised the little Republic to a position of eminence and glory, and made her the best exponent in Europe of liberty, toleration and enlightenment. Carried hither in the hearts of her emigrant sons and daughters, that faith had now come to do its part in shaping the destinies of a greater Republic and to foster a pure spiritual life on a broader field.

From this time forth the settlement of the colony and the planting of churches went rapidly forward for a period of thirty-six years. These were the only years of the Church's opportunity for growth from abroad, and they were fully improved. It is estimated that during that brief time, ten thousand Hollanders braved the dangers of the Atlantic in frail sailing vessels and sought homes in these wilds, spreading out over the valley of the Hudson, on Long Island, and in New Jersey.

Wherever there were people enough a church was planted. Eleven were established during those thirty-six years as follows:

New York, 1628; Albany, 1642; Bushwick, Flatbush, Flatlands and New Amstel, 1654; Gravesend, 1655; Kingston, 1659; Bergen, Brooklyn and Harlem, 1660.

Ministers were very difficult to obtain. The Classis of Amsterdam was able to furnish thirteen in all during the thirty-six years, only seven of whom were in service at the close of that period. When no regular minister could be had the churches maintained devotional services by themselves and found spiritual edification in having printed sermons read to them. There was every prospect at that time that the Reformed denomination, first and alone upon the ground, would become one of the great leading churches in this land. This would undoubtedly have been the case had the Holland emigration continued; but an event occurred at that time which shattered these hopes, prostrated the colony as a Holland enterprise, and, but for the pluck and perseverance of the Holland nature, would have obliterated the Reformed Church. That event was the forcible seizure and usurpation of the colony and all that belonged to it by the English in 1664.

The Dutch West India Company had been unsuccessful commercially and became bankrupt. The colony, therefore, was neglected by its proper guardians. The English, taking advantage of these circumstances, sent an armed fleet to the harbor of New Amsterdam and demanded the surrender of the colony. There were no means of defense and everything fell into their hands. The result of this was that Holland emigration practically ceased, and was not resumed in any considerable degree for two hundred years. Immigrants from England and other lands now flocked in. An English chaplain set up an Episcopal service, using the Reformed church, which was offered for the purpose. Presbyterian churches were started on Long Island. Churches of other orders were in due time organized. Ours were now handicapped by the use of the Holland language, not understood by the newer immigrants. Still, with all external sources of increase cut off, these churches, instead of dwindling and dying, lived and multiplied, and became, under the providence of God, powerful factors in the development of the religious and intellectual life of the commonwealths in which they were planted.

The Church of Bergen has been mentioned as existing pre-

viously to the surrender to the English. It was the earliest organization within the limits of New Jersey, and maintained its existence with a good degree of spiritual life and growth for ninety years without ever having a settled minister. The older church of Hackensack, which was formerly in connection with this classis, but seceded in 1822, was organized in 1686, and was the second formed within the state. The church of Acquackanonk, organized in 1693, was the third. Tappan, in the state of New York, came next in 1694. The remainder of our original churches were started in the following century.

Hitherto all our Reformed ministers had been sent from Holland and were members of the Classis of Amsterdam. There were no ecclesiastical organizations in this country except the individual consistories, and, therefore, no power to create a minister. With the cessation of the Holland emigration this want soon became deeply felt. Only one duly commissioned man arrived during the next twelve years, and the whole number of ministers was for a long time reduced to three. The Episcopalians had one clergyman, who was the chaplain of the English troops.

Notwithstanding these adverse circumstances, Reformed churches were multiplied in this state and in other regions, till, in 1700, thirty-six years after the surrender, there were twenty-nine in all, and ten ministers. Five years later the ministry had decreased to six, and many of the churches could secure preaching only two or three times a year. This state of things led many to wish that the American churches could become independent of the mother church in Holland, and obtain the right to educate and ordain their own ministers. No decisive steps were taken, however, in that direction, for a generation to come.

In the meantime, a great spiritual awakening throughout the country occurred. The Rev. Theodore J. Frelinghuysen came from Holland in 1720, and inaugurated his transforming work in central New Jersey, the blessed effects of which were felt throughout the land; and, by 1737, thirty-six additional churches had been formed, bringing the total up to sixty-five. Of these accessions two were original constituents of this classis, namely, the older church of Schraalenburgh in 1725, which afterward seceded, and Paramus, which was organized not later than that year.

During that period of internal enlargement, a few ministers had been induced to come from Holland, and a few young men had been sent to Holland, at great risk and expense, for ordination, and had returned. Yet the churches were more than three times as numerous as the ministers; besides, each church stood practically alone, with no local bond of union or co-operation save their common origin and language. Earnest and progressive men, therefore, believed that the time had come to form some kind of local organization, and to take measures for educating and ordaining a ministry among themselves. This proposal, though favored by a large majority of ministers and people, quickly developed an opposing minority of very determined character, bent upon clinging to Holland, and recognizing no minister except such as had come into the office through the hand of a Holland classis. The tremendous struggle attending this advance movement, marks the next era in the early history of our churches.

## 2. *The Struggle for the Right of American Ordination.*

The matter took form in 1737, when, with the approbation and, indeed, at the suggestion of the Classis of Amsterdam, it was proposed to organize the ministers and churches into an association, to be called a "Cœtus,"—a body having the general form of a classis, but with very limited powers. Two conventions were held in New York to consider the matter, and at the latter one, in the spring of 1738, a plan was perfected and sent to Holland for approval. The Classis of Amsterdam now took nine years to decide what to do in the premises, being influenced somewhat by the opposition which had arisen in this country, and possibly by a little jealousy of their own power and authority. At length, in 1747, the act of approval was received. It was soon found, however, that this concession was inadequate to give the relief the churches needed, for the Classis of Amsterdam proceeded at once to deny the right of the Cœtus to examine and ordain candidates for the ministry without its special consent, and then notified it not to ask such consent. But this was the very power which the churches needed. It was therefore proposed by the Cœtus of 1753, to assume the full powers of a classis. The matter was sent down to the churches for their advice, and

carried by a large majority in the session of May 30, 1755. Then David Marinus, J. M. Goetschius and others were ordained without the consent of the foreign classis. In the meantime the minority had become strenuous and bitter in their opposition. They, too, became organized under the name of "Conferentie," and were violently opposed to every measure of progress and every change favored by the Cœtus. It is said that "by the ancient Conferentie party the doctrine of the new birth was exceedingly ridiculed, as was also experimental religion, family worship and prayer meetings, and that the ancient Cœtus ministers dwelt much on these spiritual subjects, and were hated and ridiculed on account of it."\* Another writer says: "It seems at least to be certain that in some sections of the church whatever the ostensible pretenses may have been, the great contest of Cœtus and Conferentie was, in fact, a struggle of formalism against vital godliness, of the law of progress against the inertia engendered by an admiration of the past. It was the spirit of this age and of this land, fighting for liberty, when the attempt was made to bind it down by forms, customs and veneration for the fatherland." †

The conflict thus induced not only agitated the church at large, but disrupted individual congregations, retarded their progress and stifled in a great measure their spiritual life. At first the Cœtus only was officially recognized by the Church of Holland, but after the Conferentie was fully organized, the Classis of Amsterdam opened a correspondence with it also, so that, instead of no local organization, there were now two, each claiming to be the governing body and to represent the whole Church. The Cœtus, because of its assumption of classical prerogatives, fell out of favor with the Classis of Amsterdam and the Synod of North Holland, and those bodies now gave their official recognition and endorsement to the Conferentie. The conflict thus grew hotter than ever. The members of individual congregations arrayed themselves on the side of one body or the other, and it seemed as though the churches were hopelessly rent into fragments.

For example, the churches of Hackensack and Schraalenburgh were under one pastor, but each congregation now became

\* C. T. Demarest's "Lamentations over Dr. S. Froeligh," p. 60. † Dr. A. Messler's "Pastor's Memorial," p. 43.

divided into two parties. Then the dissenting body in each church joined in calling a second pastor—one who was in harmony with their views. The two ministers preached alternately in each of the churches for many years, under conditions of most unseemly rivalry. They were under the same corporation and paid from the same treasury, yet the audiences in each place were as distinct, unmingling and hostile, as though they were two armies in battle array. Similar conditions existed in many other congregations, though not always resulting in such complete schism. That a group of churches planted in a wilderness, practically cut off from the sympathy of the religious world and from foreign sources of increase, speaking a strange tongue, living under an unfriendly government devoted to rival interests, could endure such a trial of internal contention for nearly a generation and still survive and even grow, is evidence of a remarkable vitality, and produces a conviction that God was leading them through great trials to prepare them for a special mission, which may even yet lie largely in the future.

The period of agitation and struggle between the two opposing parties continued for about twenty-five years from the first authorization of a Cœtus, and sixteen years from its assumption of the powers of a classis. During that time, in spite of all the unfavorable circumstances, about forty additional churches were organized, bringing the whole number up to about one hundred. Among these accessions were two of the original constituents of our classis, Clarkstown, N. Y., in 1749, and Totowa in 1755. The whole number of ministers in the country was thirty-four.

### 3. *The Reconciliation of 1772, and the Independent Church.*

At length, in 1772, God was pleased in His gracious providence to bring to His churches a complete reconciliation and union, and to put them upon a basis of permanent prosperity. This He did by establishing them under an independent constitution and government, which in all essential features were the same as those under which we are working at the present time. The way to this blessed result had been prepared by the prudent labors of the Revs. Theodore Frelinghyusen (a son of Theodore J. before mentioned), Jacob R. Hardenbergh, Samuel Verbruyck of

Tappan, and others; but the chief agent in its final consummation was Dr. John H. Livingston, whom God seems to have raised up for this very purpose. He was born in this country at Poughkeepsie, educated at Yale College, but studied theology in Holland and was licensed by the Classis of Amsterdam. He was a man of large endowments, ample learning, clear and decided opinions, yet filled with the spirit of prudence and conciliation. He felt it to be his peculiar mission from the beginning of his career, to reconcile and pacify the American churches and perhaps to secure their independence.

While he was in Holland pursuing his studies, the Cœtus, in 1766, under the lead of Verbryck of Tappan, secured, after years of toilsome effort, a charter for an academy in New Jersey. This was the forerunner of the more liberal charter granted four years later, in 1770, for Queen's (now Rutgers) College. The first meeting of the trustees of that institution was held at Hackensack, and as the charter did not determine the location, New Brunswick secured it only by obtaining the larger subscriptions for its endowment. The procuring of these charters for the purpose, primarily, of training a native ministry for our churches, stimulated all parties to inquire more earnestly for some basis of union; and just in that year, September 2, 1770, Livingston appeared from Holland, under a call from the Church in New York, bringing with him a plan for a union, which had been approved provisionally by the authorities in Holland. After a year of correspondence on the subject, a convention was called by Livingston and his consistory, which met in New York, October 15, 1771. Twenty-two ministers, out of thirty-four in all, were present, also twenty-five elders from the one hundred churches. They represented in fair proportion the Cœtus, Conferentie and Neutrals. Livingston was chosen president. The spirit of peace prevailed, and the result was that the plan before mentioned as brought from Holland was adopted unanimously with very slight alteration, and sent down to the churches and also to the Classis of Amsterdam for ratification.

The plan provided for the organization of the churches on a practically independent basis, after the manner of the church in Holland. There were to be one general body, afterward called a Synod, and five particular bodies, afterward called Classes. Full power of self-government and discipline was granted, and, what

was most important, the right to examine and ordain candidates for the ministry was fully conceded.

Two years later, on June 16, 1772, another convention was held, and the answer of the Classis of Amsterdam was read. It was a warm, affectionate and cordial approval of all the former convention had done, and certified that the classis had ratified the entire plan without a word of change and by a unanimous vote. The delegates to the convention now subscribed to the "Plan of Union" and provided for obtaining the subscription of those not present; and by this act our Reformed Church for the first time gained its rightful place in this land as an army of the Lord, free, independent of foreign control and united. She has never failed to acknowledge her obligations to the Classis of Amsterdam, nor to feel a hearty love for that venerable body; but, could the churches have united in assuming independence a hundred years earlier, when the immigration ceased, it would doubtless have been in many ways to the advantage of our denomination.

The complete organization of the Church, in accordance with the provisions of the "Plan of Union," was speedily effected, and the five particular bodies were formed, which resulted in the five original Classes, of New York, Kingston, Albany, New Brunswick and Hackensack. With the last of these only is this history concerned, for to the Classis of Hackensack all the original constituents of our classis belonged until our own was formed.

#### 4. *The Classis of Hackensack.*

This Classis was organized with seventeen churches, thirteen of which were in the province of New Jersey, and four in that of New York. As given by Dr. Taylor in his "Annals of the Classis of Bergen," they were Paramus, Pompton, Totowa, Ackquackanonk, Hackensack (two), Schraalenberg (two), Second River, Persippany, Ponds, Bergen, English Neighborhood, Tappan, New Hempstead [Clarkstown], Kakijat [West New Hempstead], and Staten Island.'

The Church of West New Hempstead was organized and received into the classis in 1773, a year after the adoption of the "Plan of Union." Later, in 1785, the Church of Ramapough was formed and added to the classis. This completed the list of our original churches.

The Church of Saddle River was really organized a year earlier, in 1784, but remained organically connected with Paramus. While the two congregations were quite distinct as worshipping assemblies, and eight members of consistory were chosen from each, yet they constituted one corporation, one consistory and one pastoral charge. The name of Saddle River, therefore, never appeared upon the roll of the Classis of Hackensack, nor did it appear upon that of the Classis of Paramus till 1811, when that church assumed a separate and independent life.

The records of the Classis of Hackensack are said to be in a good state of preservation from 1773 till its dissolution in 1800. With the exception of the last year, these records were kept in the Dutch language.

Upon the assumption of independence by the Church at large, many questions arose and demanded settlement, which, in view of past differences upon those very subjects, required most prudent and delicate handling. The establishment of a school of theology, on conditions that would secure general consent, was one of the most difficult of these matters. It was vitally involved in the old dispute between the Coetus and Conferentie. Not much progress was made toward its settlement for a number of years, and students were left to pursue their theological studies with individual pastors designated for that purpose in different parts of the Church. The chief reason of this delay was the outbreak of the Revolutionary War, and the tremendous political disturbances which preceded it. There is abundant evidence that our Reformed Churches bore a noble part in that great struggle. Their pulpits rang with the fervid utterances of patriotism and liberty. Their church edifices were willingly surrendered, when necessary, to the use of the American army. Almost every ancient church and community has its traditions of thrilling events connected with those times. Often pastors and people were compelled to flee from their homes to escape their enemies. The capture of Major John Andre, his trial held in the old church of Tappan, (because the court house had been previously burned,) and his execution on the height near that village, are well known to every one. So also is the famous courtship of Aaron Burr at Paramus, when the whole region in which the lady lived was under the control and strict surveillance of the enemy. The graveyard adjoining this church is largely filled with the bodies

of soldiers of the Revolution, many of them marked with a fragment of common stone on which, in some cases, the year only is rudely carved. It is believed that the dust of many British soldiers also, the victims of that conflict, lie there in graves unmarked.

Notwithstanding the excitements, alarms and interruptions of those years, the classis held its meetings regularly and diligently watched over the interests of the several churches under its care. Much attention was given to matters of discipline and the adjustment of difficulties in the churches, and, in some cases, between the ministers. In 1782 a system of church visitation was adopted, and careful inquiries were made by the visitors into the condition of the churches. The pastors and consistories responded to the inquiries, and all matters of importance were reported to the classis.

During the war efforts were made by the classis and consistories to ascertain the wants, both temporal and spiritual, of the scattered families of the congregations, many of whom had fled into the interior of the country. Communications from the classis embodying the reports from the churches on this behalf, were sent up to the General Synod, detailing the hardships they were enduring and the various measures of the pastors, elders and deacons to watch over and comfort those of their congregations to whom access could be had.

"The minutes show that prevailing sins received open and fearless rebuke in that classis, and abuses of the ordinances of God's house were not connived at but reprov'd. Deservingly pious young men were encouraged in the prosecution of their studies, and several were licensed to preach the Gospel of the blessed God, some of whom became burning and shining lights in the church." \*

At length, with the close of the eighteenth century, the work of that classis, faithfully performed in war and peace, came to an end, and with the dawning of the new century, the Classis of Paramus with that of Bergen succeeded to its responsibilities. The names of the venerated fathers in the ministry, who served our original churches before this classis was formed, will be presented and their work noticed, we presume, in connection with the history of the churches in which they served. But there are

\*See Taylor's "Annals of the Classis of Bergen," pp. 27, 28.

three pioneers who should be mentioned here, two of whom having served as supplies only, may not be referred to elsewhere:—

As early as 1686, the Rev. Peter Tesschenmaecker organized the Church of Hackensack with thirty-three communicants, and continued to supply them occasionally till 1689. He also preached in other adjoining settlements. He was, no doubt, one of the very first to preach the Gospel in the field now occupied by this classis. He was a Hollander, educated at the University of Utrecht, but came to this country unordained. The people of New Amstel, Del., greatly desired him for their minister, and in the extreme scarcity of Dutch ministers—there being only four in America,—the governor of the colony, 1679, authorized these ministers to get together and examine, and, if found qualified, to ordain him to the ministry. He was thus the first one ordained in America without the consent of the classis in Holland. This was nearly a century before a Cœtus was thought of, but the classis ratified the act, so that it was not regarded as a precedent. After serving the Church of New Amstel four years, he went to the Church in Schenectady in 1682, and during his ministry there visited this field. Eight years later he was slain by Indians in the bloody massacre which occurred at that place at midnight, February 8, 1690. He was one of sixty who were cruelly murdered, his wife and two colored servants being also among the victims. The leaders of the raid had given orders to spare his life, but he was killed and his house set on fire before he was recognized.

The name of Rudolphus Van Varick also appears in connection with the Hackensack Church as an occasional supply from 1687 to 1689. His sphere of activity was in Brooklyn and the Long Island churches, but he found time to come to New Jersey occasionally. He had the courage of his convictions and in common with all the Dutch ministers, he opposed openly the usurpation of the government of New York by one Leisler, at the time of the accession of William and Mary to the British throne. For a time Van Varick sought refuge from his persecutors in Delaware. On his return in 1690, he was arrested with great violence by the usurper and cast into prison for six months. Afterwards, charged with speaking treasonable words, he was fined £80 by a pretended judge and sentenced to be deposed from the

ministry and imprisoned till the fine should be paid. Good bail was refused. At last he was released, without fine, but died in 1694 from the injuries received. The usurper was deposed and executed.

The first regular pastor settled within what is now the state of New Jersey and the adjoining counties of Orange, and Rockland, N. Y., was the godly and devoted Guillian Bartholf. From this name, therefore, starts all the ecclesiastical history of this region. This man was from 1694 to 1724, the pastor of the Churches of Hackensack and Acquackanonk, and at the same time the acting pastor of the Church of Tappan, but his services extended to all the churches in this state, and as far as Tarrytown, N. Y. All the Holland people within those bounds regarded him as their pastor. He first came to this country in 1683 or 1684, and became in due time a "Voorleser" or public reader, and a schoolmaster in Hackensack. After the organization of the Church of Acquackanonk in 1693, that church united with Hackensack in sending him to Holland for ordination. He was the second one thus sent abroad for that purpose. On his return in 1694, fully invested with the ministerial office, he assumed the pastoral charge of the churches named, which continued thirty years. For the half of this period he stood alone, without a colleague in all this wide field; and his zeal and widespread activity in ministering the Gospel to these scattered settlements, laid the foundation for many a church, which has been a fountain of blessing to this day. He is said to have been "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." Tradition credits him with thirteen children. His biography as given in the "History of Tappan Church" by Dr. David Cole, traces the lines of eight, and shows that his descendants are among us still, a mighty host, now allied apparently with all the old families of Bergen county, embracing such names as Terhune, Blauvelt, Bogert, Ackerman, Haring, Zabriskie, Demarest, Banta, Romaine, Hopper and many others. So the memory of the just is blessed.

## III.

## THE DEVELOPMENT OF THE CLASSIS.

1. *A Hopeful Outlook.*

When this Classis began its career in 1800, our country was in a state of peace, the Church quiet, fairly united and hopeful. A church constitution had been perfected and a General Synod organized. Measures were being taken to endow a Theological Seminary. A number of sons of the Church had entered the ministry, others were preparing for it, and great revivals of religion had come to many of the churches resulting in the addition of large numbers to their communion. A spirit of hopefulness, therefore, pervaded the denomination and was shared to the full by our Classis, for some of our Churches had been conspicuous as centers of revival. The nine congregations, or ten counting Saddle River, constituted five pastoral charges of two congregations each, and were well manned with educated ministers. They were diligent and fearless in the use of discipline for the suppression of sin, and were already devising plans for the education both of white and colored people, for the prevention of intemperance and the support of foreign missions.

In 1810 the Classis first required an annual report of the statistics of the Churches, showing their spiritual condition. This was in accordance with an act of General Synod passed the same year. The table upon the next page exhibits these statistics as far as they were submitted in 1811. West New Hempstead did not report until 1812. Totowa till 1815.

Though everything seemed favorable for rapid growth and prosperity, yet the event showed that God's ways are not as ours. He saw fit in His wisdom to put this Classis to a severe test and cause it to walk in the fiery furnace for many days. The trial consisted in the violent conflict of views and feelings which attended the schism of 1822, when two of our former Churches, those of Hackensack and Schraalenburgh, seceded from the denomination, and, under their leader, the Rev. Solomon Froeligh, made a strenuous effort either to carry the Churches of the Classis with them, or to disrupt and disintegrate them. Though the first design failed and the latter only partially succeeded,

FIRST STATISTICAL REPORT MADE BY THE CHURCHES TO CLASSIS, A. D. 1811.

CHURCHES.	Families.	Persons.	Rec'd.				Died.	Total in Communion.	Bapt.	
			On Confession.	By Certificate.	Dismissed.	Suspended.			Adults.	Infants.
Acquaackaonk	192	1062	.....	.....	.....	2	.....	94	...	51
Hackensack	100	459	2	1	1	.....	2	144	1	27
Schraalenburgh	117	548	1	11	3	4	8	163	...	19
Tappan	172	801	6	2	6	.....	3	234	1	42
Clarkstown	213	913	4	.....	3	.....	2	77	1	36
Paramus	390	2000	12	2	6	3	4	431	2	50
Ramapo	150	837	3	3	.....	.....	2	69	...	39
Kakiat or West New Hempstead*	92	539	8	1	1	.....	.....	82	...	23
Totowa †	113	606	.....	.....	.....	2	2	90	...	33
Warwick ‡	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

\*Report of 1812.

†Report of 1815.

‡No Report.

yet the agitation and distraction produced by these attempts paralyzed the spiritual life of the Churches during the first half of the century and brought almost to a standstill their outward growth.

Seventy-eight years have passed away since the secession was declared. All who had any active part in it are in eternity. The True Reformed Dutch Church, so called, which sprung out of it, has ceased to exist as such. Whatever may remain of it has been absorbed into other bodies. Some of the Churches have been twice transformed and are like the knife that had been divested first of its blade and then of its handle. The time has come, therefore, when a generation having no personal interests to promote or injure, and no memories to be painfully awakened, can look upon these events purely as matters of history, with no other feelings than those called forth by the solemn warnings and instructions which the history may bring to them.

2. *The Secession of 1822. Its Causes.*

It is not our intention here to repeat in detail all the events and circumstances which led up to this movement, for the reason that they have been quite fully set forth, with the documents pertaining to them, in other accessible publications. The integrity of this history, however, requires that an outline of these causes, both remote and immediate, be presented.

An examination of the various documents shows that as early as 1748, the two Churches of Hackensack and Schraalenburgh which had thus far been under one pastor, called a second one as colleague to Antonius Curtenius, namely, J. H. Goetschius; that in due time the people of each Church became separated into two parties, as each person allied himself with his favorite minister; that Goetschius and his followers then attempted without the knowledge of the other party to secure a charter by which they should control the whole property, and that through this act a feud was started within those Churches which was never healed.

A little later the factional bitterness thus engendered was greatly intensified by the famous controversy over American ordination already described. One party with its minister favored the Cœtus, the other the Conferentie: and this itself was considered a sufficient cause for breaking off all communication and fellowship with each other. Each party now followed its own minister from church to church and counted those of the other party its enemies.

Still later, in 1756, the Conferentie party in each church elected a full Consistory from its own members and had them duly installed by an outside minister. This only added fuel to the flame, for the Cœtus party now charged the other with schism, and sought to bring into question their rights in the property. There were now four organized Churches instead of two, though they constituted only two corporations as before, and continued to worship in the same buildings. The two ministers preached by turns in each building on alternate Sabbaths. This arrangement continued after the Cœtus controversy was ended and the churches had come under the jurisdiction of the Classis of Hackensack.

A few years after the two parties in each church had become

separately organized, the agitations which led to the Revolutionary War came on, and party politics ran high. It so happened that these hostile factions succeeded in ranging themselves on opposite sides of the political questions of the day, and now all the rancor of bitter political partisanship was added to the strife.

In 1786 the Rev. Solomon Froeligh was called to the pastorate of the two Churches, represented by the original Cœtus Consistories. The Rev. Walmoldus Kuypers was the pastor of the more recent organizations. Mr. Froeligh was a man of respectable attainments and fair intellectual abilities. Upon coming into this troubled field he at first co-operated with the Classis and Synod in an attempt to heal old wounds, and reunite the shattered congregations. These efforts were, after a few years of negotiation, temporarily successful, and in 1790, a basis of union was formally agreed to by the parties and ratified by the Classis with rejoicings. The two congregations in Hackensack now united and built a new church edifice on the Green—that in which the First Reformed Church now worships. But the peace so hopefully consummated was of short duration. Within five years Mr. Froeligh changed his mind, and his people sent up a petition to Classis denouncing the union, and praying for a separation. Now all old wounds were reopened, and strife and contention reigned again with renewed virulence. It would be most amusing if it were not so serious to see Mr. Froeligh preaching on Jer. xv: 19-21, concerning the separation of the precious from the vile, and gravely assuming that he and his friends were the “precious,” and good old Dominie Kuypers and his people the “vile.” But this was perhaps not more extravagant than his resort to dreams, both his own and those of his parishioners, to justify them in undoing the peace and unity of the Churches.

A lightning stroke, which on July 10, 1795, damaged the steeple of the new church in Hackensack and broke in pieces the stone containing the inscription, “*Een dracht maakt macht,*” furnished a portent which, to the disunionists was conclusive as a divine endorsement of their view. “The triune God,” they said, “has made them two; the fire of grace is on one side and the fire of rage and discord on the other.”\*

While matters were in this state of ferment, and before any

\*Demarest's Lamentations over Dr. Froeligh, note H, p. 61

conclusion was reached, Mr. Kuypers, who had worthily finished his course and was full of years, resigned. This was the signal for another complete change of attitude on the part of Mr. Froeligh. He and his people now claimed, most strenuously, that the Churches in each place were one, and should not be separated. As the corporation in each place embraced the two Consistories, and these were of equal numbers, Mr. Froeligh, as president of the corporations, was complete master of the situation: in every equal division his casting vote could decide in favor of his own Consistory, and, by refusing to call a meeting of the corporation, he could prevent any action whatever. As he and his Consistories seemed disposed to use their power to the utmost, the other Consistories were compelled to seek the intervention of the Classis.

Even here their appeals were followed by counter appeals and protests on the part of Mr. Froeligh and his elders. Nevertheless, the Classis and the Particular Synod over-ruled Mr. Froeligh's Consistories and approved a call, made in 1799, upon the Rev. J. V. C. Romeyn, to become the successor of Mr. Kuypers. Mr. Froeligh took his appeal from this action to the General Synod, and upon being invited to officiate at the installation of Mr. Romeyn, refused to do so. He thus placed himself and his Churches in an attitude of open opposition and hostility to his new colleague and his administration.

Upon the trial of his appeal by the General Synod, in June, 1800, Mr. Froeligh was again over-ruled, and the acts of the Classis and Particular Synod were confirmed. The following also was passed: "*Resolved*, That in consideration of the differences which have long subsisted between the peoples now under the care of Rev. James V. C. Romeyn, and those under the care of Rev. Solomon Froeligh, the frequent and unsuccessful attempts to compose these differences, and the prospect that their continuance as united congregations would not be for their own comfort and the interests of religion; it be recommended for them to separate, and accommodate their civil concerns on the principles of equity, and with the temper of Christians."

Against these decisions of the General Synod, in the name of the Consistories of his two Churches, the Rev. Solomon Froeligh and his elder, Jacob Demarest, entered a protest. It will be observed that this action was taken at the very session of the General

Synod, which passed the act dividing the Classis of Hackensack into those of Paramus and Bergen; and it was evidently with the design of securing the separation of these churches, and in the hope of ending their dissensions, that the two which were under the care of Mr. Froeligh were placed in the Classis of Paramus; while the two more recent organizations, under the pastoral care of Mr. Romeyn, were assigned to the Classis of Bergen. By being so placed the contending churches were separated ecclesiastically as completely as possible. Still the old fires of contention continued to burn as fiercely as ever, for the separation was only formal. The two congregations in each locality occupied the same territory, worshiped alternately in the same building, were joint owners of the same property. Families were often divided, the husband clinging tenaciously to the one, and the wife as strenuously adhering to the other. It was thus a pitiful entanglement,—a labyrinth of trouble from which there seemed no way of escape. Attempts were made to adjust the property question, but they resulted only in the revival of old disputes and contentions. However, as the old church building at Schraalenburgh became untenable, and the two congregations were unable to agree and co-operate in the building of a new one, each was obliged to build an edifice for itself. Mr. Froeligh's people located theirs near the old site, and Mr. Romeyn's wisely selected a new site about two miles to the North. Thereafter they became known as the North and the South Churches.

The South Church now proceeded to appropriate the old church property entirely to themselves, though the other had occupied it for a time after they abandoned it, and might, as it would seem, have claimed it by as good a right. They however contented themselves by making a demand for an equitable division, and, as the South Church gave no heed, they relinquished their claim without a contest. This transaction did not tend to harmony or good will.

In Hackensack the two churches continued to worship alternately in the same building.

Unconsciously this long continued strife, which had now lasted over fifty years, was preparing the way for the Secession. The Churches affected by it became morbidly sensitive, irritable, distrustful and jealous. They were like a mine charged with the elements of confusion and ready to be exploded at any moment.

Dr. Froeligh himself, though possessed of many friends, and enjoying the confidence of most of his brethren in the Classis, evidently became soured and surrendered himself to influences and courses of action, which, in a healthier state of mind, he would have rejected. His feelings were greatly intensified and turned against the whole denomination by a disappointment which came to him about this time, in relation to the theological professorate.

As early as 1792 the Provisional Synod chose him as one of its lecturers in theology and, five years later, he was made a local professor, though without salary. A number of students were prepared for the ministry under his instruction. The Particular Synod of 1799 also appointed him as a teacher of Hebrew. But the Church had its heart set upon the establishment of a central theological school with an endowment for the support of its professors. It was soon perceived that the system of local professors serving without pay stood in the way of the accomplishment of that purpose, and especially of the securing of an endowment. The General Synod of 1803, therefore, declared that the previous arrangement was only a "temporary expedient to meet certain circumstances which then existed, and that these professors should continue to possess the honors and emoluments of their offices during their lives or good behavior, but should have no successors." Dr. Livingston, who had been a professor under the Provisional Synod since 1784, "was now elected the one permanent professor of the General Synod." \*

At the same time, the election in the previous year, by the Particular Synod, of Drs. Froeligh, Bassett and G. A. Kuypers, as teachers of Hebrew, was set aside as being unauthorized, and General Synod proceeded to elect two such professors. Upon counting the vote it was found that Dr. Froeligh had failed of election, while Drs. Bassett and Jeremiah Romeyn had succeeded. These latter, therefore, received the appointments. Such changes marked the great struggle through which our Church passed in establishing the first theological seminary in America and placing it upon a solid and permanent foundation. There is no evidence of the least design to slight any individual, and yet extracts which have been published from the correspondence of Dr. Froeligh † show clearly, that at that time he began to speak unkindly of the

\*Corwin's Manual, p. 104.

† Taylor's "Annals of the Classis of Bergen." p. 227, et seq.

Reformed Church, to asperse her orthodoxy and purity, and to propose to some of his friends that they should assist him in working up a secession.

An endowment was in due time secured for the theological chair and Dr. Livingston was called to its occupancy upon a regular salary. He was also elected president of Queen's college. He therefore left his important charge in the Collegiate Church in 1810, and removed to New Brunswick, which now became the seat of the institution. After this the Synod provided that all students in theology should prosecute their studies in the institution under the care of the Church.

That the pride of Mr. Froeligh was deeply wounded by the promotion of Dr. Livingston to this position and the consequent setting aside of himself as an acting professor, is intimated by the sympathetic action taken in this Classis under date of April, 1814, as follows: "With respect to the students in theology, your committee are of the opinion that it [the act of synod] seems to annul the study of students of theology, under the care of Dr. Professor S. Froeligh, who has been legally and constitutionally appointed a professor in theology, and do therefore recommend to classis to enjoin it upon the delegates to the next General Synod to request an explanation of said article." With reference to this Mr. Jacob Brinkerhoff, who claims to have written his "History of the True Reformed Dutch Church" from a personal knowledge of the facts recorded, says: "The disaffection of Dr. Froeligh toward the Reformed Dutch Church began in the year 1810, when the General Synod wanted a theological professor for the presidency of Rutgers college, (then Queen's), as required by its charter. Drs. Livingston and Froeligh were named as the candidates. After much prayerful consideration the unanimous choice fell upon Dr. Livingston. \* \* \* It was, however, made manifest by Dr. Froeligh that he thought the General Synod had fallen into a mistake. He was greatly disappointed. He remarked to some of his friends after the matter was decided that 'he would make them feel his power.' " \*

During the agitation of the professorial question in the Church at large, matters grew no more peaceful between the Churches of Mr. Froeligh and those of Mr. Romeyn. The delicate relations of those Churches required that the strictest comity should

\* Brinkerhoff's "History True R. D. Church," pp. 30. 31.

be observed in reference to the mutual reception and dismissal of members; and to promote that end, the Particular Synod, at the request of this Classis, at its first session, 1800, defined particularly the limits of each congregation and made regulations to be observed by them. Party spirit ran so high, however, that when a person left one Church to join the other, he would not recognize the rights of the Church he left sufficiently to ask a letter of dismissal, and Consistories in some instances were too ready to second the lawless procedure. Dr. Froeligh and his Consistories seemed to have been the chief offenders in this matter, and at last a definite case was made up against him. A memorial was presented to this Classis in 1819, from the joint Consistories of Mr. Romeyn, which claimed that those Churches had observed the rules imposed by the Particular Synod, and refused to receive members of the other Churches without letters, though such letters were uniformly denied them; but, on the other side, that Mr. Froeligh received members from Mr. Romeyn's Churches without asking letters. Several cases of such breaches of law, order, and comity were cited, and finally, in reference to a very aggravated case, Mr. Froeligh was formally charged as follows :

“1. With intruding upon the rights of the congregation of the North Church of Schraalenburgh, and a violation of the constitution of the Reformed Dutch Church, by receiving said members in an unconstitutional manner.

“2. With admitting said persons to present their child in baptism, they being suspended members, and their suspension confirmed by the Classis of Bergen; and also with admitting the wife to the communion table after the decision of the Classis.”

Mr. Froeligh, in answer to these charges, put in the weak plea that the acts charged were not his personal acts, but those of his Consistories. He accompanied this plea with a statement signed by the Consistories, that they accepted the responsibility, and “pledged their honor to stand by and support their minister to the last extremity in administering to said members the ordinances of God's house.” The Classis admitted his plea and acquitted him without trial. The question was thus raised whether a minister is responsible for any of his acts in the administration of a Church. Mr. Romeyn appealed to the Particular Synod, and that body reversed the action of Classis and directed that Mr. Froeligh should be tried. Notice of this came to the Classis at its next session in

1821, and it was then moved and seconded that "the Classis proceed to the trial of Dr. Froeligh." The motion was lost by a vote of two to ten, as follows :

In favor of it:—Rev. Wilhelmus Eltinge, and Elder Frederick Van Riper.

Opposed to it:—Revs. Stephen Goetschius, James D. Demarest, Peter D. Froeligh and John I. Christie. Elders: Peter Perry, Garret Lydecker, John Post, John Westervelt, Aaron Taylor and Garrabrant Yereance.

The above vote shows a very marked disposition on the part of the Classis to shield Mr. Froeligh in his lawless proceedings. Mr. Eltinge and his elder protested. Mr. Romeyn appealed to the Particular Synod and the Classis, to protect itself, took an appeal from the act of the Particular to the General Synod. The latter body reviewed the matter in June, 1832, and, by a vote of 36 to 8, sustained the Particular Synod, and sent the case back to the Classis for trial. The Classis now, in September, 1822, cited Dr. Froeligh to appear, but again showed its reluctance to proceed by fixing the time for the trial, in spite of the protest of a minority, a year thence. During these lagging proceedings, Mr. Froeligh had been diligently inveighing against the Reformed Church. He openly charged her with corruptness in doctrine and laxity in discipline. Under the former he specified Pelagianism, Arminianism, Antinomianism, and especially that vague error, at the time called Hopkinsianism. He taught that the Church was permeated with these errors, and strongly intimated that his successful rival, Dr. Livingston, and all the leaders in the Church, if not fully committed to them, were openly winking at and preparing to embrace them. Time and the judgment of the religious world have abundantly disproved this charge. They have shown that the orthodoxy of the Reformed Church and her intelligent and honest adherence to her ancient standards are proverbial among all religious people; and on the other hand, subsequent events have shown that, whether Dr. Froeligh himself believed these charges or not, they were published with the design of alienating a plain and unsuspecting people from their allegiance to the Reformed Church, and preparing them to desert to his standard, and to proclaim him as the founder and head of a new religious order. The bitter partisanship long existing in Schraalenburgh and Hackensack closed the ears of his people to outside information. They regarded

their pastor as an oracle upon whom they could implicitly rely. His bitter denunciations of the Reformed Church and its leaders, came to them as an infallible judgment. The learned terms employed to describe the alleged errors, though not understood by them, imported to their minds something horrible; and in this way a people who desired to do no wrong, were led to bitterly hate and violently oppose as pure a Church as ever existed in this land, and the only one to which they were, by birth, consanguinity, nationality, tradition and common belief, allied.

And now the crisis had arrived. After the announcement of the General Synod's decision against him, the doctor hastened home, summoned the Consistories and leading members of his two Churches to a joint meeting, and asked them to unite with him in seceding. The reluctance of the people to comply with his request is shown by the fact that, notwithstanding the long training they had received, the vote of that meeting was a tie—thirty-seven on each side. The doctor, greatly disappointed, now labored with his people anew, and painted the alleged corruptions of the Church in darker and more dreadful colors; and at a subsequent meeting succeeded in carrying the measure through the Consistories.

While, therefore, the Classis was deliberating on the question of summoning Mr. Froeligh for trial, he had practically left the Church, and was at that moment on his way to the North, for the purpose of enlisting certain deposed ministers in central New York to join him in forming a new religious denomination. These deposed men had become victims of the Church's strictness of discipline and were out of all ecclesiastical standing. They gladly consented to join him, and a few weeks later, in October, 1822, four such deposed men\* came down to Schraalenburgh, bringing with them three elders and one deacon, who had become their followers; and these, together with Mr. Froeligh and one of his elders, proceeded to organize themselves into "The True Reformed Dutch Church," and to issue a pamphlet containing the alleged reasons for their action.

When the evidences of this proceeding were laid before the General Synod the next year, 1823, that body, to which Dr. Froeligh as a professor was directly responsible, referred the

\* Abraham Brokaw, Henry V. Wyckoff, Sylvanus Palmer and John C. Toll. Wyckoff and Palmer in 1829 seceded from the Secession.

case with all the documents to a committee with the Rev. Philip H. Duryee as chairman, who reported in part as follows :

“The committee to whom was referred several memorials of the Rev. W. Eltinge and others, together with a printed pamphlet, with the name of the Rev. Dr. Froeligh thereto subscribed, report:

“That the Rev. Dr. Froeligh, as a professor of theology in the Dutch Church, is directly accountable to the General Synod for misbehavior. That it appears by the printed pamphlet, referred to your committee, with the names of Dr. Froeligh and others affixed thereto, and which they have caused to be published.

“1. That Dr. Froeligh thereby avows himself as a seceder from the Reformed Dutch Church, under whose authority he holds his office as professor.

“2. That he, by the same pamphlet, implicated the constituted authorities of the Church, in the serious charges of disregard to Christian discipline; of prostituting the sacraments, by an indiscriminate administration of them; and of sanctioning or winking at unsound doctrines, and cherishing the promulgators thereof.

“3. That he, in the said pamphlet, has united with several deposed ministers of the said church, to declare themselves the ‘True Reformed Dutch Church,’ in contempt of the ecclesiastical authority of the said Church, as established by the constitution and rules thereof.

“4. That the object and tendency of the said pamphlet, is to excite and promote schism and dissensions in the said Church, and the congregations thereto belonging.

“That the foregoing acts of the Rev. Dr. Froeligh are direct violations of the duties of his office of professor, subversive of peace and good order, and calculated to excite and spread a spirit of insubordination in the Church, and to create contempt of, and resistance to the regular and orderly administration of the government thereof.

“Your committee are therefore of opinion that the Rev. Dr. Froeligh should be cited, without delay, to appear and answer to the charges above detailed, before this Synod.

“The doctor was accordingly twice cited to appear, but, having informed the messenger, in the second instance, that he should not reply to the summons, the Synod then adopted a preamble reciting the acts of the doctor and the position he held

to the Synod as professor, as well as the serving of the citations upon him, and his refusal to appear, followed by the following resolutions:

“*Resolved*, That this Synod, by reason of such refusal, as well as upon an examination of the said pamphlet, do adjudge him guilty of the several offences, so as aforesaid charged against him.

“*Resolved*, That Dr. Froeligh be, and he hereby is removed from his said office of professor for the said offences, and that he be and hereby is suspended from his office as minister of the Gospel until he shall exhibit satisfactory evidence to this Synod of his sincere penitence, and full submission to the authority of the regular constituted ecclesiastical judicatories of the Reformed Dutch Church.

“*Resolved*, That the stated clerk transmit a certified copy of the foregoing resolutions to Dr. Froeligh and his congregation.

“*Resolved*, That the Classis of Paramus be directed to depose the Consistory of Dr. Froeligh from office, and to organize a new Consistory in the late congregation of Dr. Froeligh.”

The Classis seemed completely stunned by these events, and incapable of complying with the injunction of the Synod or of taking any decided action. A majority of its clerical members were closely allied with Dr. Froeligh and subject to his influence. Peter D. Froeligh, of Acquackanonk, was his own son, and received from his father his ministerial training. James D. Demarest, of West New Hempstead and Ramapo, was also a pupil and a devoted friend of Froeligh. These both would, without a doubt, have seceded at once if their Churches could have been persuaded to go with them. John I. Christie, of Warwick, was born at Schraalenburgh, reared in the midst of the old conflict, and was also trained for the ministry at the feet of Froeligh. He and Peter D. Froeligh were licensed by this Classis at its session in 1801. It is evident that he was much attached to his old professor, and found it difficult to proceed against him, though in the end he stood true to the Reformed Church. Stephen Goetschius, of Saddle River and Pascaek, was a son of the old Church at Hackensack. His father was a predecessor of Froeligh and held the same position of professor of theology. The son, born, reared and educated in the atmosphere of that old Church, must have

felt a sincere reluctance to proceed against her or her pastor in a way of discipline; yet in the end he adhered firmly to the Reformed Church. Nicholas Lansing, of Tappan and Clarkstown, was not present when the first test vote was taken, but voted with the majority to postpone the trial of Froeligh a year. He was probably moved by a hope of securing a reconciliation.

Wilhelmus Eltinge alone of all the ministers of the Classis seems to have held an absolutely independent and unbiased position according to the records,—and these at this time, were kept by James D. Demarest, who afterward seceded. It is due to Eltinge's memory to say that he manifested an unwavering devotion to the Reformed Church, and a decided outspoken opposition to disunion and secession. We do not for a moment impugn the motives of others who may have hoped by gentleness and time to win back the departed Churches, but we note the fact that Eltinge alone saw the emptiness of that hope, and the necessity of prompt action to preserve what remained of the two seceding Churches, and prevent the spread of the trouble.

Noticing the reluctance of the Classis to take any action, the loyal minorities in the two seceding Churches each now memorialized the Classis to proceed to reorganize them as the Synod had directed; but the Classis refused, on the alleged ground that such action would produce discontent and division in other Churches, and cut off the hope of the return of the seceded churches to their allegiance. They therefore passed the following :

“*Resolved*, That the General Synod are hereby earnestly and respectfully requested at their next session, to reconsider and rescind that part of their resolution enjoining on the Classis of Paramus to suspend the Consistories of Hackensack and Schraalenburgh, and to constitute new ones in their room.”

The memorialists, and also Mr. Eltinge and his elder, appealed from this decision to the Particular Synod, which body referred it to the General Synod. At its next session, June, 1824, the General Synod took it up, patiently listened to the parties concerned, and then referred the whole subject to a committee with Dr. Milledoler at its head, which reported the following which was adopted:

“1. *Resolved*, That although the conduct of the Classis of Paramus, in not complying with the injunction of General Synod in this case, can never be justified as a general principle,

yet that peculiarities have existed in the case which convince this Synod that they have not acted in the premises from a spirit of insubordination, but from a sincere desire to promote the best interests of the Churches under their care.

“2. *Resolved*, That the appeal of Messrs. Cooper and Myers, from the decision of the Classis of Paramus, be and hereby is sustained.

“3. *Resolved*, That this Synod, anxiously desirous to remove out of the way, everything opposed to peace and godliness in the Churches of that region, and, if possible, restore to them harmony and good order, will appoint a commission to visit said Churches for the above purpose, confer with the Classis of Paramus, and if found necessary and practicable, ordain new Consistories.

“4. *Resolved*, That the Classis of Paramus be required to meet at Hackensack on the first Tuesday of July next, at 10 o'clock a. m., to confer with such commission as General Synod shall appoint.

“5. *Resolved*, That the Rev. Drs. Philip Milledoler, James S. Cannon and John Knox, and the Rev. Messrs. Thomas DeWitt, Jacob Sickles, Jesse Fonda, Cornelius C. Cuyler, John Ludlow, Jacob Schoonmaker, Cornelius D. Westbrook, and David S. Bogert, and the elders, Messrs. Abraham Van Nest, Jacob R. Hardenburgh, Isaac Hyer, James C. Roosevelt, John Frelinghuyzen and Henry Rutgers, compose said commission.

Respectfully submitted,

P. MILLEDOLER, Chairman.”

This commission whose members ranked among the most distinguished ministers and laymen in the Church, met on the sixth of July, 1824, with the Classis of Paramus in the church at Hackensack. The sermon preached at that time by Dr. Philip Milledoler on 1st Cor: 1-10, and also, “An Address of the Commission of the General Synod to the Ministers, Officers and other Members of the Reformed Dutch Church and Especially to the Ministers and Churches of the Secession,” were printed and widely distributed. The address is a carefully prepared paper, penned in a kindly spirit, and sets forth the real merits of the controversy. “It thoroughly refuted the allegations of those who seceded, and shows clearly how unwarranted the whole movement was in the estimation of the Commission of Synod and of

those adhering to the Reformed Church." A brief outline of it is published in Taylor's "Annals of the Classis of Bergen," pp. 222-227.

The Commission presented to the Classis the following report and advice:

"The injunction of General Synod, of June, 1823, directing the Classis of Paramus to depose the Consistories of Hackensack and Schraalenburgh being still unrepealed and in force; and no sufficient reason appearing to this Commission why such injunction should not be carried into effect, the Commission are of opinion that the members of such Consistories ought to be deposed. But inasmuch as a committee of the Classis of Paramus did, in September last, express the hope that said Consistories would return to their allegiance; and inasmuch as the General Synod have manifested their anxiety to use every conciliatory measure, and to employ every means in their power to avoid extremities; the Commission hereby recommend to the Classis of Paramus to invite said Consistories to return to their allegiance to the Church from which they have seceded, and that in case they decline to return before the next stated meeting, that the Classis be recommended then to depose the members of said Consistories, from their offices, and if practicable, to ordain others in their stead." (Signed), I. FOXDA, Clerk.

The Classis expressed its acquiescence by passing the following: "*Resolved*, That Classis act in accordance with the advice contained in the above report of the committee."

At the next regular session, September, 1824, it was made known that the Consistories in question refused to return to their allegiance to the Church, and a motion was made that the Classis proceed to their deposition, in accordance with the repeated orders of the General Synod and the pledge made to the committee of the General Synod on July sixth. But upon the vote being taken it was lost. Dr. Eltinge alone, of the ministers, voted in its favor. Nicholas Lansing, Stephen Goetschius and Peter D. Froeligh were opposed. The elders were equally divided, there being three on each side. An appeal was taken to the Particular Synod, and subsequently, through a committee of that Synod, two elders and a deacon were elected in Schraalenburgh and a delegate from this new Consistory was received into the Classis in April, 1825; but the property remained in possession of the

seceders. There is no further trace of this new organization in our records. The long struggle over these Churches was ended. The schism was accomplished.

During the progress of these events in June, 1824, the Rev. James D. Demarest, of West New Hempstead and Ramapo, joined the secession. He made a determined effort to take those Churches with him out of the denomination. Part of each Consistory and some of the members of each Church became his followers; but the loyal officers and members immediately laid the matter before the Classis, and Mr. Demarest and his seceding people were placed on trial.

After a full and orderly investigation, they were convicted of the crime of public schism. Mr. Demarest was suspended from the pastoral office and the other official members were deposed. Soon after this the Rev. Peter D. Froeligh followed in the footsteps of his father. He, however, first resigned his charge over the Church of Acquackanonk on account of other troubles, and agreed with the Consistory to leave the Church in peace. Soon after, he broke his agreement and endeavored to form a congregation of seceders from within the bounds of that Church. He also was tried in Oct. 1825, and, on the testimony of many witnesses, was convicted of schism and other serious offences, and suspended from the ministry. He subsequently became suspected of a crime in relation to a will, and terminated his life by his own hand.

In 1830 the Rev. Christian Z. Paulison, who, in the previous year had become the pastor of the Church of Acquackanonk, announced to his Consistory his intention of seceding. The Classis was immediately summoned to investigate the case; and, as Mr. Paulison was contumacious, refusing to heed any citation, or to confer with any committee, and, withal, abusive to the Classis, he was temporarily, and in the next year permanently, suspended from the ministry. He possessed decided talents, and now became a chief apologist for the Secession and eulogist of its leaders. The seceded Churches of Hackensack and Paterson made him their pastor; but, within one year, he found himself out of harmony with his new found friends. Some of their measures were abhorrent to his sense of right, and he was constrained to denounce, in polite but withering terms, the conduct of those whom he had lately extolled. The seceded body now

suspended him from its ministry also, but, as there were found in his Hackensack Church persons willing to follow him in another secession, he took them out with him and became the head of an entirely independent organization in that village.

### 3. *Results of the Secession, 1822-1850.*

The results of the secession in relation to the Reformed denomination were inconsiderable; but, in relation to the Classis of Paramus, and a portion of that of Bergen, they were serious and long continued. The direct and manifest loss in the Classis of Paramus was two congregations, one each in Hackensack and Schraalenburgh; one Church property, the South Church of Schraalenburgh, and three ministers out of the seven then in the Classis.

But a much more serious result was the division which occurred in nearly all the Churches. A number of their members, in each case, sided with the secession. In several instances, both in this Classis and that of Bergen, the minister became the leader of the movement. Strenuous efforts were made in those cases to take the whole congregation and the church property out of the denomination. These efforts were not successful, but as the property was generally in the hands of the Seceders, protracted lawsuits for its recovery, which produced much bitter feeling, became necessary. The decision of these cases was uniformly in favor of the Reformed Dutch Church.

The reason of the defection among the Churches, even where the ministers were loyal, was the fact that the people did not understand the real nature of the movement. It was persistently heralded as a crusade against doctrinal corruption,—a movement to secure a pure and holy Church. This supposed purpose touched a chord of sympathy in many hearts, while the real motives, which lay behind it,—the personal ambition and the offended pride of the leader,—were carefully concealed from view. These disaffected persons were now taught that if they could not induce their Churches to secede, it was their duty to separate from them and form others in their stead. Accordingly organizations were made, and little churches built by the side of nearly every one of our ancient ones. They styled themselves "The True Reformed Dutch Church," but were always known to

the world simply as "Seceders." They adopted precisely the same doctrinal standards, the same form of government, and the identical rules of discipline which have always been maintained in the Reformed Dutch Church. It is evident, therefore, that they designed no radical reformation, either in doctrine or discipline. Yet at the same time, their leaders so interpreted and applied the Scriptural doctrine of predestination, as to make it equivalent to the ancient pagan doctrine of fate. So extreme was their treatment of that subject, that it became useless to invite sinners to *believe* or to *accept* redemption; nor were men justified in attempting to interfere with the Divine counsel in these matters by the use of means. They were thus led to believe that they should simply submit to the unalterable decree, whether of election or reprobation as the case might be. Careless persons readily accepted this view, for it furnished them with an excuse for refusing to seek the Lord, and relieved them seemingly of all responsibility for their neglect. The distorted doctrine, therefore, soon spread widely among the people; and multitudes lived and died in stolid indifference, without religious hope or fear, believing themselves the helpless victims of this inexorable power. The hope of the saints was paralyzed also by this perversion of the truth, for they were led to believe, that inasmuch as the decree was secret, it was a virtue to doubt their salvation; and a sin, or at least a very bad sign, to feel the assurance which the Gospel commends. Those who could not follow them in these extreme views, were denounced as unorthodox, corrupt, and unfit for spiritual fellowship.

These separated bodies in the midst of each congregation now became storm centers of strife, controversy and ill feeling. Fierce disputations constantly arose among the people in relation to the deepest mysteries of religion, and resulted only in increased bitterness and hatred. Families became divided, lifelong friendships broken and social relations generally disturbed. Worse than all, the Holy Spirit was driven away, and religion and morality sadly declined for a long period. Converts were few; the number of Church members fell below the number of families. The classical reports on the state of religion show only a few isolated cases of revival within the next twenty years. They complain of Sabbath breaking, profanity, intemperance, the neglect of family religion, the want of results from the

faithful preaching of the word, and especially the very discouraging conditions among the young. This state of things continued with little variation till 1843, when a number of the Churches were quickened and revived, and an accession was reported in the Classis of one hundred and fifty-six by conversion.

#### *4. Church Extension in the First Half of the Century.*

The building of many opposition Churches within the bounds of existing congregations could not fail to hinder greatly the work of genuine Church extension. It weakened the congregations, used up their resources, marred their prestige and rendered them unfit for a long time to undertake much beyond their own maintenance. Little could be done, therefore, toward establishing Churches in other neighboring communities till after the middle of the century. Meanwhile, the field, so imperfectly occupied by its rightful tenants, lay open to the inroads of other denominations, and these were not slow to embrace the opportunity. Five names, however, were added to the roll of Churches during the first half of the century in place of the two that were erased.

The Church of Warwick, N. Y., was organized as a Reformed Church in 1804, and has long been one of our strong and benevolent Churches. She was organized as a Presbyterian Church, probably before 1750, and had had four Presbyterian pastors before she came to us.

The Church of Pascack was added early in the century, 1814. Her constituency came from the congregations of Paramus and Saddle River.

The Second Church of Totowa was organized in 1827 by a division of the old First Church. The congregation was unable to agree on a site for the new Church, after the old one had been destroyed by fire. A long contest over the matter both in Consistory and Classis seemed, at the time, a very sad and painful affair, but it proved to be fortunate in the end, because it gave us a needed second Church, which has been a great blessing to the city of Paterson. So far the accessions gained, though excellent and valuable, had not been the result of any aggressiveness, or even voluntary effort on the part of Classis. In the last two cases

the Churches were formed in spite of much opposition and many efforts on the part of others to prevent the divisions. But at last a new era dawned upon the Classis. The Churches had passed safely through their fiery trials. God had graciously upheld and comforted them. Though cast down for a season, they were beginning to recover strength, and to look about them for the work God intended them to do.

In 1838 a petition came to the Classis from Nyack, signed by members of the Church of Clarkstown living in that place, praying to be organized into a Reformed Church. There was no indication of the least opposition from any quarter. It was a genuinely spontaneous movement for the extension of the Church of God. The petition was joyously granted. The same year a similar request came from Piermont, under like conditions. This also was granted. Both these organizations developed eventually into strong, healthy congregations.

The next year, 1839, the Classis made its first recommendation for aid from our Board of Domestic Missions, in behalf of its new enterprise in Nyack. Two hundred dollars were granted. Never were Domestic Missionary funds better employed. That aggressive and puissant Church has for many years delighted to pour hundreds annually into the treasury of that Board, and to support with like generosity all the benevolences of the Church.

At the close of the first half of the century the decided progress made by the Churches, despite all their troubles, is seen in the fact that there were then only two double pastorates, and that the number of ministers had increased from five to eleven. All the fathers who participated in the organization had long since gone to their reward, excepting Dr. Wilhelmus Eltinge, who was still officiating at Paramus: but he, too, closed up his work of fifty-one years' duration, in 1850, and died the next year. Heroes of persistent labor and patient suffering were these men of the earlier days. One cannot read of their achievements in the records of the Classis and Consistories without feelings of admiration and reverence. They lived in troubled times, carried heavy burdens, generally each pastor having two widely scattered congregations. They labored amidst sorrows and discouragements, and usually received slight compensations in material support. The Classis embraced, at the time it was organized, about the same territory as at present. It extended from Passaic on the

south to Warwick in Orange county, N. Y., on the north—the latter place having been served by this Classis years before the Church was formally received. There were no railroads, no macadam, and few spring-carriages, yet was there rarely a minister or elder absent from a meeting. In the year 1837, seven sessions of the Classis were held—two regular and five special; yet, at almost every one the Churches were fully represented by both minister and elder. There was never a question concerning the presence of a quorum. The regular session ordinarily continued two days, and occasionally, when much litigation was before it, three days were required to clear the docket. For example, it was at such a three days' session, held in Schraalenburgh in 1814, that the Classis attended to all the routine business of a Spring session, tried two appeal cases, in one of which it examined eight witnesses: granted two appeals to the Particular Synod from its own decisions, and formulated the reasons for its acts; afterwards it effected a settlement of all the disputes involved in those cases, and had the two latter appeals withdrawn. It also considered two grievances, one of which involved serious charges against a Consistory and minister, but succeeded at length in reconciling these parties also, and so brought about a general peace for the time being. Then it made a long deliverance on the subject of lay-preaching, in which much liberty was accorded to male Christians in explaining the Scriptures or the catechisms in social meetings, so long as they should not assume to speak with authority, and should use the pronoun *we*,—not *ye*, or *thou*. This, it was claimed, was in accord with ancient usage, both in this country and Holland. It also essayed to determine a matter between the General Synod and another Classis: this involved a sharp debate. A memorial was read, also, relating to the organization of a new Church, and much other important and sometimes delicate business transacted, all of which is recorded in the handwriting of Dr. Eltinge, in eighteen closely written pages. This is but a specimen of many such long busy sessions.

5. *Church Extension in the Last Half Century, 1850 - 1900.*

We have seen that, at its organization, the Classis contained ten Churches, including Saddle River. At the comple-

tion of the half century in 1850, the whole number was thirteen. Five had been added, but two had seceded, leaving a net gain of three. Nearly all the increase in Churches, therefore, has been made within the last fifty years. It includes eighteen names in all, fifteen of which are of Churches now in full operation. The most of them were, in their infancy, under the fostering care of the Board of Domestic Missions, and a few are not yet entirely self-supporting. Four Churches are composed of Hollanders who conduct their services mostly in their mother tongue. All of our original Churches used the Dutch language at the beginning of the century and some of the ministers were unable to preach in English. Demands for services in English soon began to be made, and it became the policy of the Classis in those cases, to grant a bi-monthly service in that language and to appoint the ministers who could use that tongue, to conduct them in rotation. By this means the transition from Dutch to English was successfully effected, though not without some controversy and feeling. Our present Holland speaking Churches are experiencing the same difficulty. The recent comers cling to the old language, and the new generation, American born, desire the English language. These Churches have had their own difficulties and trials also, arising from the occasional attempts of certain misguided persons to induce them, for some trifling cause, to secede from the denomination and to divert their property.

The most notable case of this kind happened at Lodi, N. J. The occasion of the schism was the change in the denominational name, which took place in 1867, and which the Classis ratified by a two-third vote. This act was displeasing to the Rev. W. C. Wust, then pastor of the Holland Church, and his Consistory; and in the Spring of 1868 they sent a communication to the Classis, so offensive and slanderous in its character, and so clearly avowing their repudiation of the Reformed Church and their secession from it, that the Classis, then and there, suspended him from the Gospel ministry, and the members of his Consistory who united with him in these acts, from their respective offices. Mr. Wust continued to minister in the Church, however, after his suspension for more than two years, and that despite the fact that the Classis declared his acts irregular and disorderly, and as his animosity toward the Reformed Church still

manifested itself in slanderous publications, he was, in 1870, formally cited to appear before the Classis and answer to the following charges:

"1. Continuing to exercise his office in our Church of Lodi, after suspension by the Classis.

"2. Slandering our Church and ministry."

After two citations, and his failure to appear for trial at the time appointed, he was deposed for contumacy. A portion of the congregation then asked to be taken under the care of the Classis, and a commission consisting of the Revs. John Gaston and James Huyssoon proceeded to Lodi, by order of the Classis, to elect a new Consistory. The deposed minister and his elders refused them admission to the Church: whereupon they took possession, and, having entered the building with the loyal people of the congregation, proceeded to elect two elders and a deacon. In the language of the legal decision subsequently rendered: "In this case the ordination followed the election *instantly*, and within one hour, the Church was broken into, the meeting was convened, the Master of assemblies was invoked, the election was held, the elect were ordained, and all participants were on their way home again." These proceedings were in marked contrast with the dilatory and hesitating methods of 1822. If somewhat high-handed, they were made authoritative by the subsequent endorsement of the Classis. A suit was now begun in the Supreme Court for the recovery of the property, and after many vexatious delays, an elaborate opinion was rendered by Judge Dixon in 1876, five years after the case was begun, and eight after the secession, in which it was held that the property rightfully belonged to the congregation recognized by, and subordinate to this Classis. The decision was entered in full upon our minutes, under date of May 29, 1876, and is a valuable exposition of the legal rights of Consistories and Churches. The congregation re-established in its rightful home has become a prosperous, self-supporting Church.

The agitation of the question of a union between our denomination and the Reformed Church (German) in the U. S., in 1892, was made the occasion of a similar schism in the First Holland Reformed Church of Wortendyke. The pastor, Consistory, and a large portion of the congregation informed the Classis by a written communication, signed by ninety-five names, that they had decided to secede, that the Church was unanimous in so doing, and

that they desired the Classis to leave them in the undisputed possession of the Church and parsonage property. The Classis at first decided to grant the request, but quickly reversed their action when they learned that the representations made by the Rev. E. Hann and his followers, respecting the unanimity of the congregation, were entirely contrary to the facts; and that fifty-four members and a large body of adherents, remained true and loyal to their former Church relation. A new Consistory was elected and installed under the direction of the Classis, and an ejection suit commenced for the recovery of the property in the hands of the seceded body; but, in the light of the Lodi precedents, that body soon relinquished its claims, and restored the entire property to its rightful owners. The congregation of Wortendyke is now a flourishing, peaceful and happy Church.

With the exception of such occasional ripples the course and progress of the Classis for many years has been smooth, steady and free from controversy or excitements. The Lord led us formerly in strange paths, but He led us safely through them, and has brought us into a large place. The close of the century finds our Churches in a state of peace, devoted to the principle of unity and animated with the spirit of progress. The particular dealings of God with the several Churches will be exhibited in their own special histories soon to be published. It will be found that all the paths of the Lord are mercy and truth unto such as keep his covenant and testimonies.

While the religious world generally is in a state of disquietude, and many are staggered in their faith by the bold assaults of unbelief, this Classis is pursuing its steady and peaceful course, relying indubitably upon that system of truth which has come down to us from Christ and His apostles, which was tried and tested afresh in the fires of the Reformation, and which is embodied in the accepted and honored standards of our Reformed Church in America.

For all the prosperity and enlargement which our God has given us, for all the fatherly discipline He has laid upon us, and for the sweet repose of faith which He has wrought in us, we give Him praise and glory.

Today we are walking about Zion and going round about her; we tell of her goodly towers, we mark well her bulwarks and consider her palaces, that we may tell it to the generation follow-

ing. For this God, who hath led us and our fathers through all the century, is our God for ever and ever: He will be our guide even unto death.

ADDRESSES



## THE ANCESTRAL CHURCH IN HOLLAND

THE REV. DANIEL VAN PELT, D.D.\*

It is with peculiar pleasure that I arise to take part in the exercises of this auspicious occasion. I cannot but remember that when tenderness and callowness of youth were still upon me, I was ordained to the ministry by the Classis of Paramus. The wisdom of that act may be freely called into question, and subsequent years may have sadly failed to evince that it was wise. But still the thing was done, and however much the ministerial profession may have suffered from it, it was a source of immense gratification to me at the time, and for this alone my gratitude is due.

A hundred years of life of such a body as this Classis means much. We have had the precise circumstances of that centennial season of existence and activity laid out in detail before us this morning. The experiences of a century thus gathered up into a concise and concentrated review, will have a greatly stimulating effect, in launching this whole ecclesiastical body with new zeal and consecrated purpose, upon another century of labor and achievement, which must necessarily excel the former in breadth and height of accomplishment, because of improved conditions and more facile methods.

The Classis of Paramus stands among a host of staunch defenders of the faith once delineated by the fathers, as a stronghold of loyalty and a citadel of orthodoxy. No uncertain sounds such as confuse the inhabitants of many another modern Zion, have ever been heard to proceed from the trumpets of the watchmen upon her walls. And yet hers has ever been an orthodoxy tempered by warmth of catholicity and moderation of temper.

So then, with a straightforward and unbending attachment to well seasoned dogmas, yet with an eye to the world around it and a friendly regard for what differences from its own opinions may

\*Dr. Van Pelt died, by accidental drowning in the East River, Tuesday, October 25, 1900.

there be found, how safe and sure the course of Paramus is likely to be through the treacherous shoals and shifting currents of a new and loose theology, that seems threatening to possess the age during the century that shall soon dawn upon us, and which we trust shall be but the second of a goodly number of centuries which are to mark the useful life of the Classis of Paramus.

You all know that the Ancestral Church in Holland, the mother of the Reformed Protestant Dutch Church in America, was born of heroic struggle. You are aware

"In what a forge and what a heat,  
Were shaped the anchors of her hope."

An awakened conscience and an enlightened judgment in matters of faith and worship, had led men and women throughout the Dutch provinces, to deny the doctrines and defy the authority of the ruling Church. In the desperate effort to maintain her sway, she called upon the secular power to aid her and sanctioned methods of cruelty and oppression. But, as by these methods, constitutional rights and popular safeguards were ruthlessly trampled under foot, the people of the Netherlands rose in revolt against their temporal lords also, and the struggle for religious liberty became at the same time one for political independence. Thus, out of the double war against Rome and Spain sprang the Protestant Reformed Netherland Church, and the Republic of the seven united states, or provinces, of the Netherlands.

I. Of these two the Church was first. Its organization was already perfected, its government in full operation, when the body politic was still unformed. Classes and Synods assembled in the midst of the battles and sieges of the war for independence. Thus the first Provincial Synod of Holland met in the city of Dordrecht, in June, 1574, when the tears of men were scarce dry for the disaster and the grief of the battle of Mookerheath in April; and when the people of Leyden were enduring their fearful and famous siege, holding out against Spaniards and famine and pestilence, until relieved and rescued on October 3.

1. The ancestral Church, while still that of our ancestors in Holland only, i. e., before (in 1628) the colonial Church was founded in New Netherland, had fought to a finish a serious war of doctrines. The controversy between Arminianism and Calvinism, precipitated in 1602, had culminated in the triumph of Calvinism at the great national and international Synod of Dordrecht, held in

1618-1619. Here the Confession of Faith, the creed of the Church, had been finally fixed and clarified to go infallible and unchanged down the centuries; to be wielded as a weapon of defense and offense, a veritable sword of the Spirit; sometimes of a good spirit, sometimes of a bad spirit. Thus tempered and sharpened, it was all ready for use for the American Church, from the very beginning of its career in these western wilds.

2. To us, of course, this Church of the old fatherland, heroically born, and with its sturdy, heroic creed, is principally interesting for its dealings with the daughter Church in America. But it was a mother to many another Church outside the bounds of the republic at home.

(a). Wherever the vastly extended commerce of the ever rising Dutch Republic went, there the Church made its influence felt, in establishing the means of grace for its own citizens and the people with whom they traded; or in securing aid and comfort to brethren in the faith oppressed by opposing and persecuting creeds.

Thus not only in her own colonies in Asia or America, did the Church of Holland establish and maintain congregations, but also at Constantinople, at Smyrna, and other places in the Levant; at Archangel, and other cities in Muscovy, and along the shores of the Baltic Sea. Money was sent in regular and unstinted contributions, and constant appeals for relief from persecution were made through diplomatic channels, in behalf of the Waldenses in Italy, and of the Calvinistic communities in the Lutheran parts of Germany. The German Churches of Pennsylvania were for many years beneficiaries of the Holland Church.

(b). As a matter of course the Church of Holland extended itself among its own colonies in the East Indies and in America. Talk about foreign missions dating its history from the year 1800! Not for the Dutch Christians; they never knew the word, "foreign missions;" they had no use for it. There was no such thing as foreign missions, to their minds. There was nothing foreign about it. The field was the world; the world was Christ's; and to make the peoples of the world His peoples, wherever they, as a nation, came in contact with them, was the natural, unobtrusive, unboastful impulse and practice of their religious faith and duty! So, both east and west, the Dutch pastor had a thought for his heathen neighbors, and made deliberate and painstaking efforts to win them for Christ. American history boasts of an Eliot, but why is it

silent about a Michaelius and a Megapolensis; about Dellius, and Freeman, and Van Driessen, and Lydius, who persuaded hosts of savage Indians of the error of their heathenism, sprinkling the records of our churches with many an aboriginal cognomen.

(c). New Netherland passed from Dutch possession as a colony, but this did not abate by one iota the infinite care and patience wherewith the ancestral Church in Holland continued to administer the affairs of the New Netherland Church. At the first transition from one political power to another, denominational antagonism on the part of the English clergy threatened mischief and wrong to the Dutch people. Then, provided with a fund raised here, the ministers of Holland, by Classical or Synodical committees, watched and influenced legislation in the Parliament at London, so that the mischief might be averted and injuries avoided.

(d). When troubles and quarrels arose on Long Island, at Raritan, at Esopus, at Paramus, at Kinderhook, and when the Cœtus and Conferentie disputes broke out with exhaustless, unwearied industry, long letters presenting both sides, from innumerable combatants, were read, re-read, pondered, answered, so as to do the fair and square thing all around, and restore peace and unity and harmony.

(e). The Church in Holland, again, was never tired of listening to requests for selecting ministers to be sent to the American Churches. This minister would be written to, another visited; the situation of American Churches carefully explained, objections removed, encouragements given, until at last the man would consent to go. Then there were the examinations to be arranged for, the shipping for family and goods to be engaged, and a great variety of minutiae to be attended to. They spared themselves no pains, for it rejoiced their hearts to be able to send to America those who should rightly divide the Word of Life among the people here.

II. All this had ceased in 1800. But the influence of it abode and has not ceased even yet.

A. This is true, first of all, of the form of Church government. To this day our Church in America is a close reproduction of the form of the ancestral Church, as it was in 1800 and previously. For since 1800 the Church in Holland has been much modified, its General Synod, for instance, being now hardly more than an executive committee, and not as representative as it should be.

1. In 1800, however, as in preceding years, the Church in Holland had a General Synod, a full representative body, rarely meeting, but constitutionally provided for. Next came the Provincial Synods, one for each province. These bodies met regularly every year, and the sessions were so arranged that correspondents from each Provincial Synod could be present at all the rest, and yet report their actions the same year to their own Synods. Thus every transaction in the one was soon made known to all the others, and, besides, concerted action could be taken on any point that demanded it. Under each Provincial Synod were the Classes, grouped about and usually named after some prominent city.

2. Now we know that all this is characteristic also of our Church in America. We have our General Synod; we have our Particular, equivalent to Provincial Synods, next below. And we have our Classes, grouped and named in much the same way. And all this was in full vogue when Paramus began its life as a Classis.

B. But deeper than form is spirit. More lasting than body is soul. More truly the man or woman is the character that lives and grows within the outward personality. So with the ancestral Church; its principles and purposes were greater than its exterior embodiment, and for us it is better to seize upon and realize these and bid them fructify, than to rejoice in a similarity of external ecclesiastical construction.

1. A foremost and vital principle of the ancestral Church of Holland was reverence for the oracles of God. "To the law and to the testimony," was ever the cry. Such as they here thought to discover the will and word of God to be, was obeyed as His will and word unquestioningly, through good and evil report, through the fires of the stake, or the carnage of the siege and battlefield!

2. An allied and all-important principle of the old Church, naturally derived from this, was care—exceeding care—that these oracles should be handled with reverence and effect. Hence the scrupulous caution in selecting men, approved by God and by their fellow-men, who should edify the people, really edify them. They must magnify among their hearers the authority of God's word; and so lead, win, convince, stimulate them thereby, that for them all life and conduct should be shaped by the word of God; so that Christian activity should not run wild among an endless variety of undignified performances. The Bread of Life was presented as the

needed nourishment of the Church, without any suspicions of gingerbread, or even angel-cake about it. It was supposed to be the sufficient attraction to bring hungry souls to the fold. It was meant, by its upbuilding qualities, to secure an attachment to the Church which nothing could loosen, and which modern substitutes have not equalled in creating.

It was mainly in the interest of this strong-boned and sinewy Christianity, that anxiety was manifested by the ancestral Church that "all things be done decently and in order," and thus that Church government was so clearly defined and so admirably articulated.

3. Another ruling and abiding principle of the ancestral Church in Holland was a wide lookout upon the world. Their thought was, the Gospel that alone saves, must be everywhere to save; hence it must be sent abroad. The Church of Holland, as we saw, was far ahead of Christendom in the entertainment and practical carrying out of that idea. The rest of the Christian world did not learn this lesson, or did not act on it, until about the very year when this Classis of Paramus was organized.

C. These vital principles of Church polity and Christian life the ancestral Church in Holland bequeathed to the daughter Church in America. These in their action, more or less perfectly reproduced on American soil, have made our Church what it has become since 1800,—strong in the fear of God, in the search after His will, in the reverence for His word, in the dignity and loftiness of Christian conduct and activity, in the reach after souls over all the wide world. Fidelity to such ideals has been our prosperity,—the pledge, and the earnest, and the fulfilment of growth. The adherence to a policy so deep and broad, will keep us abreast of all other workers in the field of Christ, when Classes and Synods shall count their centuries by many more than one.

III. The whole world, as well as the Classis of Paramus, stands upon the threshold of another century of its existence. Great has been the ferment and fever of progress in every department of human thought and achievement during this nineteenth century. And also in Church life, in theological speculation, in religious thinking, an important crisis has arrived. Many men and women in the Church of today, as in that of 1800, stand with their faces toward the seventeenth, sixteenth, or earlier centuries, looking back to them for a guide to their thinking, the criterion of their re-

ligious consciousness, the methods of their Bible interpretation. But many also have their faces turned toward the twentieth and succeeding centuries, ever ready for that increasing light which John Robinson told the departing Pilgrims in 1620, "God would yet cause to break forth out of His holy word;" and which has broken forth, as the progress of events has called for the re-adjustment of old faiths or opinions, by reason of an ever widening knowledge of the earth, of the universe, of man, of God, and of the Bible itself.

It is not for me, or for any single human judgment, amid conscientious differences, arrogantly to decide whether the looking backward, or the looking forward is the better. But this is sure, and this is happy. By reason of the interaction and balancing of thought and belief between the conservative and the progressive positions, that which is good in the old shall the more certainly retain its hold upon the future; and that which is true and safe in the new shall not find itself misplaced among those Christian teachings which make for "true and undefiled religion"; which furnish the mould for character, rather than for creed; and which therefore appeal with unfailling and convincing force to all human hearts that love the good and want to do it, whether they worship "Jehovah, Jove, or God."

## THE COLONIAL CHURCHES OF THE CLASSIS

THE REV. E. TANJORE CORWIN, D. D.

THE circumstances of the Dutch Churches in America during the colonial period, whether considered morally, ecclesiastically, or in their civil relations, were far from satisfactory. We can easily understand that, morally considered, those early trading posts in the interior, often at a considerable distance from the main settlements, were not fields in which religion would be likely to flourish. They were started in order to trade with the Indians; to secure their valuable peltry for articles in exchange, which seem now to us to be of the most trifling worth. Patents were sooner or later obtained for tracts of land about these posts, for which the Indians were also satisfied, and which were confirmed by the civil government. Gradually, a few farmers began to locate about these centers; for the

trading posts were the centers of most of the early settlements and Churches. Indeed, it is not a little surprising that the minister and the Church so soon followed the trader, even quite into the heart of the wilderness; yet such was the fact. And notwithstanding the unpropitious surroundings, this circumstance speaks volumes for the inherent respect of the early Huguenot and Dutch colonists for religion.

The story of these beginnings is being told with increasing frequency and elaboration as the generations pass, and the memories of the traditions become obscured or altogether fade away. But it is a happy circumstance that as traditions fail, and some of the meager pages of the early records perish by accident or indifference, those which remain, like the leaves of the sibyl, become increasingly valuable. Then also most earnest efforts begin to be put forth, often without regard to expense, to supplement if possible from other sources, the material that remains. And it is not a little surprising how much can be accumulated, when once the business is intelligently considered and prosecuted. Historical societies by their labors and suggestions, and by the stimulus which they give, have placed not only the country at large, but almost every locality under lasting obligations to them. These societies have done much to collect scattered facts and to rescue records from oblivion, and as their treasures increase, ever to classify them anew and index them, that investigators on the larger or more limited fields may be able to collate the facts, and ponder them, and perhaps by the aid of a little imagination, to think out and reconstruct the history.

Not every one, indeed, is calculated to do such work. The task requires a deep interest in the subject, much plodding, and not a little patience. But nothing is impossible to him who is willing to toil. And to those who love such work, it becomes a perfect fascination. And they feel abundantly rewarded as they perceive the resurrection of the past taking place, and the men and the events and the institutions taking their appropriate places in the history, local and general; as they see them rising from the dead and marching before their gaze, an exceeding great army. That passing pageant, changing from generation to generation, fought great battles for us; battles in which we were deeply interested; battles which gave us our privileges and comforts; our Churches and schools, and our homes. We ought not, therefore, to forget our

ancestors, and what they did for us. We ought to honor them and reverence them.

The Chinese worship their ancestors. But we fail to see what these ancestors did for their posterity, which is for a moment to be compared with what our ancestors have done for us. Ours not only conquered this wilderness, but developed our unprecedented free government, with its glorious principles respecting freedom of conscience. Obedience to the fifth commandment, "honor thy father and mother," might perhaps, not unjustly, be extended also to our grandfathers as well, and to preceding generations. Said a Japanese student to me on a certain occasion, "What is the meaning of the promise attached to the fifth commandment,—That thy days may be long in the land which the Lord, thy God, giveth thee, does it refer to individuals or to nations?" I asked him how he would apply it to nations, and he quickly answered: "There is the Chinese nation, which has always worshiped its ancestors; and China is the oldest nation in the world." Such was an oriental interpretation of that promise. But we occidentals, in our rushing life, and our wonderful plans, and our eager anticipations of the future, are liable to forget the past altogether. I have met many men who did not know their grandfather's name, so immersed were they in the present, or at least indifferent to the past. But historical inquiry is always an incentive to progress. Respect for the memorials of the past is a mark of advanced civilization. Savages, and those who live simply for self, care only for the present, and are indifferent alike to the past and the future. With the growth of intelligence there always comes solicitude for the future; but it requires a still larger degree of progress to develop an interest in the past. Antiquities are too often passed by as rubbish, until an enlightened desire is awakened to understand the foundations of society, and the sources of our present prosperity. Thus only by due attention to the past can we prepare wisely for the future.

The topic assigned me is the Colonial Churches of the Classis of Paramus. The history of most of these Churches has already been more or less fully written, and could not, at any rate, be elaborately treated in a short paper. We can, therefore, only make a few general remarks. It is only about two hundred and sixty years since the first white settlers or traders ventured into Bergen county; and another generation passed before Churches began to be formed. It is difficult for us to appreciate all the hardships of those early

colonial days. The whole country was a wilderness, with bands of roving savages. These were never to be trusted, and always to be feared. For a long while there were no roads, and no bridges. There were a few Indian paths along the water-sheds. Fur-bearing animals abounded. They were almost without number. The simplest, and often the only way of reaching the interior tracts of land which now constitute the fair domain of Bergen and Passaic counties was by rudely made boats, upon the streams. These streams were fuller of water, and far more navigable then, than now, before the forests had been cleared off and the country drained. The shipment of the peltry, as well as the small quantities of grain when they began to export it, was chiefly by these streams. A few farmers gradually worked back from the rivers, and settled where they happened to find a parcel of land well suited for agriculture.

Now it was under such conditions that the first Churches began to develop. They were not generally organized in a very formal way, as we now organize Churches, but a few professors of religion and their families would meet together to read a portion of Scripture and offer prayer, sometimes using the prayers in the Liturgy, and sing a psalm or two. Perhaps, also, they would have a sermon read from the works of some old Dutch divines. With the exception of the Church of Bergen, which dates back to about 1660, there were no Dutch Churches formed in New Jersey during the Dutch sway, which ended in 1664. All our Dutch Churches in New Jersey, with that one exception, were formed under the English government. But those few Huguenots, who came from Harlem under the lead of David Demarest, about 1678, no doubt sometimes went all the way to Bergen, a distance of twenty miles, to enjoy the ordinances of the sanctuary. There they were served occasionally by the ministers from New York. But about 1682 they probably built a little church where the French graveyard yet remains, near Cherry Hill. There they held simple services, and may have occasionally been served by Peter Daille and some of the other French ministers of that day. But in 1686 the Dutch Church of Hackensack was formed, and the few Huguenots were soon entirely absorbed in it. There were at this time only five Dutch ministers in America, namely, Tesschenmaecker, Weckstein, Selyns, Dellius and Varick: and two French ministers, Daille and Boudet. Some of these, Daille and Boudet,

for example, may have occasionally officiated for the French Church, and we know that Tessenmaecker supplied the Dutch Church of Hackensack from time to time, although he lived in Delaware. No doubt, also, Selyns of New York and Varieck of Long Island, occasionally did the same.

The following is the entire list of Dutch Churches in northern New Jersey and Rockland County, N. Y., during the colonial period, and indeed down to the end of the century, and almost all of which were on the original territory of the Classis of Paramus:

## LIST OF COLONIAL CHURCHES

Bergen	1660	Clarkstown	
Hackensack (French)	1682	(New Hempstead)	1750
Hackensack	1686	Totowa (Paterson)	1755
Acquaackanonk (Passaic)	1693	Hackensack (Second)	1756
Tappan	1694	Montville (Persippany	
Belleville(Second River)	1700	or Boonton)	1756
Ponds	1710	Schraalenburgh (Second)	1756
Fairfield (Horse Neck or		English Neighborhood	1770
Gansegat)	1720	West New Hempstead	
Schraalenburgh	1724	(Kakiat)	1773
Paramus	1725	Saddle River	1784
Pompton		Ramapo	1785
(Pompton Plains)	1736	Stone House Plains	1794
Preakness		1798	

The condition of these Churches was also far from satisfactory in an ecclesiastical sense. They were, indeed, under the government of the Classis of Amsterdam, but that body was too distant to give them efficient care and oversight, and until the middle of the eighteenth century there was no bond of union between them in this country. When a Cœtus or Association was formed in 1748, it was not sustained with such unanimity as was desirable; and alienations began, especially in Hackensack and Schraalenburgh, which two generations later, with added causes, culminated in the Secession. When the documents are published, which have recently (1898) been obtained in Holland,

additional light may be thrown on the origin of these difficulties. A little forbearance at first would have saved an untold amount of evil.

In their civil relations, the churches of New Jersey were better off, at least at first, than those in New York. The Duke's Laws of 1665, as to religion, never applied to New Jersey, as that territory was purchased by Carteret and Berkeley. Their concessions and agreements, dated February 10, 1665 said, referring to the oath of allegiance to Great Britain:

“That no person qualified as aforesaid, within the said province, at any time shall be anyways molested, punished, disquieted or called in question for any differences in opinion or practice, in matters of religious concernments, who do not actually disturb the civil peace of the said province; but that all and every such person or persons may, from time to time, and at all times, freely and fully have and enjoy his and their judgments and consciences in matters of religion throughout the said province, they behaving themselves peaceably and quietly and not using this liberty to licentiousness, nor to the civil injury or outward disturbance of others; any law, statute or clause contained, or to be contained, usage or custom of this Realm of England, to the contrary thereof in any wise notwithstanding.

“That no pretence may be taken by our heirs or assigns, for or by reason of our right of patronage and power of advowson, granted by his Majesty's Letters Patent, unto his Royal Highness, James, Duke of York, and by his said Royal Highness unto us, thereby to infringe the general clause of *Liberty of Conscience* aforementioned: We do therefore grant unto the General Assembly of the said province, power, by Act, to constitute and appoint so many ministers or preachers as they shall think fit, and to establish their maintenance, giving liberty beside to any person or persons to keep and maintain what preachers or ministers they please.”

The inhabitants, being free men, were then directed to select twelve representatives from among themselves, who, with the governor and council, should make laws, ordinances, and a constitution. But after the division of the province into parishes or other divisions, the free citizens were to elect on the first day of January, freeholders, for each division, to be the representatives

of the same. A majority of these, with the governor and council, shall constitute the General Assembly.

Its powers are then defined :

“To enact and make all such laws, acts and constitutions as shall be necessary for the well-government of the said province, and them to repeal: Provided that the same be consonant to reason, and, as near as may be conveniently agreeable to the laws and customs of his Majesty’s Kingdom of England: Provided also, that they be not against the interests of us, the Lord’s Proprietors, our heirs, or assigns, nor any of those our concessions; especially that they be not repugnant to the article for *Liberty of Conscience* above mentioned.

“We do also grant convenient proportions of land for highways and for streets, not exceeding one hundred feet in breadth in cities, towns and villages, etc.; and for Churches, forts, wharves, quays, harbors, and for public houses; and to each parish, for the use of the ministers, two hundred acres, in such places as the General Assembly shall appoint.

“The governor is to take notice, that all such lands laid out for the uses and purposes aforesaid in the next preceding article, shall be free and exempt from all rents, taxes and other charges, and duties whatsoever, payable to us, our heirs or assigns.”

Now it is well understood that the “Freedom of Conscience” granted by James to portions of New York in 1665, and which in 1674 was extended to the whole province: and again, that Freedom of Conscience which was granted in the “Charter of Liberties” in 1683, was not from any inherent love of the principle, for James was a Roman Catholic; but only to give free ingress to papists. His brother, Charles II, was also a Catholic. New York and New Jersey, during the first quarter of a century under English rule, were under Catholic kings. But both were restrained in England by their oaths of office, and after 1673 by the Test Act. But the Test Act did not apply to colonies unless they were specially mentioned. Now Carteret and Berkeley, the proprietors of New Jersey, copied their concessions, more or less closely, from the Duke’s Laws, giving “Freedom of Conscience” to all; and this was done partly for the same reasons, perhaps, which inspired James; though partly from pure business reason, to induce immigration. And although the Civil Assem-

bly had the legal right to divide New Jersey into parishes and to provide for the maintenance of ministers. (Episcopal?), yet it is probable that this was never even attempted. Neither do we know that any Dutch Church was ever benefited by the gift from the state of two hundred acres of land, although they probably enjoyed exemption from taxation. But in 1702 New Jersey was surrendered by the proprietors to the Crown.

In the meantime the Catholic regime in England had come to an end in 1688, by the enforced abdication of James II, the former Duke of York, and the accession of William III, in whom England received a Dutch Protestant as her king.

But now there came an apparent restriction of "Liberty of Conscience," for with the exclusion of Catholics from the succession, the original and normal policy of establishing the Church of England in the colonies was begun. These efforts finally took some sort of shape in New York, in 1693, in the so-called "Ministry Act;" but this act was completely shorn of its intent in its passage through the legislature, which was overwhelmingly Dutch; the very name, "Church of England," being studiously excluded from all mention. Nevertheless unscrupulous governors perverted its meaning, and acted as though it had established the said Church. This law, of course, had no reference to New Jersey, although New Jersey, when it became united with New York under a common governor, was one province with New York. But the governors in the secret instructions from the Crown, were always directed, more or less fully, to push the Church of England as far as might be prudent. Some of them, therefore, tried to compel Dutch Churches to obtain licenses from them, to call ministers; but the Churches sometimes stoutly resisted. Fears, however, were frequently expressed, in their letters to the Classis of Amsterdam, by Churches both in New York and New Jersey, that they might ultimately lose their freedom in Church matters; but their fears proved groundless. After 1750, the Churches were never interfered with, and, by the Revolution, religious equality became the fundamental law of the whole land.

## CHURCHES ORGANIZED BY THE CLASSIS

THE REV. PETER H. MILLIKEN, D.D.

**M**R. Chairman, Fathers and Brethren of the Classis, and Friends:—It gave me the greatest pleasure to accept the kind invitation of your committee to meet with you on this joyous birthday occasion, and with you to walk about Zion, tell the towers thereof, mark her bulwarks and consider her palaces, for this God has been our God and He will be our guide even unto death; and we do this with no feeling of boastfulness or of self-ostentation, but with hearts overflowing with gratitude exclaim, "The Lord hath done great things for us, whereof we are glad."

The subject assigned me signifies Church extension, which is only another term for expansion in the Kingdom of Christ. But below this principle is another which is its foundation and from which it grows. It is the principle of Imperialism, pure and simple, without apology and without equivocation.

When God, in His love and tender compassion, would devise some means to effectually answer the cry of suffering humanity, it was His Son, His only begotten and well-beloved Son who said, "Lo, I come, I delight to do Thy will," and when the gracious offer was accepted, though "the kings of the earth set themselves, and the rulers take counsel together against the Lord, He that sitteth in the heavens shall laugh, the Lord shall have them in derision," as He sends forth the proclamation, "I have set My King upon My holy hill of Zion. Ask of Me and I will give Thee the heathen for Thine inheritance and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." Therefore "kiss the Son lest He be angry, and ye perish from the way when His wrath is kindled but a little. Blessed are all they that put their trust in Him."

As the promise shone with a brighter light, and the purpose of God became more clearly revealed through the holy men of old who spake as they were moved by the Holy Ghost, the principle of imperialism became more pronounced. The wilderness and the solitary place would be glad because of Him, and the

desert would rejoice and blossom as the rose. All the ends of the earth would see the salvation of our God. The dominion of the Son would be from sea to sea, and from the river unto the ends of the earth. His name would endure forever, men would be blessed in Him, and all nations would call Him blessed. When, in the fullness of time, He appeared on the earth, he came as a King, announced by the angels, worshiped by the wise men and hunted by Herod.

At the beginning of His ministry He resisted the temptation that spread before Him the kingdoms of the world and the glory of them, choosing to set up the spiritual kingdom that would be all-embracing and eternal, though He knew that such a course would lead Him straight on to the cross. In Nazareth where He had been brought up, He declared the fulfillment of Isaiah's prophecy in Himself. He sent out His disciples to prepare the way for the coming of the King. He would have no rival, for His own declaration was, "He that loveth father or mother more than Me is not worthy of Me, and he that loveth son or daughter more than Me is not worthy of Me." And when He had concluded His ministry, He announced to His disciples His omnipotence in the startling declaration. "All power is given unto Me, in heaven and in earth," followed by that comprehensive commission, "Go ye into all the world and preach the Gospel to every creature."

Then was set forth the principle of expansion, which those followers failed to understand until the divine power came upon them according to the Master's promise. His last words to them declare His imperialism and the principle of expansion growing out of it, for when they asked Him, "Lord, wilt Thou at this time restore again the kingdom to Israel?" His reply indicated that not to Israel only, but to the world would the kingdom come, for they would receive power to become His witnesses unto the uttermost parts of the earth. Where others failed and would fail in grasping the dominion of the world by abusing the principles by which alone such a conquest could be made, He conquered by giving Himself, by doing the will of God, by being obedient unto death. In the fulfillment of the promise, the power was given and the lambent flame set the followers of Christ on fire and "The world for Christ" became their purpose in life. Soon the kingdom expanded beyond the walls of Jerusalem into

Judea and Galilee, spreading thence south and west round about unto Illyricum and reaching Rome, the imperial city, which it conquered and made use of for its farther expansion until the islands of the sea acknowledged the dominion of the King.

This stupendous undertaking is carried forward, not by the force of arms, not by the power and influence of the wisdom and wealth of the world, for it is "not by might nor by power but by My Spirit, saith the Lord of Hosts." Christ taught the method and principle when He said, "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened." The expansive power works by permeating the mass until each individual is quickened into new life by the divine principle. Again, Christ taught, "The kingdom of heaven is like to a grain of mustard seed which a man took and sowed in his field, which indeed is the least of all seeds; but when it is grown it is the greatest among herbs and becometh a tree, so that the birds of the air come and lodge on the branches thereof." Though the beginning may seem to be insignificant, the expansive power causes the result to be marvelous by contrast. These two lessons set before us what is repeated in the experience of every worker for Christ, who, though he may sow in tears, will reap in joy.

The work of organizing Churches is one of the most hopeful and satisfactory of all undertakings when we consider how few, if indeed any of them, utterly fail in contrast with the multitude of failures in business enterprises. Every Church, however small in its beginning, becomes a center of influence to the surrounding community, a tree that produces both shelter and fruit.

There are seasons for sowing, and again seasons when the land must lie fallow. Your history shows this, for during the first twenty-five years of your existence as a Classis only one Church was organized; then for a period of ten years from 1859, five were added to your roll. During the next ten years five more sprang up, and for ten years from 1879 only one was organized; while from the beginning of 1891 there was a new Church for each of the five years following.

Besides and previous to the sowing there is the work of plowing, and every alert and consecrated pastor is careful and zealous in the work of his own field; while he has also a watchful

eye on the region just beyond, where he may be instrumental in plowing the soil in preparation for the seed-sowing.

We, as members of the Reformed Dutch Church, have a glorious ancestry, but we must not be content to live on what they have done. We have the best right to this land as the first to organize a Protestant Church here, but that fact will not avail us anything unless we go forward to continue what we have undertaken. We have a creed so liberal as to embrace all who believe in Jesus Christ, our Lord, but we must not forget to teach it to others. We have a Church polity safe enough to warrant the security of our enterprises for the future. We need an obstinate hopefulness based on a firm faith in Christ, our imperial Leader. We need a settled conviction as to the expansive power of the Church of Christ. We need an aggressive determination, fired by the Spirit of our Lord, that stops at nothing short of the conquest of the world for Christ.

## FORMER MINISTERS OF THE CLASSIS

PROF. FERDINAND S. SCHENCK, D. D.

IT is with great pleasure that I am, by your kind act, once again a member of this Classis. If it is but for a day, it is a memorable day in your history. I am to speak to you for a little while of the former ministers of the Classis,—those who twenty-five years ago were the worthy successors of the founders and early members of the Classis. I was examined by them and ordained into the ministry, and installed as pastor of the Church of Clarkstown, in 1872. I am strangely linked to a more remote portion of your history, even to the date of your birth, for your historian told us this morning that the first licentiate of this Classis in 1800 was Henry Ostrander. I was examined for license in the spring of 1872, by the Classis of Ulster, and Dr. Henry Ostrander was my examiner in theology. The examination was considered remarkable, not from anything the student said, but that it was so ably conducted by one over ninety-two years old, who had been in the ministry seventy-two years. It was, I think, his last ministerial act, for he died in the fall of

that year. Of all those ministers who were members of this Classis when I was ordained by them, but a single one remains a member now, and he is with us here today, Dr. John Gaston. I cannot speak of him in his presence as the subject deserves, but you all recognize and love the true man whose great mind and large heart, whose excellent judgment, vast experience, and genuine devotion have made him a leader among you for over a quarter of a century.

Of the former ministers of the Classis I can select just a few for special mention. And in this I confine myself to those who have passed into the life beyond. Three of my examiners still stand out very prominently in my memory of that crucial day in my life. Dr. Ferdinand Vanderveer was my examiner in theology. He was tall and portly, of great dignity of bearing, and of an impressive manner. He was a master mind in theology, having clear and comprehensive views and deep convictions; his questions were clear and his kindness of heart made him very gentle. Again, as in the case of Dr. Ostrander, the student was lost sight of in the admiration the Classis gave to the conduct of the examination. Dr. Vanderveer was pleased to take a fatherly interest in me while I remained in the Classis. I could never account for it, except that my name too was Ferdinand; but I valued it highly and greatly admired him.

Marshall B. Smith was my examiner in Greek. He was a man of wide culture, especially in classical scholarship. He could read and speak Greek as well as I could English. He was also a polished gentleman. I could see from the kindly twinkle of his eye that he had discovered how much Greek I knew, but he treated me with so much courtesy, almost deferential, that the elders of the Classis and the members of my congregation thought I knew as much Greek as he did. He was the stated clerk of the Classis at that time, and at every meeting his culture and politeness greatly impressed me, winning his way in the most intricate affairs and securing for himself hearty respect.

Dr. John T. Demarest was my examiner in Hebrew, but I shall speak of him as my parishioner, and life long friend. He was for the first two years of my ministry a member of the congregation, and every Sunday, rain or shine, found him in his pew. He was a man mighty in the scriptures, able to quote them readily and largely from the original Hebrew and Greek in

his ordinary conversation, and was a great theologian. He was at that time engaged in the preparation of his commentary on the Catholic epistles. He was mentally alert not only, but was specially gifted with great powers of wit and sarcasm; his keen thought always found ready utterance. But I soon found he had a most kind and noble heart. I dreaded preaching before him at first, but his first criticism was so true and kind, his desire was so evidently to do me good, and this was followed by such faithful and loving suggestion and advice that I soon came to value his presence as one of the greatest blessings of my early ministry. While his criticisms were kind and faithful, I soon found they were only made to me: to my people he always spoke of me in the highest terms of appreciation and commendation. Some of you remember him well. He was tall, and spare, and straight, his face sharp and expressive, his hair long and white, and his eye full of fire. His speeches in Classis were concise, clear and telling. One knew beyond the possibility of a misunderstanding what he thought upon the question in debate.

When he left the Church of Clarkstown to take charge of a Church in the Classis of Orange, I parted with him with deep regret, but I soon followed him into that Classis, largely as I found out afterwards, through his commendation: and my friendship for him grew until his death.

My nearest neighbor was the pastor of the Nyack Church, Henry V. Voorhees, and an excellent neighbor he was. The Church of Clarkstown, when I became its pastor, was deeply in debt and greatly distracted over the building of their new and handsome church, and it was feared many of its leading families would leave it. Mr. Voorhees would have been the gainer had he given any encouragement to this spirit: instead, he frankly informed the disaffected that he would not welcome them to his Church and urged them to remain with their own. Thus he did everything he could to sustain the young pastor of the troubled Church, and particularly I remember he several times arranged an exchange of pulpits with me. A great honor I felt it to preach to his large congregation, and my own people appreciated not only hearing him, but that he had asked me to preach in his pulpit. He was a man of rare eloquence, of deep emotion, vivid imagination and strong spirituality, having great command of language and an intense style. His sermons were

carefully prepared and delivered with thrilling power. But gifted as he was in preaching, he was far more gifted in prayer. His strong faith bore human need and longing into the throne room of the gracious King; following him, whether in Classis or in Church service, all felt we were having an audience with our Lord.

Passing many Classical incidents worthy of note, let me describe the Classical visitation of 1875. It was planned with much care, carried out with self-sacrifice, and resulted in much good. The Churches were divided into groups of three or four. Nyack, Piermont, Tappan and Clarkstown formed one group. Then for three days the ministers of the other Churches visited each group. Two ministers spent a day with each Church and then went to the next Church in the group. Two and sometimes three services were held in each Church each day. The pastor conducted them. One of the visiting ministers preached and the other made an address. All the ministers in the Classis entered heartily into this work, seeking to arouse the Churches to a higher spiritual life and to lead Christians to seek the conversion of souls to Christ. I can mention but two of the former ministers in connection with it.

Dr. John H. Duryea, of Paterson, spent a day with our Church of Clarkstown. He was a venerable and fatherly man; a large man of impressive bearing, and when aroused by his subject, of great though quiet force. A man of large brain and warm heart, and his sermons were strong in thought and tender in appeal. At the close of the evening service a young lady felt impelled to do what she had never before thought it was her privilege, or even duty to do. In coming down the aisle she spoke to a young lady friend concerning her soul. She was surprised and delighted to find the subject eagerly welcomed, and still more delighted to lead her friend into the service of her Lord.

Mr. Voorhees and I visited this Church of Paramus, in which we are now meeting. Dr. Goyn Talmage was at that time its pastor. Dr. Talmage was a model preacher, and a model pastor. His gifts were both brilliant and substantial; the play of his imagination adorned his clear and strong reasoning, and his enthusiastic nature gave an irresistible charm to his sermons, and his whole being was breathed upon by the spirit of God. But not only was the pulpit the throne of his power; he was enthroned in the homes and hearts of his people. He was greatly interested in

the Classical visitation, and especially in the meetings of his own Church.

After the evening service, when we were sitting in the comfortable study of the parsonage discussing the events of the day, his wife said to him, "Did you notice Mr. N in Church again this evening? He was there last night, too, and he seemed to me deeply thoughtful." "Yes, I noticed him," he replied, "and I shall go to see him the first thing in the morning." Then he told us how he had tried long and hard to get hold of the man, and had failed; but he hoped he would now succeed. In the morning after he had taken us on our way to the next Church, he went on at once to his parishioner to win him for his Master. Alert and powerful in the pulpit, he was also quick to see and prompt to embrace every opportunity of reaching his people, and his genial and sympathetic nature, and gracious manner gave him a ready access to their hearts.

I must mention but one more name, James Huyssoon, pastor of the First Holland Church of Paterson. A man of fine ability, excellent judgment, and gentle, loving spirit, he won the confidence of all and was a power for good in the Classis.

These men steadily shining in their God-given places remind one of Carlyle's rendering of Goethe's striking description of a true man:

"Like as a star,  
That maketh not haste,  
That taketh not rest,  
Each one fulfilling,  
His God-given hest."

Doubtless they are still shining in God's heavens, only they are now beyond the vision of our mortal eyes.

## THE HOLLAND SPEAKING CHURCHES OF THE CLASSIS

THE REV. MARTIN FLIPSE.

THE four Holland Churches, to which my subject refers, Lodi, Passaic, Paterson and Wortendyke, contain one-fifth of the entire number of families, and above one-fifth of the total membership in full communion in our Classis.

The Holland branch of our denomination is not a foreign element, which needs to be assimilated before it is fully and vitally one with us. This mistaken idea may be entertained by adopted sons that have never entered fully into the life and history of the Reformed Church.

Our denomination is the home of the Holland people in America. No statement can be more firmly established by history. In fact, our Church has a double nativity; she has two mother tongues, Holland and American, but in her infancy she knew the Holland only. For convenience sake, permit me to make mention of the non-Holland Churches of Classis as the English-speaking Churches.

This double nativity, as we have called it, makes our Church especially dear to us; it is the best Church in America. We are reminded of a very apt illustration, used by a noted theologian, Dr. Kuyper, and it deserves repetition. Speaking to Holland-Americans, he urged them to retain their Holland language, but also to acquire the English as rapidly as possible. He said, "A Holland tulip in the Netherlands is worth one cent; an English tulip is worth the same; but when a florist can by careful cultivation combine in one tulip the characteristics of both, such a tulip is worth ten cents." This illustration applies exactly to our denomination, because by the happy blending of the two branches of our Church, she rises in our estimation ten-fold.

In comparing the Churches of our Classis, the English-speaking Churches are far ahead in organization, and in abundance of machinery. There is a long list of societies of various names and various objects. But it takes much oil and a tremendous motive power to keep all this machinery moving, and an engineer of cool head and steady hand to avoid collisions. We concede that there is a great deal of usefulness in this abundance of organization, but we fear that it becomes often a burden, and that it is much overdone. Our Holland Churches have no Christian Endeavor societies, no prayer meetings, no missionary societies, no Ladies' Aid societies, no church choirs. I am speaking now only of these four Churches of our Classis. Our Holland Churches in the West are mostly supplied with missionary societies, and prayer meetings, and some have a C. E. society. When you hear of this dearth of machinery you probably ask, "What do they have?" I will mention two or three of the prominent characteristics, which to some of you may

seem to be relics of barbarism. The Holland Churches all have regular, systematic family visitation. Every family is visited at least once, and in the smaller Churches, oftener, each year, by the pastor, accompanied by an elder. The particular object of this visit is a talk on personal religion. These visits prove a vast benefit to the Church. It stirs up the hearts to faithfulness, and gives the pastor a definite personal knowledge of the spiritual and other needs of his people. We highly recommend this systematic work in the families of the Church. The second important feature of the work in our Holland Churches is the regular catechetical instruction of the children and young people, directly by the pastor. Each Church has generally three classes that come weekly for instruction. The infant class, consisting of all children under twelve years of age, are instructed in the simple leading truths, and especially in sacred history. The middle class, from twelve to seventeen or eighteen years, is instructed more especially in the doctrines of our church; while all the young people take up the study of the Compendium before they unite with the church. Those of our young people that have been faithfully sent to these classes from childhood have a good general knowledge of scriptural truth, and are thoroughly indoctrinated.

When two theological students asked permission of absence from a certain Monday's recitation in order that they might spend the Sabbath with some vacant Church, the beloved professor, Dr. Mabon, now of sainted memory, with his usual force remarked, "Certainly, you Dutch boys know more of theology when you come here, than some of these American boys when they graduate." These catechetical classes fill the void occasioned by the lack of other young people's societies. They afford the young a place to go to and something to do which becomes a real and lasting benefit to them. There are, however, other gatherings: a teacher's meeting in lieu of the prayer meeting; young men's societies that in some instances do the work of missionary societies, etc. The Holland Churches are noted for large attendance at their public services on the Lord's day. The children attend with their parents. They adhere strictly to public baptism. No child is baptized at home except in exceptional cases, because of sickness or other equally valid reasons. Only choral music is used in the regular services, and the entire congregation sings. This all may appear very severe and stiff, or austere, but let me assure you that the

spirit of our Holland people is not as severe and harsh as might seem from external appearances, or as one might gather from a partial acquaintance. As a proof of this statement, you are referred to the evidence from their language. The Holland language is richer than the English in words expressing the gentler and gracious attributes of God. The Holland language can furnish two words to one to express the sentiments of pity, grace, mercy, compassion, and loving-kindness.

Should not these Holland Churches of Classis Americanize? I use this term in its usual significance. We answer yes, but gradually. If these Churches are too conservative, and in the spirit of prejudice refuse to adopt American methods and language where these become necessary, they would get into the predicament of the hen in the recent kindergarten story. The hen was raising a family of ducklings; proudly she led them and scratched and clucked, but arriving at a pond, her family swam away, leaving her greatly distressed on the shore. Conservatism is one of the virtues of our Holland people, but if indulged in to excess, the rising generation may swim away from under its mother's wings.

On the other hand, a rapid and forced change toward Americanization would be equally unfortunate; it would make many of the most staunch and faithful workers so accustomed to former methods and language and too far advanced in years, perhaps, to adjust themselves to the new, exceedingly unhappy and incapable of further activity. Too hasty a departure causes one to forget many things that may be useful on the journey. These relics which we have mentioned are exceedingly valuable. Bring all that is good along. They are jewels that must never be left behind. They may require resetting, but bring them along. The entire denomination will sparkle and shine the brighter.

A young Holland-American, a plumber by trade and a first-class mechanic at that, was recently asked to do a small job at repairing a leaky pipe. He promised to come, but delayed two days beyond the appointed time. He was asked again and urged to hasten. He promised faithfully, but again delayed. For a third time he was asked, with a great deal of Holland persistency. He came, but seemed to have come so quickly that he forgot his overalls and lead. Fortunately he had a helper with him. The helper was sent post haste to get the useful articles. It took him an hour and a half; meanwhile the plumber sat and made time and rested,

Holland Churches, Americanize! Come, but get well prepared before you come. Imagine your dilemma, should you come too suddenly and leave behind much that is indispensable to your usefulness. It is very well for our English-speaking brethren to make great sudden leaps; they have so much machinery, so many helpers. To change the metaphor, they need but press a button, as it were, and the lead is there, yea, even the gold. But how hopeless our position, should we come thus unprepared. These four Holland Churches, we love them. There they lie, along the southern border of Classis. Their very location is exceedingly suggestive. They lie in a semi-circle, like the extended arms of a saint in prayer, appealing to heaven and to you. To you their appeal comes, that you follow not the clamor of other denominations for revision of standards or the removal of sacred landmarks; and to Heaven, that God may bless our beloved Church and land.

STATISTICAL HISTORY



## STATISTICAL HISTORY

THE REV. THEODORE W. WELLES, D.D.

THE Classis of Paramus has requested me to prepare a statistical history. Such a history, very fortunately for its author, precludes all attempt to beautify its language with the graces of composition, or the ornaments of rhetoric. Its eloquence must be revealed through the subtle and mysterious power of numbers, and the reader's attention must be retained through personal interest in the subject.

The Classis of Paramus is a well-known ecclesiastical assembly, organized in accordance with the requirements of the constitution of the Reformed Church in America. Its object is the promotion of the cause of Christ. Its acts and proceedings are a part of the history of our Redeemer's kingdom in its conflict with the world and its execution of the command of its ascended Lord, "Go ye into all the world and preach the Gospel to every creature." The Classis commemorates the one hundredth year of its life, that a review of God's goodness may arouse the Churches under its care to greater exertions for the spread of the truth, that ere long the light of the glorious Gospel of Christ may encircle the globe.

The General Synod in June, 1800, divided the Classis of Hackensack into two parts, one of which was to be known as the Classis of Bergen, the other as the Classis of Paramus.

Delegates from the Churches designated by the General Synod to form the Classis of Paramus, met for that purpose Tuesday, September 2, 1800, in the Church at Paramus and formally organized the Classis. At this meeting the Churches forming the Classis were represented as shown in the table on the next page.

The Classis thus constituted contained, according to the record, nine Churches and five pastors; each pastor, with one exception, serving two Churches. This exception, however, was only

apparent. The Rev. Wilhelmus Eltinge was pastor of the Church at Saddle River, organized in 1784, as legally and fully as he was pastor of the Church at Paramus. When in 1811 he desired, because of dissatisfaction in the Saddle River Church, to serve the Paramus Church only, it was necessary to have the existing pastorate dissolved by Classis, a new call from the Paramus Church executed and approved and Mr. Eltinge formally installed pastor of the Paramus Church. After these things were accomplished, the Church of Saddle River, without any subsequent act of Classis, appears upon the roll.

## THE FIRST ROLL OF CLASSIS

CHURCHES.	MINISTERS.	ELDERS.
Haekensack and Schraalenburgh	Solomon Froeligh	Garret Duryea
Acquackanok and Totowa	Henricus Schoonmaker	Paulus Paulison
Kakiat and Ramapo	George G. Brinkerhoff	Joseph Goetschius
Paramus	Wilhelmus Eltinge	Abraham Westervelt
Tappan and Clarkstown	Nicholas Lansing*	Teunis T. Tolman

\*Was not present until the second day of the session.

It required more than half a century for these ten Churches to become distinct and independent pastoral charges. The increase of population was not rapid and the pastors were greatly endeared to the hearts of the people. This created a sentiment, widespread and powerful, adverse to change and accented the thought frequently expressed even in the closing years of the century, that what was good enough for the fathers is good enough for their children.

Acquackanok led the way and became an independent pastoral charge in 1816. Totowa was rent in twain in 1827. The Second Church of Totowa was independent from its organization, but the First Church of Totowa not until 1833. Tappan and Clarkstown remained one pastorate until 1830. Saddle River, Ramapo and West New Hempstead became independent in 1853. Hackensack

ROLL OF THE CHURCHES.

CHURCHES.	When org'n- ized.	PASTORS.	ELDERS.
Hackensack	1686	<i>Seceded, 1822</i>	
Acquackanonk	1693	Ame Vennema	John H. Boynton
Tappan	1694	Matthew N. Oliver	John T. Haring
Schraalenburgh	1724	<i>Seceded, 1822</i>	
Paramus	1725	William H. Vroom	Garret H. Winter
Clarkstown	1750	Garrett M. Conover	Abram C. Wood
Totowa	1755	<i>Rent in twain, 1827</i>	
West New Hempstead	1773	Henry W. Brink	Cornelius E. Blauvelt
Saddle River	1784	Isaac Van Kampen	Abram J. Terhune
Ramapo	1785	<i>Vacant</i>	Andrew J. Winter*
Warwick	1804	Taber Knox	Henry P. Demarest
Pascack	1814	Edward Lodewick	Ab'm J. Ackerman *
Totowa, First†	1827	<i>Transferred, 1806</i>	
Totowa, Second	1827	Theodore W. Welle	Jacob Westhoven
Nyaek	1838	William J. Leggett	Wilberf. Van Slyke
Piermont	1838	H. C. Hasbronck	John C. Haring
Piermont, Second	1851	<i>Disbanded, 1855</i>	
Paterson, First Hol.	1856	Fred G. Dekker	Peter Breen
Lodi, First Hol.	1859	Teunis H. Hoonte	Jacob Cruson
Paterson, Broadway	1864	Elias W. Thompson	John E. Dunning
Spring Valley	1865	Cornelius E. Crispel	Peter S. Van Orden
Paterson, Second Hol.	1866	<i>Disbanded, 1875</i>	
Passaic, North	1868	J. H. Whitehead	A. Z. Van Houten *
Wortendyke, Holland	1871	D. Cornelius Ruigh	Teunis Van Emaus
Passaic, First Holland	1873	Martin Flipse	Thomas A. Hellegers
Ridgewood	1875	John A. Van Neste	Edward Jardine
Ramseys	1875	<i>Vacant since 1886</i>	
Lodi, Second	1878	<i>Vacant</i>	P. H. Van Iderstine
Centerville	1882	Anson Du Bois	John B. Courter
Garfield	1891	Wm. Guthrie Myles	John M. Jones
Clifton	1892	<i>Vacant</i>	James W. Meloney
North Paterson	1894	William Johnston	George Berdan
Hawthorne	1895	William Johnston	Walter C. Zabriskie
Glen Rock	1895	<i>Vacant</i>	John A. Marinus

Other ministers in connection with the Classis are: John Gaston, *emeritus*, Passaic, N. J. William Lubach \*, *emeritus*, Wortendyke, N. J. Alexander A. King \*, *emeritus*, Mahwah, N. J. Robert M. Offord \*, Passaic, N. J. Cornelius R. Blauvelt, Nyaek, N. Y. Nathaniel H. Van Arsdale, New York, N. Y. Thomas S. Dusingberre, Warwick, N. Y.

\* Not present at the centennial session. † Incorporated 1816 as First Totowa, but not so enrolled until 1827. ‡ To Classis of Passaic.

and Schraalenburgh were one when seceding in 1822, as when in 1800 they stood at the head of the roll of the Churches of the Classis of Paramus.

The first Church organized by the Classis was at Warwick, Orange County, N. Y. From a date unknown, there was a Presbyterian Church at Warwick, having a settled pastor, the Rev. Jonathan Elmer, as early as 1750; but, Sabbath, January 8, 1804, this ancient Church was organized as a Reformed Dutch Church and so continues, abiding in strength, ever loyal and true.

The increase of Churches in the Classis, the date of their organization, the pastors serving them, the elders representing them, together with the changes that have taken place in the Church roll of the Classis, are exhibited in the schedule on the preceding page.

From this exhibit it is evident that the Classis has organized twenty-four Churches; that two have seceded, that one has been rent in twain, one transferred to another Classis and two disbanded. With all these changes the number of Churches under the care of the Classis has never been less than the original number, as Warwick and Pasceack were organized previous to the secession of 1822. Of the twenty-four Churches organized by the Classis eighteen were organized since 1850, nine during the twenty-five years beginning with 1850, and nine during the twenty-five years beginning with 1875.

The Churches now enrolled number twenty-eight; five are vacant and two are served by the same pastor. The Classis when commemorating its centennial anniversary, contained 28 Churches, 22 pastors, 27 elders, 3 ministers *emeriti*, and 4 ministers without a pastoral charge; a gain in one hundred years of 18 Churches, 24 ministers and 22 elders. If the law of development prevailing in the natural world, "The slower the growth, the firmer the fiber," applies to ecclesiastical assemblies, the Classis of Paramus must, of necessity, be as staunch as the oak, as sturdy and hard as the hickory, and destined to survive all the tempests and storms of the coming century.

Since its organization, the Classis has been convened three hundred and seventy-three times. Until 1834 the stated sessions were annual; but in that year they became and have continued semi-annual. The stated sessions of the Classis have numbered 167, the extra sessions, 206.

Of these three hundred and seventy-three meetings, 25 were held at Acquackanonk, 10 at Broadway, Paterson, 1 at Centerville, 20 at Clarkstown, 4 at Clifton, 3 at First Holland Lodi, 5 at First Holland, Passaic, 4 at First Holland, Paterson, 14 at First, Totowa, 1 at Garfield, 2 at Glen Rock, 5 at Hackensack, 61 at Synod's Rooms, New York, 6 at North Church, Passaic, 1 at North Paterson, 5 at Old Totowa, 26 at Paramus, 14 at Pascack, 18 at Piermont, 14 at Ramapo, 1 at Ramseys, 3 at Ridgewood, 15 at Saddle River, 5 at Schraalenburgh, 2 at Second Lodi, 22 at Second Totowa, 9 at Spring Valley, 19 at Tappan, 17 at Warwick, 18 at West New Hempstead. These meetings have been attended by 6,809 members. Of this number 3,710 were ministers and 3,099 were elders. The average attendance at the meetings of the Classis has been 18.25; ministers, 9.94; elders, 8.31.

The acts and proceedings of the Classis at these sessions have been carefully recorded and are well preserved in seven folio volumes. These volumes may be found in the Gardner A. Sage Library at New Brunswick, N. J. The first volume begins with the meeting held for the organization of the Classis September 2, 1800; the second volume begins with the records of an extra meeting held at Ramapo June 15, 1824; the third, with the records of an ordinary meeting in the Second Church of Totowa, September 13, 1836; the fourth, with the stated Fall session September 16, 1862; the fifth, with the stated Fall session, September 21, 1880, the sixth, with the stated Spring session, April 8, 1890; the seventh, with the stated Spring session, April 18, 1899.

These records have been written by the following ministers, who have served the Classis as stated clerks:

## STATED CLERKS.

Wilhelmus Eltinge	1800—1818	Chas. S. Hageman	1842—1846
James D. Demarest	1819—1823	John H. Duryea	1846—1858
Wilhelmus Eltinge	1824—1833	Philip Peltz	1858—1861
Alex. H. Warner	1833—1837	J. Paschal Strong	1861—1872
John L. Liddell	1837—1838	Marshall B. Smith	1872—1874
Ebenezer Wiggins	1838—1840	William H. Clark	1874—1886
Philip M. Brett	1840—1842	J. C. Van Deventer	1886—1892
Ebenezer Wiggins	1842—1842	Theo. W. Welles	1892

The first act of the Classis after its organization was an exercise of its "peculiar prerogative, the examination of students of theology, with a view of their becoming candidates for the ministry." The student thus examined was Henry Ostrander. The result of his examination was his licensure to preach the Gospel. He signed the formula September 3, 1800. He was ordained by the Classis of Albany, and for seventy-two years was engaged in the work of the ministry. He died in the ninety-third year of his age, November 22, 1872.

So long as Dr. Solomon Froeligh was a professor of theology, amenable to the General Synod of the Reformed Church, applicants for licensure were numerous; but after his secession there was a marked falling off. The students of theology examined and licensed by the Classis have been the following:

STUDENTS OF THEOLOGY, LICENSED BY THE CLASSIS.

Henry Ostrander	Sept. 3, 1800	Cyrus G. Vanderveer	May 24, 1850
Jacob Schoonmaker	Oct. 6, 1801	Thomas S. Dusingberre	May 24, 1864
Ralph Westervelt	Oct. 6, 1801	James H. Bertholf	June 4, 1867
John I. Christie	Oct. 6, 1801	Edward G. Ackerman	May 25, 1869
Peter D. Froeligh	Oct. 6, 1801	Peter E. Kip	May 24, 1870
Charles Hardenbergh	Oct. 5, 1802	John Kershaw	Sep. 19, 1872
James D. Demarest	Oct. 5, 1803	John A. Van Neste	July 12, 1875
Peter Overbagh	Oct. 5, 1803	Abram I. Martine	May 20, 1876
Samuel Bogert	Apr. 24, 1804	George D. Lydecker	May 21, 1877
Andrew N. Kittle	Aug. 5, 1806	Sipko Rederus	May 21, 1877
Thomas Holiday	Aug. 5, 1806	Robert H. Barr	May 27, 1878
Cornelius T. Demarest	Oct. 6, 1807	Isaac E. House	June 2, 1879
Jacob R. H. Hasbrouck	Aug. 2, 1808	John Smit	July 2, 1883
Abraham Hoffman	Aug. 2, 1808	Walter Winants	May 23, 1892
Stephen Z. Goetschius	July 27, 1819	William M. C. Jacobs	May 23, 1893
George Du Bois	July 27, 1819	John S. Van Orden	May 23, 1893
James G. Brinkerhoff	July 27, 1819	Elias B. Van Arsdale	May 23, 1893
Henry Dater	Aug. 6, 1850	Teunis H. Hoonte	June 29, 1896
Wesley Taylor	Aug. 6, 1850	Frederick Dekker	June 29, 1896
John A. DeBaum	July 31, 1855	Hans H. Spoer	June 20, 1898
Wm. G. Hasselbrath	Apr. 15, 1856	Clifford P. Case	May 18, 1900

The whole number of licentiates is 42. Of this number seventeen were licensed previous to 1820, leaving only twenty-five for the remaining eighty years of the century. From July, 1819, to August, 1850, there was no one licensed by the Classis. The licensures of the latter half of the century have therefore exceeded those

of the first half. There is still need, however, of earnest prayer for a greater number fitted to make known the truth as it is in Jesus, that the conquest of the world for Christ may be hastened.

Two of those licensed to preach the Gospel have not entered the ministry. One of them continued a member of the Classis for sixty-four years, terminating his connection with the Classis by death. The other, so far as the records show, is still a candidate for the Gospel ministry, licensed in 1856. The license of another has been revoked and he is settled as a pastor over a Church that is not considered evangelical. Fourteen are still living and are enrolled among the ministry of the Reformed Church.

The five ministers who were members of the Classis at its organization, were the only ministers of the Classis until November, 1804, when the Rev. Charles Hardenbergh, a licentiate of the Classis, was ordained and installed pastor of a recently organized Reformed Church at Warwick, Orange County, N. Y. Mr. Hardenbergh was the first minister ordained by the Classis and the first to be installed as pastor. After the ordination of Mr. Hardenbergh, twenty years passed away without the ordination of a minister in any of the Churches of the Classis. During the first half of the century there were only eleven ordinations, during the next forty years, thirteen, and during the last decade, seven.

Of the candidates for the ministry ordained by the Classis, six were licentiates of the Classis, sixteen are still living, seven are members of the Classis, the eldest of whom, the Rev. Cornelius Eltinge Crispell, D. D., was ordained fifty-eight years ago, Sept. 14, 1842. His connection with the Classis has not, however, been continuous. He has been in his present pastorate since 1879. The Rev. John A. Van Neste, ordained July 12, 1875, is the only one who has remained for more than twenty-five years pastor of the Church over which he was ordained. Two of those ordained have been called to serve in a professorial chair in our theological seminaries, and seven have received the degree of D. D.

The whole number ordained by the Classis during the century is thirty-one, at such times and places as are designated in the table upon the next page.

Of the five ministers who constituted the Classis at its organization, the first to sever his connection with the Classis and also the first to taste of death, was the first president of the Classis, the Rev. George G. Brinkerhoff of West New Hempstead and Ramapo,

who was dismissed to the Classis of Montgomery in 1808, and died in 1813, aged fifty-two years. The first to die, his life was shorter by twenty-two years than the life of any of his associates in the organization of the Classis. The last of the organizers of the Classis to depart this life was the first stated clerk of the Classis, the Rev. Wilhelmus Eltinge, D. D., of Paramus, who fell asleep in Jesus in 1851, aged seventy-three years.

CANDIDATES ORDAINED BY THE CLASSIS.

CANDIDATES FOR ORDINATION.	LICENSING CLASSIS.	WHEN ORDAINED.	WHELE ORDAINED.
Charles Hardenbergh	Paramus	Nov. 11, 1804	Warwick
Jefferson Wynkoop	New Brunswick	Oct. 6, 1824	W. N. Hempst'd
Christopher Hunt	New York	Oct. 12, 1830	Clarkstown
Isaac D. Cole	New York	May 24, 1831	Tappan
Alexander H. Warner	New Brunswick	Nov. 15, 1832	Clarkstown
Peter J. Quick	Philadelphia	Apr. 25, 1837	Clarkstown
Ebenezer Wiggins	S. New York	Nov. 15, 1837	Totowa, First
Philip M. Brett	New York	Sep. 12, 1838	Nyack
Cornelius E. Crispeli	New Brunswick	Sep. 14, 1842	Piermont
Charles S. Hageman	New Brunswick	Sep. 14, 1842	Nyack
Daniel Lord	Bergen	Oct. 5, 1847	Nyack
E. Tanjore Corwin	Bergen	Aug. 25, 1857	Paramus
A. D. Lawrence Jewett	P., Luzerne	Aug. 25, 1857	Piermont
Cyrus G. VanderVeer	Paramus	Nov. 8, 1839	<i>Missionary</i>
James Huyssoon	New Brunswick	May 29, 1850	Lodi, Holl.
John R. Brock	Passaic	Sep. 17, 1862	W. N. Hempst'd
Ferdinand S. Schenck	Ulster	Sept. 17, 1872	Clarkstown
John A. Van Neste	Paramus	July 12, 1875	Ridgewood
Samuel Streng	Illinois	June 26, 1877	Clarkstown
Daniel Van Pelt	New York	July 16, 1877	Spring Valley
William H. Nasholds	Albany	July 10, 1879	Ramapo
William Wormser	New Brunswick	June 26, 1882	Passaic, Holl.
John Smit	Paramus	July 24, 1883	Wortendyke
Peter Crispell	Kingston	Aug. 3, 1887	Warwick
George G. Seibert	Bergen	July 5, 1892	Garfield
Isaac Van Kampen	Rensselaer	June 20, 1893	Saddle River
D. Lawrence Betten	New Brunswick	Sep. 13, 1894	Pat'n, FirstHoll.
Garrett M. Conover	Raritan	June 11, 1895	Hawthorne
Teunis H. Hoonte	Paramus	July 22, 1896	Lodi, Holl.
Fred. G. Dekker	Paramus	July 21, 1896	Wortendyke
Henry Wells Brink	Ulster	May 29, 1899	W. N. Hempst'd

Abbreviations: P., Presbytery; S., South; W., West; Holl., Holland

The Rev. Solomon Froeligh, D. D., who was appointed by General Synod to organize the Classis and by whom the sermon for the occasion was preached, seceded in 1822 and five years later, departed this life, in his seventy-sixth year.

The other ministerial organizers of the Classis, the Rev. Henricus Schoonmaker, and the Rev. Nicholas Lansing, D.D., were octogenarians, the former departing this life in 1820, eighty-one years of age, and the latter in 1835, aged eighty-seven years.

The combined ages of the five ministerial organizers of the Classis is three hundred and seventy years; an average beyond the three score years and ten, which the Psalmist considered the measure of "the days of the years" of mankind.

The eldest minister of the Classis at the centennial celebration was the Rev. Cornelius Eltinge Crispell, D.D., of Spring Valley. The name at the head of the roll of ministers, is that of the Rev. John Gaston, D.D., of Passaic, who signed the formula September 21, 1869.

Since its organization one hundred and seventy-six ministers have been identified with the Classis. Twelve have their names enrolled twice. One hundred and thirty-seven have been settled pastors. Ten were without a pastoral charge while members of the Classis. Six changed their pastoral relation within the bounds of the Classis. Fourteen have served two Churches as one pastoral charge. Forty-two were licensed to preach the Gospel; six of whom, with twenty-six received from other Classes, were ordained to the Gospel ministry. Two have gone out from us because they were not of us, and are known as Seceders. Six have been declared *emeritus*, three have been suspended and twenty-five having terminated their connection with the Classis by death, are now, we trust, enjoying the rewards of their faithful service.

The changes that have taken place in the ministry of the Classis are by far too numerous for verbal statement. The following schedule entitled, "The Roll of Classis for a Hundred Years," exhibits them concisely. It has been prepared with the greatest care and contains the name of every minister and every candidate for the ministry, who, so far as the classical records reveal, has been connected with the Classis; with the date of his reception and dismissal. So far as it has been within our power, we have given the date of the death of those who have been dismissed to other ecclesiastical assemblies, but the data in this respect is incomplete.

## ROLL OF THE CLASSES FOR ONE HUNDRED YEARS

No.	MINISTERS	When Rec'd	From what Class: Rec'd	Where Settled	When Dismissed	To what Class Dismissed	REMARKS
1	Henri, Schoonmaker	Sep. 2, 1800	Hack'sack	{ Acquackanonk * { Totowa			Died Jun. 29, 1820
2	Nicholas Lausing	Sep. 2, 1800	Hack'sack	{ Tappan { Clarkstown †			Died Sep. 26, 1835
3	Solomon Froeligh	Sep. 2, 1800	Hack'sack	{ Hackensack { Schraalenburgh	Oct. 1, 1822	Succeeded	Died Oct. 8, 1827
4	Geo. G. Brinkerhoff	Sep. 2, 1800	Hack'sack	{ W. New Hempstead { Ramapo	Sept. 6, 1808	Montgomery	Died --- 1813
5	Wilhelmus Eltinge	Sep. 2, 1800	Hack'sack	{ Paramus			Died Jun. 22, 1851
6	Henry Ostrander	Sep. 3, 1800	Licensed	{ Saddle River ‡	Oct. 5, 1802	Albany	Died Nov. 22, 1872
7	Jacob Schoonmaker	Oct. 6, 1801	Licensed		Oct. 5, 1802	New York	Died --- 1852
8	Ralph Westervelt	Oct. 6, 1801	Licensed		Oct. 5, 1802	Ulster	Died --- 1822
9	John I. Christie	Oct. 6, 1801	Licensed		Oct. 5, 1802	P. Albany	See below --- 22
10	Peter D. Froeligh	Oct. 6, 1801	Licensed		May 19, 1803	Rensselaer	Died --- 1825
11	Chas. Hardenbergh	Oct. 5, 1802	Licensed	Warwick §	Jan. 5, 1808	N. Brunswick	Died --- 1821
12	James D. Demarest	Oct. 5, 1803	Licensed		Oct. 6, 1807	Ulster	See below --- 20
13	Peter Overbagh	Oct. 5, 1803	Licensed		Oct. 1, 1805	Albany	Died --- 1812
14	Samuel Bogart	Apr. 24, 1804	Licensed				Died --- 1868
15	Andrew N. Kittle	Aug. 5, 1806	Licensed		Oct. 6, 1807	Po'keepsie	Died --- 1864
16	Thomas Holiday	Aug. 5, 1806	Licensed		Oct. 6, 1807	P. Albany	
17	Cor. T. Demarest	Oct. 6, 1807	Licensed		Aug. 2, 1808	N. Brunswick	Died --- 1862
18	J. R. H. Hasbrouck	Aug. 2, 1808	Licensed		Sept. 5, 1809	Ulster	Died --- 1814
19	Abraham Hoffman	Aug. 2, 1808	Licensed	{ W. New Hempstead	May 29, 1810	New York	Died --- 1856
20	James D. Demarest	Sep. 5, 1809	Ulster	{ Ramapo	Jan. 15, 1824	Succeeded	Died Nov. 7, 1869
21	John Demarest	Sep. 5, 1809	N. Brunswick	<i>Without change</i>	Nov. 5, 1811	Bergen	Died --- 1837

22	John I. Christie	Apr. 27, 1813	P. Albany	Warwick	Died Mar. 14, 1815
23	Stephen Goetschius	Apr. 28, 1814	Ulster	(Saddle River)    (Pascaek	Died 1837
24	Peter D. Froeligh	Sep. 2, 1817	Ulster	Acquackanonk	<i>Suspended</i>
25	Ste. Z. Goetschius	Jul. 27, 1819	Licensed		Montgomery 31
26	Geo. DuBois	Jul. 27, 1819	Licensed		Died 1844
27	Jas. G. Brinkerhoff	Jul. 27, 1819	Licensed		<i>Served</i> - 1821
28	Jefferson Wynkoop	Oct. 6, 1824	N. Brunswick	{ W. New Hempstead Ramapo	Died Aug. 21, 1885
29	Benjamin C. Taylor	Sep. 6, 1825	Rensselaer	Acquackanonk	Died Feb. 2, 1881
30	Jacob T. Field	Apr. 16, 1828	Bergen	Totowa, Second	Died May 17, 1866
31	Ste. Z. Goetschius	Apr. 16, 1828	Montgomery	<i>Without charge</i>	
32	Chris. Z. Paulison	May 26, 1829	Ulster	Acquackanonk	Died 1851
33	Christopher Hunt	Oct. 12, 1830	New York	Clarkstown	Died 1839
34	Isaac D. Cole	Apr. 26, 1831	New York	Tappan **	Died Aug. 30, 1878
35	Win. R. Bogardus	Jun. 22, 1831	Ulster	Acquackanonk † †	Died Feb. 9, 1862
36	Alex. H. Warner	Nov. 14, 1832	N. Brunswick	Clarkstown	Died 1883
37	J. C. Van Dervoort	Apr. 8, 1831	P. Elizabeth	Totowa, First	Died Jun. 21, 1851
38	John A. Liddell	Jun. 18, 1834	Rensselaer	Totowa, Second	Died Oct. 12, 1850
39	John Mantley	Jul. 1, 1834	Montgomery	(Saddle River (Pascaek † †	Died 1870
40	Benjamin Van Keuren	Sep. 13, 1836	Ulster	Warwick	Died 1865
41	Peter J. Quick	Apr. 25, 1837	Phila.	Clarkstown	Died Nov. 9, 1886
42	Ebenezer Wiggins	Nov. 15, 1837	S. New York	Totowa, First § §	Died Nov. 6, 1878
43	James W. Stewart	Nov. 14, 1837	Washington	Warwick	Inst. May 5, 1838
44	Peter Allen	Dec. 26, 1837	Po'keepsie	(W. New Hempstead (Ramapo	Died Apr. 28, 1862
45	Philip M. Brett	Sep. 12, 1838	New York	Nyack †	Died Jan. 10, 1860

\* Without charge, Apr. 30, 1816. † At Clarkstown till Oct. 13, 1830. † At Saddle River till Oct. 18, 1831; Totowa from 18 6 to 1837. § Ordained Nov. 11, 1804. || Without charge, Oct. 11, 1838. ¶ Without charge, Apr. 10, 1833. †† Without charge, Feb. 9, 1861. ‡ Without charge, Apr. 15, 1876. § At Pascaek till Apr. 18, 1854. § Without charge, Sep. 11, 1858. || At Ramapo till Nov. 29, 1833. ¶ Without charge, Aug. 2, 1842.

ROLL OF THE CLASSES FOR ONE HUNDRED YEARS — *Continued*

No.	Ministers	When Rec'd	From what Classis Rec'd	Where Settled	When Dismissed	To what Class Dismissed	REMARKS
46	John H. Duryea	Mar. 12, 1839	Orange	Totowa, Second *			Died Aug. 7, 1895
47	Cornelius E. Crispell	Sep. 14, 1842	N. Brunswick	Piermont	Jun. 28, 1847	Hudson	See below 121
48	Chas. S. Hageman	Sep. 14, 1842	N. Brunswick	Nyack	Dec. 3, 1852	Polkeepsie	
49	Ferd. H. Van Derveer	Jan. 17, 1843	Orange	Warwick			Died Jul. 10, 1881
50	Daniel Lord	Oct. 5, 1847	Bergen	Piermont	May 28, 1850	Bergen	See below 63
51	Henry Bater	Aug. 6, 1850	Licensed		Jan. 6, 1851	N. Brunswick	See below 170
52	Wesley Taylor	Aug. 6, 1850	Licensed		Jul. 15, 1851	Ulster	
53	J. Romeyn Berry	Aug. 27, 1850	Bergen	Piermont	Mar. 16, 1852	Cayuga	Died Jan. 5, 1891
54	Aaron B. Winfield	Jan. 6, 1851	Cayuga	Paramus †			Died Nov. 17, 1856
55	Wm. H. Van Doren	Apr. 20, 1852	S. New York	Piermont, Second	Apr. 18, 1854	New York	Died Sep. 8, 1882
56	Jacob West	Jul. 20, 1852	Scholastic	Piermont	Apr. 15, 1856	S. Long Isl.	Died Jan. 22, 1890
57	Benjamin Van Zandt	Feb. 23, 1853	Reusselaer	Nyack	Sep. 16, 1856	New York	Died Oct. 14, 1895
58	Wm. T. Van Doren	Apr. 18, 1851	New York	Ramapo	May 24, 1858	Michigan	
59	John A. DeBaun	Jul. 31, 1855	Licensed		Sep. 13, 1855	N. Long Isl.	Died Jun. 22, 1900
60	John T. Demarest	Apr. 17, 1855	Orange	Pascack	Jul. 6, 1870	Orange	Died Jan. 30, 1897
61	Wm. G. Hasselbrath	Apr. 15, 1856	Licensed				
62	J. Pascal Strong	Dec. 2, 1856	Bergen	Acquackanonk ‡	Apr. 16, 1872	Newark	Died Dec. 8, 1890
63	Daniel Lord	Feb. 26, 1857	Montgomery	Nyack	Apr. 17, 1860	Montgomery	Died Sep. 10, 1899
64	Philip Peltz	Apr. 29, 1857	Greene	Totowa, First §	Apr. 18, 1865	Kingston	Died Jun. 26, 1883
65	E. Tanjore Corwin	Aug. 25, 1857	Bergen	Paramus	Nov. 24, 1863	N. Brunswick	W. C. Sep. 20, 1859
66	A. D. L. Jewett	Aug. 25, 1857	P. Luzerne	Piermont	Apr. 17, 1860	P. Luzerne	Died Mar. 21, 1871
67	William Demarest	Apr. 20, 1858	P. Elizabeth	Ramapo ¶	Jul. 17, 1874	Albany	Died Apr. 11, 1868
68	C. G. Van Derveer	May 24, 1859	Licensed	<i>Wassenaar</i>	Nov. 8, 1859	Illinois	See below 80
69	James Huvssoon	May 24, 1859	N. Brunswick	Lodi †	Aug. 8, 1865	Holland	

70	Henry E. Decker	Apr. 17, 1860	Rensselaer	Piermont	Sep. 19, 1865	Michigan	Died Nov. 18, 1898
71	Uriah Marvin	May 23, 1860	New York	Nyack	Apr. 20, 1875	Saratoga	See below
72	Alex. McKelvey	Jan. 15, 1861	Bergen	Totowa, First	Aug. 8, 1865	Greene	Died Aug. 7, 1872
73	John R. Brock	Aug. 19, 1862	Passaic	W. New Hempstead**			
74	Geo. M. S. Blauvelt	Feb. 9, 1864	P. Elizabeth	Tappan	Nov. 6, 1882	Karitan	
75	Isaac S. Demund	Apr. 5, 1864	Ger. Ref'd	Paramus	Feb. 22, 1870	Greene	Died Apr. 23, 1888
76	Thomas S. Dusenberre	May 24, 1864	Licensed		Sep. 18, 1866	Greene	See below
77	William C. Wust	Jul. 5, 1864	Geneva	Lodi, Holland	Sep. 20, 1870	<i>Suspended</i>	151
78	Wm. W. Halloway	Sep. 19, 1865	N. Long Isl.	Paterson, Broadway	Dec. 22, 1871	Michigan	Died Sep. 19, 1898
79	George J. Van Neste	Apr. 17, 1866	Geneva	W. New Hempstead	May 25, 1869	Passaic	Died Jan. 18, 1898
80	Augustus F. Todd	Apr. 17, 1866	Geneva	Piermont	Oct. 9, 1871	Passaic	
81	John Steele	Apr. 17, 1866	Saratoga	Totowa, First	Sep. 18, 1866	Passaic	Died Jan. 17, 1889
82	Benj. C. Lippincott	Oct. 9, 1866	Kingston	Clarkstown	Feb. 20, 1872	Orange	Died Jan. 29, 1899
83	A. H. Bechtbold	Oct. 9, 1866	Cong. Mass.	Paterson, Sec. Holl.	Jul. 17, 1871	New York	Died Nov. 15, 1884
84	Louis G. Jongeneel	Oct. 9, 1866	So. Africa	<i>Without charge</i>	Oct. 9, 1866	N. Long Isl	See below
85	Abraham H. Myers	Nov. 14, 1866	Ulster	Saddle River	Nov. 26, 1872	Saratoga	Died Mar. 2, 1886
86	Pierre B. Fahler	Feb. 12, 1867	Albany	Paterson, First Holl.	Apr. 21, 1868	Geneva	Died Jan. 26, 1882
87	James H. Bertholf	Jun. 4, 1867	Licensed		June 4, 1867	Westchester	
88	Adrian K. Kasse	May 3, 1868	Geneva	Paterson, Sec. Holl	* *		Died Oct. 22, 1874
89	James Huyssoon	Sep. 15, 1868	Holland	Paterson, First Holl.		P. Albany	Died July 3, 1891
90	Benjamin A. Bartholf	Sep. 15, 1868	Geneva	Passaic	Nov. 30, 1876		
91	Marshall B. Smith	Apr. 20, 1869	Prot. Episc	Spring Valley	Nov. 28, 1873	Ref'd. Episc.	See below
92	Edw. G. Ackerman	May 25, 1869	Licensed		Mar. 22, 1870	Orange	See below
93	John Gaston	Sep. 21, 1869	Ulster	Acquacondaok ††			
94	Peter E. Kipp	May 24, 1870	Licensed		Jun. 29, 1870	Porteepsie	Died May 9, 1900
95	Henry V. Voorhees	Feb. 21, 1871	N. Long Isl.	Nyack	Mar. 28, 1881	P. New Castle	Died Oct. 10, 1897

\* Emeritus, May, 29, 1882. † Emeritus, Sep. 16, 1859. ‡ Installed, Passaic North, Jul. 11, 1860. § Without charge, Jul. 10, 1860.  
 Apr. 19, 1870. \* Installed, Nov. 27, 1830. \*\* At Spring Valley, 1866-1868. †† Emeritus, Oct. 11, 1893. ‡† Emeritus, Oct. 5, 1895

ROLL OF THE CLASSIS FOR ONE HUNDRED YEARS — *Continued*

No.	MINISTERS	When Rec'd	From what Classis Rec'd	Where Settled	When Dismissed	To what Classis Dismissed	REMARKS
96	George A. Magee	Apr. 18, 1871	P. Brooklyn	Ramapo *	Sep. 19, 1871	New York	Died Jan. 16, 1878
97	Henry Mattice	Apr. 18, 1871	P. Kask'kia	<i>Without charge</i> †	May 26, 1873	Passaic	Died Aug. 12, 1897
98	John Kershaw	Sep. 19, 1871	Licensed	<i>Without charge</i>	Sep. 16, 1873	Orange	Died Jan. 30, 1897
99	John T. Demarest	Sep. 19, 1871	Orange	Spring Valley	Apr. 17, 1877	Kingston	
100	Richard De Witt	Sep. 19, 1871	Kingston	Paramus	May 12, 1879	Orange	Died Jun. 24, 1898
101	Goyu Talmag	Dec. 27, 1871	Po'keepsie	Broadway Paterson ‡	May 22, 1886	Philadelphia	
102	William H. Clark	May 9, 1872	New York	Piermont	Sep. 7, 1887	P. Lehigh	
103	William C. Stitt	Jun. 11, 1872	P. Newton	Passaic, North	Sep. 27, 1874	P. Troy	
104	Charles D. Kellogg	Sep. 12, 1872	Saratoga	Clarkstown	Feb. 19, 1877	Orange	
105	Ferdin'd S. Schenck	Sep. 17, 1872	Ulster	W. New Hempstead	Jul. 25, 1881	Raritan	
106	Benjamin T. Statesir	Oct. 13, 1872	Passaic	Saddle River	Sep. 16, 1884	Passaic	
107	Wm. F. Bogardus	May 14, 1874	Illinois	Pascack			
108	Edward Lolewick	Apr. 20, 1875	Montgom'y	Lodi	Mar. 31, 1878	Germany	Died Jun. 5, 1881
109	William F. Betz	Apr. 20, 1875	Netherl'ds	Passaic, Holl.	Oct. 19, 1876	Illinois	
110	Francis Rederus	Apr. 20, 1875	Netherl'ds	Ridgewood			
111	John A. Van Neste	Jul. 12, 1875	Licensed		May 29, 1876	Philadelphia	
112	Abram J. Martine	May 29, 1876	Licensed	Warwick	Apr. 10, 1888	P. Jersey City	Died Dec. 21, 1899
113	Vernon B. Carroll	Dec. 11, 1876	New York	Passaic, Holl.	Jul. 2, 1883	South Africa	
114	Willem Hazenbergh	May 17, 1877	Wisconsin		Oct. 22, 1877	Orange	
115	George D. Lydecker	May 21, 1877	Licensed		Nov. 9, 1878	P. Chicago	
116	Sipko Rederus	May 21, 1877	Licensed	Clarkstown	Jan. 16, 1882	Philadelphia	Died Oct. 3, 1900
117	Saunuel Streng	Jun. 25, 1877	Illinois	Spring Valley §	Dec. 13, 1868	Michigan	Died Oct. 23, 1900
118	Daniel Van Pelt	Jun. 26, 1877	New York	Lodi, Holl.	Sep. 5, 1892	P. LaCrosse	
119	Louis G. Jongeneel	May 27, 1878	Geneva				

120	Robert H. Barr	May 27, 1878	Licensed			July 1, 1878	Bergen	W. c. Mar. 31, 1884
121	Robert M. Offord	Sep. 17, 1878	Prot. Meth	Lodi, Second		Oct. 18, 1880	Geneva	Ord. Jul. 10, 1879
122	William H. Nasholds	June 2, 1879	Albany	Ramapo (Ramseys)		June 17, 1879	Bergen	Died Nov. 8, 1892
123	Isaac E. House	June 2, 1879	Licensed			Nov. 9, 1885	Cong. Ass'n	W. c. May 1, 1895
124	Cornelius E. Crispell	Sep. 9, 1879	Gen. Synod	Spring Valley				Died Sep. 1, 1882
125	John C. Van Deventer	Sep. 16, 1879	Po'keepsie	Paramus				Died Sep. 22, 1893
126	Asher Anderson	Apr. 30, 1880	Po'keepsie	Passaic, North				Ord. June 26, 1882
127	N. H. Van Arsdale	Nov. 3, 1881	Reusselaer	Paterson, Broadway				Ord. July 24, 1883
128	Marshall B. Smith	May 29, 1882	Ref'd Episc.	Without charge				
129	William W. Jetson	May 29, 1882	Schen'ct'dy	Ramapo (Ramseys) †				
130	William Wormser	May 29, 1882	N. Brun swk	Passaic, Holl.		May 26, 1884	Illinois	
131	Peter H. Milliken	Oct. 8, 1882	Orange	Totowa, Second		Dec. 24, 1888	Philadelphia	
132	Alexander McKelvey	Dec. 18, 1882	P. New York	Centerville		Mar. 3, 1874	P. Jersey City	
133	Wm. H. Williamson	July 2, 1883	Karitan	Tappan		Nov. 18, 1889	Illinois	
134	John Smit	July 2, 1883	Licensed	Wortendyke		Nov. 15, 1886	Iowa	
135	John L. Stillwell	May 9, 1884	Orange	Centerville		Sep. 28, 1886	Orange	
136	William Manchee	July 28, 1884	Cong. Ass'n	Lodi, Second		Aug. 3, 1888	Bergen	
137	David M. Talmage	Sep. 30, 1884	N. Brunswick	Clarkstown		Mar. 19, 1888	Bergen	
138	William N. Todd	Nov. 9, 1885	Hudson	Saddle River		Feb. 8, 1892	P. Newton	
139	J. H. Whitehead	Apr. 20, 1886	P. Orange	Passaic, North		Nov. 30, 1888	Reusselaer	
140	John Laubenheimer	Sep. 21, 1886	S. Bergen	W. New Hempstead		Jan. 1, 1887	Ulster	Died Dec. 1, 1899
141	Edw. G. Ackerman	Sep. 21, 1886	Saratoga	Without charge		June 20, 1887	New York	
142	John W. Warnshuis	Sep. 21, 1886	Iowa	Passaic, Holl.				
143	Anson DuBois	Jan. 11, 1887	S. Long Isl.	Centerville				

<sup>1</sup> Without charge, Apr. 20, 1875. <sup>†</sup> Supplied W. New Hempstead. <sup>‡</sup> Installed, N. York, June 30, 1881. <sup>§</sup> Ordained, July 16, 1877. <sup>||</sup> Installed, N. York, Nov. 17, 1886. <sup>¶</sup> At Ramapo Hill Apr. 20, 1886; Without charge, Jan. 18, 1882.

ROLL OF THE CLASSIS FOR ONE HUNDRED YEARS - *Concluded*

No.	MINISTERS	When Rec'd	From What Classis Rec'd	Where Settled	When Dismissed	To what Classis Dismissed	REMARKS
144	William H. Vroom	Mar. 21, 1887	Kingston	Paramus			
145	J. Russell Verbruyck	Apr. 20, 1887	Passaic	Piermont	Dec. 5, 1893	P. Washing'n	Died Dec. 31, 1889
146	Jakobus Diephuis	Apr. 20, 1887	Netherlands	Wortendyke	May 21, 1893	Montgomery	Ord. Aug. 3, 1887
147	Peter Crispell	Jun. 20, 1887	Kingston	Warwick	Oct. 8, 1890	Philadelphia	
148	James Bolton	May 16, 1888	Westches't	Lodi, Second			
149	Cornelius R. Blauvelt	Dec. 22, 1888	Po'keepsie	<i>Without change</i>			
150	Theodore W. Welles	May 6, 1889	Phila.	Totowa, Second			
151	Thos. S. Dushberre	Jul. 2, 1889	Hudson	W. New Hempstead			
152	Christian W. Jacobs	Oct. 8, 1889	Netherlands	Passaic, Holland			
153	Eugene E. Thomas	Oct. 8, 1889	Baptist	<i>Without change</i>			
154	Enno R. Haam	Oct. 14, 1890	Netherlands	Wortendyke	Dec. 1, 1889	Westchester	W. c. Oct. 18, 1898
155	M. N. Oliver	Oct. 14, 1890	Kingston	Tappan	May 23, 1892	Chr. Ref'd	Died Apr. 18, 1891
156	Eugene Hill	Dec. 1, 1890	Phila.	Clarkstown	Sep. 13, 1897	Greene	
157	William Johnston	Oct. 13, 1891	Bergen	Lodi, Second *	Jan. 29, 1901	Raritan	
158	George Seibert	Oct. 13, 1891	Bergen	Garfield			Died Apr. 30, 1892
159	Albert A. King	Apr. 12, 1892	Passaic	Ramapo †			
160	George G. Seibert	Jun. 13, 1892	Bergen	Garfield	Oct. 20, 1896	Schenectady	
161	Walter Winants	May 23, 1892	Licensed		Jun. 23, 1892	Orange	
162	Edward Birdsall	Dec. 19, 1892	Rensselaer	Clifton			Died Apr. 8, 1899
163	William J. Leggett	Apr. 11, 1893	Newark	Nyack			
164	Isaac Van Kampen	May 23, 1893	Rensselaer	Saddle River			
165	William M. C. Jacobs	May 23, 1893	Licensed	Passaic, Holland	Jul. 13, 1893	Rochester	Died Sep. 23, 1895
166	Elias B. Van Arsdale	May 23, 1893	Licensed		May 23, 1893	Philadelphia	
167	John N. Van Orden	May 23, 1893	Licensed				

165	D. Lawrence Betten	May 21, 1894	N. Brunswick	Paterson, Holland	Sep. 13, 1897	Rochester	Ord. Sep. 13, 1894
169	Edward S. Ralston	May 21, 1894	P. Gunnison	Piermont	Apr. 30, 1900	New York	Died Oct. 19, 1899
170	Henry Dater	Oct. 9, 1894	Po'keepsie	<i>Without charge</i>			
171	Taber Knox	Oct. 9, 1894	Phila.	Warwick			
172	Arthur Spaulding	Oct. 9, 1894	P. New York	<i>Without charge</i>	Apr. 14, 1896	P. Bing'mton	
173	Garrett M. Conover	Jun. 3, 1895	Raritan	(North Paterson Hawthorne †			
174	Anne Vennema	Dec. 20, 1895	Orange	Acquaekanouk			
175	Elias W. Thompson	Jan. 14, 1896	Phila.	Paterson, Broadway			
176	Martin Flipse	May 14, 1896	Albany	Passaic, Holland			
177	Tennis H. Hoonte	Jun. 29, 1896	Licensed	Lodi, Holland			
178	Frederick G. Dekker	Jun. 29, 1896	Licensed	Wortendyke §			
179	William G. Myles	Jun. 15, 1897	Orange	Garfield			
180	William Lubaeh	May 11, 1898	Rochester	Wortendyke	Jul. 18, 1900	<i>Lic. revoked</i>	
181	Hans H. Spoer	Jun. 23, 1898	Licensed				
182	Henry Wells Brink	May 29, 1899	Ulster	W. New Hempstead	Sep. 19, 1900	Kingston	W. c. Apr. 17, 1900
183	H. C. Van Haagen	Oct. 17, 1899	Albany	Clifton	May 18, 1900	New York	
184	Clifford P. Case	May 18, 1900	Licensed				
185	D. Cornelius Kuigh	Sep. 19, 1900	Dakota	Wortendyke			
186	Howard C. Hasbrouck	Oct. 16, 1900	Raritan	Piermont			
187	John S. Ellsworth	Dec. 11, 1900	P. No. River	Clifton			
188	Louis Vandenburgh	Jan. 29, 1901	Iowa	Ramapo *			

\* Installed, North Paterson and Hawthorne, May 25, 1898. † Emeritus, Jul. 11, 1900. ‡ Installed, Clarkstown, Jan. 13, 1898. § Installed, Paterson Holland, Oct. 5, 1897. || Emeritus, Apr. 17, 1900. ¶ Ordained after Table on page 112 was printed.

Lay representation of the Churches in ecclesiastical assemblies, is one of the peculiar features of the polity and government of the Reformed Church. We firmly believe there should be frequent changes in the eldership, that the governing body may fairly represent its constituency and be in hearty sympathy with those over whom it bears rule.

From the statement already made, that at the meetings of Classis during the century, the average attendance of elders has been 8.31, while the average attendance of ministers has been only 9.94, it is evident that the laymen are a very important factor in the government of the Church. When to this we add the statement that while the number of ministers who have taken part in the deliberations of Classis is only 176, the number of elders who have done so is 747, the conclusion is inevitable that our form of government maintains the most intimate relations between the governing assembly and the changing conditions of the congregations, shunning not only the many evils connected with Episcopacy, but likewise avoiding the oligarchal tendencies of the Presbytery and the wild confusion of turbulent and disorderly congregationalism. We have cause to thank God that ours is indeed "a goodly heritage." The elders who have taken part in the deliberations of Classis have been as follows:

ELDERS, DELEGATES ATTENDING CLASSIS

The Reformed Churches of	Jacob Terhune	15	
Hackensack and Schraalen-	Cornelius Cooper	10, 11, 27	
burgh were represented previ-	Roeloff Bogart	11	
ous to their seceding, by	Peter W. Christie	12, 13	
twenty-six elders:	James Brinkerhoff	10, 14	
Garret Duryea	1800	David A. Demarest	15
John Terhune	01	George Doremus	15
Nicanor Brinkerhoff	02	Cornelius Westervelt	16
James Christie	02, 03, 08	Seba Brinkerhoff	18
Elias Brevoort	03, 20	Garret Brinkerhoff	19
Henry Bogert	04	Albert H. Voorhees	19, 20
Peter D. Christie	04	Garret Lydecker	21
Albert C. Zabriskie	05	Simon Demarest	22
John W. Christie	06		
Isaac Van Saun	07, 17	The Reformed Churches of	
John R. Westervelt	08	Acquackanonk and Totowa,	
John D. Banta	08	which, when the Classis was	
Albert Bogert	09	organized, formed one pas-	

toral charge, were represented by fourteen elders:		Henry P. Doremus	'38, '39
		John I. Sip	'39
		Edo P. Marcelus	'40, '48, '49
Paulus Paulison	1800	John G. Banta	'41, '55, '61
Cornelius Van Houten	'01	John P. Marcelus	'43, '44, '52
Johannes Freeland	'02	Aaron A. Van Houten	'44
Johannes Post	'02	Richard Paulison	'45, '66
Cornelius Van Winkle	'04, '06	John Van Winkle	'46
Enoch Vreeland	'04, '09, '10	John Sip	'47, '48, '57, '66, '69, '73, '76, '79, '82, '87
Henry Doremus	'07, '08	Richard Van Riper	'50
Abram Van Houten	'08	James Simmons	'50, '51, '58
Gar. Van Houten	'10, '11, '15, '16	Andrew Cadmus	'51, '72
Henry P. Kipp	'13	David D. Doremus	'51
Peter Merselis	'12	John G. Van Riper	'52, '54
Richard Ackerman	'13	Abraham Van Riper	'56
Abraham Ackerman	'14	William P. Doremus	'59, '68, '78
Henry Spear	'15	Edo Kip	'59, '60, '65
The Reformed Church of Acquackanonk became an independent pastoral charge in 1816, and since that time has been represented by sixty-seven elders:		Henry Van Idestine	'60
		John R. Post	'61
		Samuel Conover	'62
		Henry P. Kip	'62, '80
		John N. Terhune	'63
Elias J. Freeland	'16	Cornelius G. Van Riper	'63, '62
Abraham Ackerman	'17	Peter Merselis	'67, '71, '74
Ralph Doremus	'18, '19	Christian A. Zabriskie	'70, '74, '77, '84, '88, '97
Henry P. Kipp	'20, '27, '28, '32, '33	Peter P. Kip	'70
Garret I. Van Riper	'19	Peter Van Bussum	'70
James Van Winkle	'20	David Campbell	'71, '76, '86
Garrabrant Yurance	'21	Peter H. Doremus	'74, '83
Peter Paulison	'22	William L. Andrus	'75
Walling I. Van Winkle	'23, '24	John T. Van Iderstine	'75, '78, '79, '83, '84
Cornelius Sip	'24, '25	George Brinkerhoff	'78
Casperus Post	'26	Cornelius McCleese	'81, '84, '91, '94
Richard Ackerman	'26, '27	Cornelius G. Cadmus	'81
Peter Doremus	'28	Adrian Hopper	'82, '90
John Merselus	'29	Daniel Demarest	'85, '90, '93, '94
Henry P. Hopper	'30	Richard R. Post	'85
Geo. Van Ryper	'30, '31, '42	John H. Couenhoven	'86, '91
Richard Banta	'31	Henry W. Doremus	'89
David Demarest	'35, '43, '55	Henry P. Simmons	'89, '95
Peter H. Kipp	'36	Peter W. Doremus	'92
David Westervelt	'37, '49, '64	John A. Spear	'96
Nicholas Terhune	'37	Peter J. Kipp	'96, '98, '99
John M. Vreeland	'38		

George V. DeMott	1900	Jacob I. Blauvelt	34
John H. Boynton	1900	Joseph G. Blauvelt	35
The Reformed Churches of Tappan and Clarkstown when the Classis was organized, were one pastoral charge, so continued until 1831, and were represented by twenty-five elders:		John I. Blauvelt	37, 38
		Abraham Clark	36
		Stephen Powles	37, 38, 42
		Wandel Van Antwerp	39
		John J. Haring	39, 44, 53
		James P. Blauvelt	40, 51
		Henry Vervalen	41, 48
		Teunis Haring	43, 50, 62, 63
		Abraham F. Haring	45
		Jacob Riker	45, 52
Teunis I. Tolman	1800	Justin Demarest	46, 56
Isaac T. Blauvelt	1800, '02	Frederick J. Haring	47
Johannes P. Blauvelt	'02	Garrett C. Blauvelt	47, 59, 67
Aurt Polhemus	'03, '12	John T. Blauvelt	48
John D. Haring	'03, '04, '11, '27, '28	Cornelius J. Smith	49, 50, 56
Resolvert Van Houten	'04, '05	57, '64, '65, '68, '69	
Abraham J. Blauvelt	'06	Richard Van Dien	52, '66, '72
Petrus S. Demarest	'07, '08	John De Mott	53
Cornelius D. Blauvelt	'08	James Schoonmaker	53, 75
William Van Dalsen	'09	James J. Demarest	53, 54
William Sickles	'10, '11	Abraham A. Haring	55, 61
Abram P. Blauvelt	'10, '14, '18, '19, '24, '25, '29	Albert M. Bogert	55
Cornelius Eckerson	'13	Cornelius Van Antwerp	58
James Perry	'15	Thomas Lippincott	56, 60
Garrett Onderdonck	'16	John J. Blauvelt	64
Isaac Haring	'10	John S. Verbryck	70, 74
Daniel J. Haring	'17, '23, '24	Cornelius J. Holdrum	71
Teunis Blauvelt	'19, '20	Nicholas L. Blauvelt	73
Garret Hogencamp	'20	Abraham B. Haring	74, 75,
Peter Perry	'21	80, '88	
John Hatton	'22	John T. Haring	'76, '79, '83, '84,
Richard Blauvelt	'23	'89--1900	
Abraham Eckerson	'25, '26	Cornelius R. Haring	80
Jacob Van Derbilt	'26, '27, '30	Albert B. Eckerson	81
Abraham Clark	'29, '30	Isaac Blauvelt	82
The Reformed Church of Tappan became a single pastoral charge in 1830, since which time it has been represented by forty-four elders:		Abram C. Eckerson	85
		Abram C. Holdrum	'86, '87, '91
		Edwin Lydecker	'87, '90, '93
		James Smith	'89
		Cornelius E. Demarest	'92
		James A. Ottignon	'98
	Teunis Blauvelt	'31	The Reformed Churches of Paramus and Saddle River when the Classis was organized
	Peter Perry	'32	
	David D. Blauvelt	'33, '36, '37	
	John W. Ferdon	'33, '34	

were one pastoral charge, and were represented by fourteen elders:

Abraham Westervelt	1800
John D. Berdan	'01, '07, '08
Abraham Haring	'02
Daniel Westervelt	'02
Daniel I. Hopper	'03
Peter Hopper	'03, '04
Thomas Banta	'04
Christian Zabriskie	'05, '06
A. I. Hopper	'06
Harmon Van Rypen	'08
Jacob Demarest	'09
Henry A. Hopper	'10
Peter H. Hopper	'10
Simeon Van Winkle	'10

The Reformed Church of Paramus in 1811 became a single pastoral charge, and so continued for five years, during which time it was represented by six elders:

Jacob Banta	'11
John J. Hopper	'12
Christian Zabriskie	'13, '14
Jacob A. Terhune	'15
Albert I. Zabriskie	'15
Jacob Demarest	'16

The Reformed Church of Paramus in 1816 united with the Church of Totowa, the two Churches forming a single pastoral charge until 1828. During this time they were represented by eleven elders:

Cornelius Van Winkle	'16
Albert Westervelt	'17
Simeon Van Winkle	'19, '22
Henry A. Terhune	'19
Johannes I. Blauvelt	'20
Frederick Van Ryper	'21
Andrew P. Hopper	'23, '24
Peter Merselius	'24, '25

Albert G. Hopper	'25, '26
David Benson	'26, '27
Christian Zabriskie	'27, '28

The Reformed Church of Paramus in 1828 and the First Reformed Church of Totowa, became one pastoral charge and so continued until 1833, and during this time were represented by four elders:

Albert Zabriskie	'29, '30
John S. Van Winkle	'29, '32, '33
John Van Blarecom	'30, '31
Henry P. Hopper	'31

The Retormed Church of Paramus in 1833 became a single pastoral charge, and has so remained. It has been represented by fifty-five elders:

Aaron Blauvelt	'33, '34, '35
James Blauvelt	'35, '36
Albert Westervelt	'36, '37
Harmon Van Der Beck	'37, '38
David Hopper	'38, '39
Cornelius Zabriskie	'39, '40
Pet. A. Zabriskie	'40, '53, '65, '66
Nicholas Hopper	'40, '41
James Blauvelt	'41
Garret H. Zabriskie	'42
Garret D. Ackerman	'42
Thomas Kuypers	'43
Peter A. Westervelt	'44, '45
Andrew H. Hopper	'45, '46
Henry S. Terhune	'47
And. G. Ackerman	'47, '48, '54
Harman Van Riper	'48, '53, '59, '60, '04
Guilliam Zabriskie	'49, '50, '57, '58, '59, '68, '71
David G. Hopper	'51
Abr. D. Ackerman	'51, '61, '62
Garret H. Van Dien	'54
John H. Hopper	'55
Henry H. Banta	'55

John Berdan, Jr.	'56, '57	Dowah I. Tolman	'31, '35, '38,
Garret A. Hopper	'59, '67, '68		'39
Andrew Ackerman	'60, '62,	Peter Smith	'32, '33, '37
	'63, '64	Cornelius J. Blauvelt	'33, '34, '40
Albert A. Ackerman	'62, '63,	Daniel Joseph Blauvelt,	'35, '45,
	'66		'47, '51, '53
John C. Bogert	'67, '74	Jacob Blauvelt	'36, '37, '43, '49
Peter Board	'69, '75, '76, '77	Jacob Van Derbilt	'36
Abraham Carlock	'70, '71	Abraham B. Stephens	'37, '38,
Garret A. N. Ackerman	'71,		'50, '55
	'73, '76, '80	Henry R. Stephens	'42, '46, '52,
Abraham H. Ackerman	'72, '78,		'57, '63
	'85, '89	Henry House	'42
Henry A. Ackerman	'72	Abraham J. DeBaun	'44, '51, '56,
John I. Van Saun	'73		'58, '68
John C. Zabriskie	'74, '75, '77,	James J. Demarest	'44, '50, '69
	'85, '86, '91	John P. Blauvelt	'45
John A. Marens	'76, '90	Johannis Blauvelt	'47
Thomas V. B. Zabriskie	'78,	Abram C. Demarest	'47
	'79, '83, '89, '93	John House	'48
Isaac Wortendyke	'79, '81	Tunis C. Blauvelt	'50, '51
Albert G. Zabriskie	'82, '87,	Abraham Eckerson	'52
	'88, '96	Joseph Blauvelt	'52
Cornelius J. Bogert	'82, '86,	Jacob J. Eckerson	'53
	'87, '92	James Corsa	'53, '54, '60
John A. Ackerman	'84	John Polhennus, M. D.	'55
Garret N. Hopper	'86	Isaac I. Tallman	'57, '60, '61
John R. Westervelt	'86, '87	John Vervalen	'59
Albert C. Storms	'88, '95	Peter Tallman	'59, '70
John W. Kipp	'91	John Polhennus	'61, '66
Nicholas G. Hopper	'92, '95	John A. Blauvelt	'62
Cornelius P. Crouter	'93	Isaac C. Haring, M. D.	'64-'66,
Augustus Bogert	'94		'70-'73, '80, '83, '84, '98-
Abraham A. Blauvelt	'94, '98		1900
1900		John E. Hogencamp	'65
Henry C. Storms	'96	John J. Van Derbilt	'67, '70
Andrew J. Zabriskie	'96	Abram I. DeBaun	'68
John J. Mowerson	'97	John Polhennus	'71
William Harding	'97, '99	James D. Blauvelt	'72-'75, '79,
George Demarest	'98		'81-'83, '85
Garret H. Winter	'99, 1900	Jacob C. Haring	'75, '79, '85,
			'89, '92, '94
The Reformed Church of Clarks-		Charles Blauvelt E.	'75, '86, '88-
town became a single pastoral			'91, '93, '95, '97
charge in 1830, since which		Peter T. Stevens	'76, '87
time it has been represented		Garrett G. Haring	'76, '92
by forty elders:		George Nickerson	'86

John Riley '88, '90  
 Aaron Ryder '96, '98  
 Abraham C. Wood 1900

The Reformed Church of Totowa was organized in 1755, and until 1816 formed with Acquackanonk one pastoral charge. From 1816 to 1828 it formed with Paramus one pastoral charge. It was then rent in twain by factional strife, and the portion of the congregation known as the First Reformed Church of Totowa formed with Paramus one pastoral charge until 1833. All elders from the Totowa Church who attended Classis appear in the lists given for Acquackanonk and Paramus.

The Reformed Church of Saddle River and Pascack was organized in 1784. It formed with Paramus one pastoral charge until 1811. Until 1813 it was not represented in Classis. In 1814 it became with Pascack one pastoral charge, so continued until 1836, and was represented by twenty-three elders:

Thomas J. Eckerson '13  
 Petrus C. Smith '14  
 John Debaan '15  
 Joseph Debaan '16  
 Stephen Hopper '16  
 David Debaan '17  
 Jacob Banta '18, '19  
 Abraham G. Haring '19, '23  
 John Post '21  
 Jacob Wortendyke '23, '26, '27  
 Peter S. Van Orden '24  
 Aaron Blauvelt '24, '25  
 John Yurry '25, '56  
 Jacob A. Debaan '27  
 John Jersey '28

Abram Debaan 29, '30  
 Henry A. Banta '30, '31  
 Adolph Suart '32, '33  
 Garret I. Ackerman '33, '35  
 Abram Eccerson '35  
 Garrett A. Haring '35, '36  
 John Blauvelt '35  
 Abraham Delamater '36, '48

The Reformed Churches of Saddle River and Pascack, in 1836, although served by the same pastor, were each granted lay representation in the Classis. Since then the Church of Saddle River has been represented by thirty-one elders:

Andrew DeBaun '36  
 John I. Eccorson '37, '38, '45, '58-60  
 Thomas Peterson '38, '39  
 Henry Cunningham '40  
 Jacob J. DeBaun '41, '48, '55  
 Garret A. L. Zabriskie '44  
 Jacob A. L. Zabriskie '48, '50  
 David D. Eccerson '44, '45  
 Alb. D. Ackerman '47, '52, '53  
 William J. Veurry '49, '71, '72  
 Cornelius I. Ackerman '50  
 George I. Snyder '53, '54, '60, '61, '66, '67  
 Sam. J. Debaun '55, '56, '70, '71  
 Andrew Tallman '56, '57  
 John P. Mowerson '57, '65, '66  
 Garret G. Smith '61, '62, '68  
 Conrad Fox '62, '69, '70  
 Christian Eccorson '63, '64  
 Jacob N. Hopper '65  
 Abram I. Eckerson '67, '68  
 Stephen Coe Stevens '72, '73, '78, '96, '98  
 Jacob Snyder '73-76, '79, '80, '83, '87, '89, '91, '92  
 Garret A. Ackerman, '77, '82  
 William H. Yeomans '81  
 Albert Z. Winter '87, '92, '93, '97, '99-1900

Herman Terhune	'92, '94, '98	John J. Ackerson	'38
John E. Hopper	'88	John Ackerman	'39
Abram Higginson	'93	James Westervelt	'39, '40, '42,
Edwin De Baun	'95, '96	'47, '51	
John Conklin	'97	Bernard BeBaun	'40, '42, '43
Abraham J. Terhune	1900	Garrett Van Houten	'40, '47,
		'55, '56	
The Reformed Churches of		Edward Taylor	'43, '44
West New Hempstead and		David Cole	'44
Ramapo, when the Classis		John Linkey	'46, '49
was organized, formed one		John J. Coe	'47, '49, '54, '55,
pastoral charge, and were		'57, '60, '71, '75, '78, '82	
represented by twenty-five		Adrian Onderdonk	'48
elders:		Abram Onderdonk	'50, '51
Joseph Goetsechius	1800	John B. Haring	'51, '52, '53
James Christie	'01, '02	Joseph C. Blauvelt	'52, '53
John Myers	'02, '10	Isaac L. Sherwood	'54, '55, '58,
John D. Christie	'03, '04	'59, '62, '68, '72	
Nicholas Van Houten,	'04, '10	Wm. Johnson	'57, '58, '69, '70
'12, '30, '31		Andrew E. Tallman	'59, '60
Gerret W. Hopper	'05, '06, '08,	Isaac Whitney	'61, '62, '66, '67,
'25, '26, '31		'70, '74	
John DeBaun	'06	Henry L. Sherwood	'63, '65
Gerret Servern	'07, '08, '14	Aaron Blauvelt	'65, '67, '70, '73,
John Suffern	'09, '29, '30	'77, '80, '83, '85, '86	
Abraham Hopper	'11	James Cooper	'76, '79, '85
John Ackerman	'11	Alpheus J. Coe	'81, '89
Adrian Onderdonk	'12, '15	Samuel P. Blauvelt	'84, '88, '91,
John Parlaman	'13	'91, '93, '95	
Peter Hopper	'15	Cornelius E. Blauvelt	'86, '90,
William Yurry	'16	'92, '96, '98-1900	
John Ackerman	'17	John J. Gurnee	'87, '91, '94, '95
Cornelius A. Blauvelt	'18, '22,	Lawrence D. N. Coe	'93, '97
'24-27, '32, '37, '41, '42			
John P. Post	'19, '20	The Reformed Church of Ram-	
R. Van Houten	'20	apo in 1836 was granted in-	
John Westervelt	'21	dependent lay representation	
Abraham Servern	'23	and has been represented by	
David Christie	'23	twenty elders:	
William Hopper	'24, '27, '28	Jonas Halstead	'36, '37, '38,
Jonas Halstead	'33, '34	'40, '41, '48, '50, '51	
James Stevens	'35, '36	William Conklin	'41, '42, '45,
		'46, '53-56	
The Reformed Church of West		John Thomas	'43, '44
New Hempstead, in 1836, re-		James Mowerson	'44, '45, '52,
ceived independent lay repre-		'53, '67, '68	
sentation and has been repre-		David I. Christie	'47
sented by twenty-five elders:		Jno. Campbell	'58, '59, '65, '69-71

- Abraham A. Banta '58, '59  
 Wm. F. Halstead '59, '60, '62, '67  
 John H. Van Houten '62 - '64, '66  
 John A. Winter, '71, '72, '75 - '78  
 Thomas A. Banta '73  
 Jacob D. B. Halstead '74  
 John P. Maysinger '79  
 John E. Fox '80  
 Andrew Winter '82, '83  
 Andrew J. Winter '84, '85, '87 -  
 '89, '91 - '93, '95, '96, '1900  
 David Valentine '87, '90, '92  
 Jno. T. Hemion '92 - '94, '96, '97  
 Abram Banta '98  
 Richard Wanamaker '99, '1900
- The Reformed Church of War-  
 wick was organized in 1804  
 out of the remnant of an  
 old Presbyterian Church,  
 and has been represented  
 by twenty-six elders:
- Cornelius Demarest '05, '06,  
 '08, '10, '12  
 Edward Eckerson '06  
 John G. Eckerson '07, '08, '20,  
 '23, '24  
 John Pelton '09, '14, '16, '24,  
 '25, '29, '35, '40  
 David C. Demarest '11, '13, '22  
 Aaron Taylor '17, '21, '26, '27  
 '31  
 Sylvanus Fancher '25, '26  
 Thomas Sproul '27, '34, '36  
 Robert Pelton '30  
 James Bell '32  
 Daniel C. Dusinberre '33, '36,  
 '39, '41, '44  
 Maurice Hoyt '37, '40, '43, '47,  
 '50, '55, '59, '64, '68, '71,  
 '75, '76  
 Frederick Demarest '38, '42,  
 '44, '46, '51  
 Cornelius C. Demarest '45, '48,  
 '49, '52, '53  
 Henry Pelton '48, '53, '58, '63,  
 '67, '68
- Peter Dusinberre '54, '56, '61,  
 '65, '69, '72  
 James R. Christie '62  
 Samuel J. Van Saun '66  
 Cornelius H. Demarest '73, '76,  
 '77, '79, '81, '84, '86, '87,  
 '89  
 Mahlon Cooper '74, '75, '77, '79  
 Thomas Welling '78, '80, '82,  
 '84, '87, '88, '90, '91, '94,  
 '96 - '98  
 Samuel Pelton '78, '80, '81, '83,  
 '85, '86, '88, '91, '93, '95,  
 '97  
 James Wisner '82, '87, '89, '90,  
 '92, '94, '96, '99  
 Henry C. Dusinberre '92, '93,  
 '95  
 Ferdinand V. Sandford '99  
 Henry P. Demarest '1900
- The Reformed Church of Pas-  
 cack was organized in 1814,  
 but until 1836 it formed with  
 Saddle River one pastoral  
 charge. In 1836, although  
 the same pastor served Sad-  
 dle River and Pascack, each  
 Church was granted lay rep-  
 resentation in Classis. Since  
 then, the Church of Pascack  
 has been represented by twenty-  
 eight elders:
- John N. Hopper '36, '37  
 Abraham Campbell '37, '38  
 John P. Duryea '38, '39, '44, '45  
 Fredk. P. Wortendyke '39, '40  
 Abraham Eckerson '42  
 Jacob Fleeboom '42, '43, '47,  
 '51, '52  
 Laurence Lockwood '43, '44,  
 '49, '50, '53 - '55, '57, '60,  
 '61, '65  
 James Blauvelt '52, '53, '55  
 Albert Duryea '58  
 Henry A. Smith '59, '60, '63,  
 '67, '68, '74

- |                               |   |                            |   |
|-------------------------------|---|----------------------------|---|
| James P. Wortendyke           | '61                                       | Andrew Snyder              | '57   |
| Benjamin Hill                 | '62                                       | James P. Westervelt        | '62, '63                                      |
| Garret F. Wortendyke.         | '63, '68,<br>'69, '71                     | The Second Reformed Church |   |
| Frederick F. Wortendyke.      | '64,<br>'65, '69, '70, '73, '76           | of Totowa was organized in |   |
| Abram A. Wortendyke           | '65, '66                                  | 1827, and has been repre-  |   |
| Peter M. Holdrum              | '67, '77, '78,<br>'81, '82, '86, '92, '96 | ented by fifty-one elders: |   |
| Harmon G. Van Riper           | '70, '72,<br>'73, '80, '81, '86, '87      | Garrabrant Van Houten      | '28   |
| John H. Van Houten            | '71, '72                                  | David Benson               | '29, '33, '34, '42                            |
| John J. Storms                | '75, '82, '88, '89                        | John Joseph Blauvelt       | '29, '32,<br>'33, '39                         |
| David A. Demarest             | '77                                       | Cor. C. Blauvelt           | '30, '31, '36                                 |
| Benj. J. Duryea               | '78, '79, '83, '84                        | Adrian R. Van Houten       | '35,<br>'38-'40, '53, '54                     |
| Albert D. B. Duryea           | '84, '85                                  | Garret P. Hopper           | '40   |
| Edmund J. Eckerson            | '87                                       | Andrew P. Hopper           | '40   |
| Abram A. Quackenbush          | '90                                       | Henry P. Hopper            | '45, '54, '55                                 |
| Martin J. Myers               | '90, '91, '94                             | Cornelius H. Post          | '45, '46                                      |
| John H. Ackerman              | '91, '97<br>'99                           | John I. Berdan             | '47   |
| Warner W. Westervelt          | '93                                       | Peter A. Hopper            | '47, '55, '56,<br>'63, '64, '69, '70, '72     |
| Daniel A. Post                | '98                                       | Samuel A. Van Saun         | '48, '52,<br>'53, '60, '61                    |
| The First Reformed Church of  |   | Thomas Terhune             | '48   |
| Totowa was incorporated in    |   | Garret I. Blauvelt         | '49, '59, '64,<br>'65, '71, '72, '74, '75-'79 |
| 1816, but until 1834 formed   |   | Cornelius S. Van Wagoner   | '50   |
| with Paramus one charge.      |   | Ira Ryerson                | '50, '51, '65, '72,<br>'73                    |
| In 1866 it was transferred to |   | David D. Demarest          | '51   |
| the Classis of Passaic. From  |   | Richard Van Houten         | '52, '53,<br>'67                              |
| 1834 to 1866 it was repre-    |   | David A. Alyea             | '56, '57                                      |
| sented by eleven elders:      |   | David I. Alyea             | '57, '58                                      |
| John Van Blarcom              | '34-'36, '42                              | Ridley Kent                | '57, '67, '68                                 |
| John V. Van Winkle            | '34, '36,<br>'44, '45                     | John A. Hopper             | '58, '59, '65,<br>'66, '70, '71               |
| Edo P. Merselus               | '37, '59, '60,<br>'65, '66                | John H. Doremus            | '60   |
| Jas. Van Blarcom              | '37-'39, '42<br>'43                       | Benjamin D. Doremus        | '61, '62,<br>'66, '67                         |
| Albert Van Houten             | '39, '40,<br>'47-'49, '51, '59            | Henry Fredericks           | '62, '70, '80,<br>'81                         |
| Davies Millar                 | '41, '55-'59,<br>'61-'64                  | William Goetschius         | '63   |
| Cornelius I. Vreeland         | '46, '56,<br>'57, '60, '61                | Andrew J. Ackerman         | '69   |
| Tunis I. Spear                | '49-'51, '54, '55                         | Isaac Stagg                | '68   |
| Peter Post                    | '53                                       | John J. Snyder             | '70   |
|                               |   | Henry P. Simmons           | '73, '74                                      |

William Row '74, '77, '82, '83,  
'85, '86  
 Albert A. Terhune '76, '77, '81,  
'84  
 Thomas Stagg '78  
 Jacob Berdan '79  
 John Hopper '81, '84, '86, '87,  
'90, '93, '99  
 Duncan McFarlan '82  
 Edo E. Vreeland '85  
 William S. Millar '86, '88, '89,  
'92, '97  
 John H. O'Blenis '86, '87  
 Charles L. Hunter '87, '88  
 Henry A. Hopper, Jr. '88  
 Jacob Ryerson '89, '90  
 Edwin Stewart '91, '96, '97  
 John Row '91  
 Peter H. Van Wagoner '92  
 Anthony Post '94  
 Andrew H. Van Wagoner '95  
 Edo I. Merselis '96  
 Henry A. Hopper '98  
 Jacob D. Mandigo '99  
 Jacob Westhoven 1900

The Reformed Church of Nyack  
 was organized in 1838, and  
 has been represented by  
 twenty-nine elders:

Peter Smith '38-'42  
 Abraham A. Tallman '43, '44  
 Isaac P. Smith '43, '48, '66  
 John T. Demarest '44, '53  
 Cornelius T. Smith '45  
 Abraham De Baun, '46, '52, '53,  
'58  
 Henry House '47, '51, '59  
 John D. Blauvelt '49  
 Isaac S. Lydecker '49, '50, '54,  
'56  
 David D. Smith '50, '57, '60-'65,  
'71, '72  
 Jacob Witman '52, '53  
 John D. Waldron '54, '55  
 Abraham P. Smith '64

Richard P. Eells '67  
 David J. Blauvelt '68, '70, '74-'76  
 Alexander Blauvelt '71  
 Aaron L. Christie '72, '73, '77,  
'79  
 John Charlton '74, '77, '88  
 Garret Van Nostrand '78, '79,  
'81, '82, '84-'90  
 Victor S. H. Waldron '80  
 John B. Pomeroy '80, '84, '87,  
'89-'95  
 John Stewart '81  
 David T. Blauvelt '83  
 John DeBaun '85, '86  
 John H. Cooper '87  
 Truman H. Baldwin '92  
 Cornelius DeBaun '93, '96, '97  
 Jacob Eckerson Demarest '94,  
'95, '98, '99  
 Wilberforce Van Slyke '97-1900

The Reformed Church of Pier-  
 mont was organized in 1838,  
 and has been represented by  
 twenty elders:

Abraham D. Vervalen '39, '40,  
'42, '49-'52, '57, '59, '60  
 Cornelius I. Blauvelt '40, '42,  
'46, '47  
 Abraham Ackerson '42  
 John Verbryck '43, '48, '52, '53,  
'58, '62, '63  
 John Blanck '44, '47  
 Jacob I. Blauvelt '45, '49, '50  
 James I. Blauvelt '45  
 Silas Miller '53, '54, '65  
 Isaac M. Diederer '54-'57, '61,  
'64, '66-'68, '71, '73-'75,  
'77, '80, '84  
 Isaac D. Haring '55, '56  
 William Verbryck '63, '64  
 John W. Ferdon '69-'72, '74,  
'76-'82, '84  
 John W. Blauvelt '79  
 Charles W. Miller '83, '85, '87,  
'91, '94  
 Cornelius Clark '86, '88, '90

- Stansbury A. Jessup '88, '89, '96  
 Cornelius Todd '90  
 John C. Haring '91 = 1900  
 William B. Corning '92
- The Second Reformed Church of Piermont was organized in 1851, disbanded in 1854, and was represented in Classis by two elders:  
 Eleazer Lord '52, '53  
 F. F. Frost '53
- The First Holland Reformed Church of Paterson was organized in 1856, and has been represented by twelve elders:  
 Willem Van Den Houten '65  
 John Sandford '66 - '68  
 Paul Van Wyck '66, '67  
 Aart Breen '67  
 Job Kievitt '69, '70, '74, '75  
 Gerard J. Busch Keizer '70  
 Peter Breen '70, - '72, '77 - '80, '84, '86, '87, '94, '96, '97, '99, 1900  
 Marenus Baker '73, '74  
 Leendert DeVogel '76  
 George Schut '81 - '84, '92  
 Peter Van Reen '89, '91, '93, '94, '97, '98  
 Willem Hengeveld '99
- The First Holland Reformed Church of Lodi was organized in 1859, and has been represented by eighteen elders:  
 Aart Janszoons Breen '59, '61,  
 Berend Hendrick Smit '60  
 Pieter van de Vrede '61  
 Nicolaas Bogertman '62  
 Cornelis van de Vrede '65, '66  
 William Van Der Houten '64  
 Daniel Cooke '66, '67  
 John Troost '71, '72  
 H. Groenendyk '73, '74, '77, '78
- Nicholas Dun '74, '75  
 Teunis Westdyke '76  
 Johannes Van der Plaat '78  
 Jacob Cruson '79, '83 - '86, '98, '99, 1900  
 Lodewyk Molenaar '87  
 Huibert Van Hassel '88 - '90  
 Leenderd Boogaart '91, '92  
 George De Graaf '93 - '97  
 Lourens Posthumus '97
- The Broadway Ref'd Church of Paterson was organized in 1864 and has been represented by fourteen elders:  
 Cornelius Vreeland '65  
 James P. Westervelt '65 - '67  
 Davies Millar '66 - '71  
 Jno. T. Spear, '67, '68, '71 - '73, '75, '76, '80  
 Alexander D. Hill '72, '74 - '79, '83, '84, '86, '87  
 Peter J. Merselis '73, '74, '77  
 Garrett D. Voorhis '78, '79  
 William L. Williams '79, '81, '86, '96, '97  
 John P. Post '79  
 Gilbert G. Cooper '81, '82, '85  
 Isaac F. Boice '81, '82  
 Peter Quackenbush '88 - '95, '97  
 John E. Dunning '92, '93, '98, 1900  
 John E. Smith '98
- The Reformed Church of Spring Valley was organized in 1865 and has been represented by seventeen elders:  
 Henry L. Sherwood '65, '66  
 Isaac Tallman '68, '70 - '73  
 Hon. Nicholas C. Blauvelt '69  
 Andrew I. Tallman '70 - '72  
 Cornelius I. Blauvelt '70, '75, '79, '86  
 Tunis Tallman '73, '74

Richard Smith	'74, '75, '77	A. Zabriskie Van Houten	'94
Henry Smith	'76, '80	Frank Hughes	'98
Christian D. Eckerson	'78	Thomas R. Goodlatte	'98
Peter T. Ackerman	'80, '81, '83, '87, '89, '93, '95, '99	The Holland Reformed Church of Wortendyke, first known as the Holland Reformed Church of Hohokus was or- ganized in 1871 and has been represented by eleven elders:	
Abram Palmer	'82, '84	Gerrit J. Busch Keiser	'74, '75, '82, '83, '93
Peter Tallman	'83, '85, '86	Ger. Weyenberg	'74-'77, '79-'81.
William E. Demarest	'88	Albert Smith	'78, '80, '85-'87 '89 '91
Jacob C. De Ronde	'90, '94	Jan H. Smith	'83, '84, '86
Peter S. Van Orden	'91--'93, '97, '98, 1900	Jan Boerendans	'84, '86, '87
Abram J. Hopper	'92, '94	Willem Telgen	'85, '86
Andrew Smith	'96, '98	Cornelius Leenas	'92
The Second Holland Reformed Church of Paterson was or- ganized in 1866, and dis- banded in 1875. It was rep- resented in Classis by nine elders:		Jacob Westerhoff	'92
John Van den Bleyker	'67, '68, '70, '71	Jan Reurind	'94
Jacob Quadland	'67	Teunis Van Emaus	'95-1900
Paul Pyle	'67--'69, '71, '72	Jan Kornet	'98, '99
John Struyke	'69	The Holland Reformed Church of Passaic was organized in 1873, and has been repre- sented by seventeen elders:	
Peter Perius	'70	Peter Van Heest	'74, '75
Isaac Kapun	'72, '73	Peter Kieviet	'75--'86, '88
Johannis Regenboog	'73	John Kieviet	'76, '79, '80, '83, '86
Martin Van Oostenbrugge	'73	Huibert Van Hassel	'77
John H. Smith	'74	Mattheus Van der Stad	'78
The North Reformed Church of Passaic was organized in 1869, and has been repre- sented by thirteen elders:		John Maat	'79, '80, '94
Edo Kip,	'69, '70, '72, '74, '75, '78, '81--'87, '89--'92, '94	Peter C. Kieviet	'81, '82, '85
John N. Terhune	'71, '72, '76	Jacob DeBlik	'83
George P. Davidson	'72, '79	Cornelius Den Boer	'84
John I. Ackerman	'73, '74, '76, '77	Corstiaan Van Heest	'87--'89
Samuel V. S. Mandeville	'73	Hugo Berkhoff	'90--'92
James A. Norton	'79, '88	Thomas A. Hellegers	'92, '94, '96, '97, 1900
Thomas M. Moore	'80, '93	Jacob Baker	'93, '94, '96, '99
Abram H. Ackerman	'81, '82	Vincent Berkhoff	'93
James A. Sproull	'86--'88, '95	Dirk Jansen	'95
Henry Coleman	'91, '93	Marinus Steenland	'97, '99
		Jacob Vander Kooi	1900

The Reformed Church of Ridge-wood was organized in 1875 and has been represented by twelve elders:

Edward Jardine	'75, '84, '85, '90, '95, '97, 1900
Cornelius Z. Berdan	'76
Edward Whritenour	'76
Henry A. Hopper	'77
Edgar Cromwell	'77, '78, '93-'95
Peter G. Hopper	'80, '81, '83, '85, '89-'91
Ackerson Thompson	'81
J. Frederick Cruse	'82, '86, '89
Albert A. Romame	'86, '87, '96
James N. Quackenbush	'91-'93
William P. Millar	'97-1900
Isaac A. Hopper	'98, '99

The Reformed Church of Ramseys was organized in 1875. It has not been represented in Classis since 1888. Previous to 1889 it was represented by four elders:

Jacob D. B. Halstead	'75, '77, '78, '81, '82, '88
John F. Dodge	'75, '76, '78, '79, '80
Cornelius C. Van Dyk	'82-'84
John G. Fox	'84-'87

The Second Reformed Church of Lodi was organized in 1878, and has been represented by eight elders:

George M. Chapman	'78, '79
Dugald McNair	'79-'91
William L. Mercer	'80
Abraham Freeland	'82, '85
William H. Nicolls	'92-'95
Peter H. Van Idestine	'96, '97, '98, '99, 1900
Charles R. H. Sonntag	'96
James C. Vreeland	'96-'98

The Reformed Church of Centerville was organized in 1882, and has been represented by three elders:

Hugh Cheyne	'82-'84, '86
Andrew Doremus	'83-'86
Jno. B. Courter	'87, '89, '92-'94, '97, 1900

The Reformed Church of Garfield was organized in 1891 and has been represented by five elders:

Calvin Terhune	'91
Abram Freeland	'92, '95
William Woods	'93
John M. Jones	'96, '98, '99
Arie Kievitt	'97

The Reformed Church of Clifton was organized in 1892, and has been represented by two elders:

William R. Payne	'92
James W. Meloney	'92-'97, '99, 1900

The Reformed Church of North Paterson was organized in 1894, and has been represented by three elders:

Warren H. Coburn	'95, '97
Edmund F. Knapp	'98
George Berdan	'99, 1900

The Reformed Church of Hawthorne was organized in 1895, and has been represented by three elders:

Walter C. Zabriskie	'95, '97-' 1900
George W. Page	'95
Haddon Slimmon	'96, '97

The Reformed Church of Glen Rock was organized in 1895, and has been represented by two elders:

John A. Marinus	'96, '98, 1900
George G. Hopper	'97

Since the organization of the Classis there have been 116 meetings of the General Synod. Ninety-two of these meetings were stated sessions of the Synod, which previous to 1812 were triennial, but have since been annual. Twenty-four special meetings of the General Synod have been held. The Classis has been represented at every meeting of the Synod, with the exception of two special meetings, one in 1823 and one in 1825. At ten stated meetings of the Synod there have been no lay delegates from the Classis. These meetings were in 1812, '17, '21, '25, '31, '36, '42, '53, '54 and '56. At eight special meetings there were no lay delegates from the Classis. These meetings were held in 1815, '18, '20, '26, '31, '39, '49, and '67.

The Classis has been represented in the General Synod by ninety-two ministers and one hundred and twenty-eight elders. The Rev. Wilhelmus Eltinge was a delegate to Synod thirty times in fifty years. The next highest record is that of the Rev. John H. Duryea, but it is only twelve.

The elders who have attended Synod most frequently are John W. Ferdon, of Piermont, nine times, and Edo Kip, of Passaic, eight times.

The General Synod has twice honored the Classis by calling to the Presidency of the Synod one of its delegates, the Rev. Nicholas Lansing in 1809, and the Rev. Wilhelmus Eltinge in 1830.

The ministers who have represented the Classis in General Synod and the years they did so are as follows:

MINISTERS, DELEGATES TO GENERAL SYNOD.

Allen, Peter	'41, '45, '49, '52, '60	Clark, William H.	'73, '75, '77, '80, '82, '83, '85
Anderson, Asher	'81	Cole, Isaac D.	'33, '40, '42, '46, '50, '53, '57, '62
Bartholi, Benjamin A.	'69	Conover, Garret M.	1900
Birdsall, Edward	'96	Corwin, E. Tanjore	'60
Blauvelt, Geo. M. S.	'66, '72, '77, '79, '81	Crispell, Cornelius E.	'45, '83, '84, '92, '93
Bogardus, William E.	'77, '80	Crispell, Peter	'93
Bogardus, William R.	'32, '44	Decker, Henry E.	'65
Brett, Philip M.	'42	Demarest, James	'14, '15, '19, '22
Brock, John R.	'63, '66	Demarest, John T.	'58, '61, '65
Carroll, Vernon B.	'78, '80, '84	Demarest, William	'61, '66, '70
Christie, John I.	'15, '18, '20, '23, '24, '28, '31		

Demund Isaac S.	'69	Quick, Peter J.	'39, '46, '57
DuBois, Anson	'87, '91, '92, '96, 1900	Ralston, Edward S.	'97
Duryea, John H.	'39, '42, '43, '47, '51, '54, '63, '67, '70, '72, '76, '79	Schenck, Ferdinand S.	'76
Dusinberre, Thomas S.	'94, '95, 1900	Seibert, George G.	'94 -- '96
Eltinge, Wilhelmus	'03, '04, '09, '12 - '18, '20, '22 -- '32, '34, '36 - '38, '40, '41, '43, '47, - '49	Smith, Marshall B.	'71, '73
Field, Jacob T.	'29	Stewart, James W.	'41
Froeligh, Peter D.	'18, '19, '21, '22	Stillwell, John L.	'85
Froeligh, Solomon	'12, '15 - '17, '19, '20	Stitt, William C.	'76
Goetschius, Stephen	'14, '16	Streng, Samuel	'79
Hageman, Charles S.	'44, '48, '50	Strong, J. Paschal	'58, '59, '67
Hill, Eugene	'92, '93, '96	Talmage, David M.	'86
Hunt, Christopher	'32	Talmage, Goyne	'74, '78
Huyssoon, James	'61, '64, '71, '77, '83, '86	Taylor, Benjamin C.	'26 - '28
Jongeneel, Louis G.	'82, '87	Thompson, Elias W.	'97
Johnston, William	'96, '98	Todd, Augustus F.	'71
Kellogg, Charles D.	'75	Todd, William N.	'90, '91
King, Albert A.	'98	Van Arsdale, Nathaniel H.	'83, '87, '88, '94, '95, '99
Knox, Taber	'99	Van Derveer, Ferdinand H.	'45, '48, '55, '56, '59, '63, '67, '70, '72, '76
Lansing, Nicholas	'06, '07, '09, '21	Van Dervoort, John C.	'34
Leggett, William J.	'97	Van Deventer, John C.	'81, '85, '88, '89
Letson, William W.	'87, '88	Van Doren, William H.	'52
Liddell, John A.	'36	Van Doren, William T.	'56
Lippincott, Benjamin C.	'68	Van Kampen, Isaac	'98
Lodewick, Edward	'81, '86, '90	Van Keuren, Benjamin	'37
Lord, Daniel	'49, '59	Van Neste, George J.	'68
Manchee, William	'86	Van Neste, John A.	'79, '84, '89, '90
Manley, John	'35, '37, '40, '46, '53, '57, '60, '52, '65	Van Zandt, Benjamin	'55
McKelvy, Alexander	'62	Vennema, Ame	'99
Milliken, Peter H.	'85, '87	Voorhees, Henry V.	'74
Myers, Abram H.	'74	Vroom, William H.	'88, '89, '93, '94, '97
Myles, William G.	1900	Warner, Alexander H.	'33, '35
Oliver, Matthew N.	'99	Welles, Theodore W.	'90, '91, '98
Peltz, Philip	'58, '60, '64	West, Jacob	'53
		Whitehead, J. H.	'92, '97
		Wiggins, Ebenezer	'38, '39, '43, '47, '51, '54
		Williamson, William H.	'89
		Winfield, Aaron B.	'52, '55
		Wynkoop, Jefferson	'26 '32, '34

## ELDERS, DELEGATES TO SYNOD.

The elders who have represented the Classis in General Synod, the years they did so and the Churches, twenty-six in number, with which they were or are identified, are as follows, a total of one hundred and twenty-eight.

From the united Churches of Hackensack and Schraalenburgh, five elders:	Albert G. Hopper	'26
Matthew Bogert	Andrew P. Hopper	'24
James Brinkerhoff	John J. Mowerson	'97
James Christie	Daniel Westervelt	'13
Garret Duryea	Albert Zabriskie	'30
	Albert G. Zabriskie	'96
	Albert G. Zabriskie	'16
	Christian Zabriskie	'03, '04, '27, '28
From the Church of Acquackanonk, eleven elders:	John C. Zabriskie	'85
Abraham Ackerman	Thomas V. B. Zabriskie	'93, '94
Richard Ackerman		
Henry P. Hopper	From the Church of Clarks-	
Henry P. Kipp	town, seven elders:	
Peter J. Kipp	Jacob Blauvelt	'45
Henry P. Simmons	Abraham J. DeBaun	'68
John Sip	Isaac C. Haring, M. D.	'64, '80,
John T. Van Idestine	'84, '92, '93	
Cornelius G. Van Riper	Peter Smith	'33, '40
Garret I. Van Riper	Henry R. Stevens	'46
Garrabrant Yureance	Isaac I. Tallman	'57
	Dowah I. Tollman	'35
From the Church of Tappan, nine elders:	From the Church of Totowa, two elders:	
Abraham J. Blauvelt	Peter Marselius	'25
James P. Blauvelt	Simeon Van Winkle	'23
Justin Demarest		
John T. Haring	From the Churches of West	
Teunis Haring	New Hempstead and Ram-	
Abram C. Holdrum	apo, two elders:	
Cornelius J. Smith	Garret Servern	'15
William Van Dalsen	John D. Westervelt	'22
Resolvert Van Houten		
From the Church of Paramus fifteen elders:	From the Church of West New Hempstead, four elders:	
Andrew Ackerman	Cornelius A. Blauvelt	'19, '34
Andrew G. Ackerman	David Cole	'29
Garret A. N. Ackerman	Garret W. Hopper	'26
Peter Board	Isaac L. Sherwood	'68
Jacob Demarest		

From the Church of Saddle River, eight elders:	John Joseph Blauvelt	'29
Garret I. Ackerman	Benjamin D. Doremus	'67
Henry Cunningham	John Hopper	'87
John I. Eccorson	Peter A. Hopper	'63
Michael Ryer	Anthony Post	'98
Andrew Tallman	Ira Ryerson	'50, '72
Herman Terhune	William Sickles	'37
Albert Z. Winter		
John Yeury	From the Church at Nyack, six elders:	
	David J. Blauvelt	'75
From the Church of Ramapo, three elders:	John Charlton	'77
Abraham Banta	David D. Smith	'51, '59, '61, '65, '72
William F. Halstead	Abraham A. Tallman	'44
Andrew Winter	Garret Van Nostrand	'78, '79, '81, '83, '85, '88, '89
From the Church of Warwick, eight elders:	John D. Waldron	'55
Cornelius C. Demarest	From the Church at Piermont, four elders:	
Frederick Demarest	Isaac M. Diederer	'70, '76, '80
Daniel C. Dusingberre	John W. Ferdon	'69, '71 - '75, '77, '78, '81, '84
Maurice Hoyt	John C. Haring	'92
Henry Pelton	Abraham D. Vervalen	'49
Ferdinand V. Sandford		
Thomas Welling	From the Broadway Church of Paterson, four elders:	
James Wisner	Gilbert G. Cooper	'84
	Alexander D. Hill	'77, '83, '87
From the Church of Pascaek, five elders:	Peter Quackenbush	'90, '91, '97
Albert Duryea	William L. Williams	'86
John N. Hopper		
Warner W. Westervelt	From the Church of Spring Valley, four elders:	
Garret F. Wortendyke	Peter T. Ackerman	'99
James P. Wortendyke	Henry L. Sherwood	'66
	Peter Tallman	'83
From the First Church of Totowa, two elders:	Peter S. Van Orden	'92, '93
Davies Millar		
James Van Blarcom	From the Second Church of Totowa, eleven elders:	
	David I. Alyea	'58
	David Benson	'28
	John I. Berdan	'47
	G. I. Blauvelt	'71, '75, '76, '80
	From the North Church, Passaic, three elders:	
	John I. Ackerman	'74
	Edo Kip	'70, '73, '74, '78, '82, '84, '91, '97
	John N. Terhune	'71, '76

From the Holland Church, Pas- saic, one elder: Peter C. Kieviet	'82	From the Church of Garfield, one elder: John M. Jones	'96
From the Church of Ridge- wood, three elders: Peter G. Hopper Edward Jardine William P. Millar	'89, '90 '82 '98	From the Church of Clifton, one elder: James W. Meloney	'95
From the Church of Centerville, one elder: Hugh Cheyne	'88	From the Church of North Pat- erson, one elder: Edmund F. Knapp	'98
		From the Church of Glen Rock, one elder: John A. Marinus	1900

DELEGATES, BOARD OF SUPERINTENDENTS.

The Classis has been represented in the Board of Superintendents of the Theological Seminary at New Brunswick, N. J., by eighteen ministers and one elder:

Wilhelmus Eltinge, '24 - '26, '39 - '42	'12 - '20,	Isaac D. Cole	'63 - '65
John I. Christie	'27 - '35	John T. Demarest	'66 - '68
John C. Van Dervoort	'36 - '38	Benjamin C. Lippincott	'69 - '71
William R. Bogardus	'43 - '44	John Gaston	'72 - '73
Ebenezer Wiggins	'45 - '47	John W. Ferdon, <i>Elder</i> ,*	'74 - '76
John H. Duryea	'48 - '53	Goyn Talmage	'77 - '79
Aaron B. Winfield	'54 - '56	George M. S. Blauvelt	'80 - '83
Ferd. H. Van Derveer	'57 - '59	Cornelius E. Crispell	'84 - '94
William Demarest	'60 - '62	William H. Vroom	'95 - '99
		Theo. W. Welles †	1900—

BOARDS OF THE CHURCH, CLASSICAL REPRESENTATION.

The Classis has been represented in the Boards of the Church as follows:

In the Board of Education, by five ministers and two elders :

MINISTERS		ELDERS	
John Gaston	1867—	Peter Quackenbush	1892—
J. C. Van Deventer	1889—'92	I. C. Haring, M. D.,	1893—1900
Theodore W. Welles	1889—		
Ame Vennema	1892—		
Elias W. Thompson	1900—		

\* Appointed by the General Synod under a reorganization of the Board, which lasted only three years. † Term expires 1904.

In the Board of Domestic Missions, by five ministers and three elders:

MINISTERS		ELDERS	
John H. Duryea	1866 - '83	John W. Fardon	1872 -- '78
Goyñ Talmage	1871 - '79	Thomas Willing	1881 -- '87
Peter H. Milliken	1887 '88	Garret Van Nostrand	1890 -- '92
N. H. Van Arsdale	1887- '90		
William H. Vroom	1893—		

In the Board of Foreign Missions, by one minister as Corresponding Secretary, and as members of the Board, one minister and one elder:

CORRESPONDING SECRETARY		MINISTER	
Philip Peltz	1860 -- '65	J. H. Whitehead	1891—
ELDER	Garret I. Blauvelt	1872 -- '80	

In the Board of Publication by three ministers and seven elders:

MINISTERS			
William H. Clark	1875 - '86	David D. Smith	1873 - '75
George Seibert	1891 - '92	John N. Terhune	1874 - '76
William J. Leggett	1898—	David T. Blauvelt	1874 - '80
		Gilbert G. Cooper	1883 - '86
		Garret Van Nostrand	1876 - '88
		Abram C. Holdrum	1890—
ELDERS			
Isaac M. Diederer	1875 - '80		

#### THE PASTORAL RECORD OF THE CHURCHES.

Hackensack, Bergen Co., N. J. Organized, 1686. Seceded, 1822:	Acquackanonk, Passaic, Pas- saic Co., N. J. Organized, 1693.
Peter Tessenmaeker * 1686—1687	Guilliam Bertholf 1694—1724 Gideon DuBois 1724—1726
Rudolphus Van Varick * 1687—1689	Henricus Coens 1726—1735 J. Van Driessen 1735—1748
Guilliam Bertholf 1694—1724	David Marinus 1752—1773
Reinhardt Erickzon 1725—1728	H. Schoonmaker 1774—1816
Gaulterus DuBois * 1728—1730	Peter D. Froeligh 1816—1825
Antonius Curtenius 1730—1755	Benjamin C. Taylor 1825—1828
Johannes H. Goetschius 1748—1774	Christ'n Z. Paulison 1829—1831
Dirck Romeyn 1775—1784	Wm. R. Bogardus 1831—1856
Solomon Froeligh 1786—1822	J. Paschal Strong 1856—1869
*Supply	John Gaston 1869—1895 Ame Vennema 1895—

Tappan, Rockland Co., N. Y.  
Organized, 1694.  
Guilliam Bertholf\* 1694—1724  
Frederick Mutzelius 1726—1749  
Samuel Verbryck 1750—1784  
Nicholas Lansing 1784—1835  
Isaac D. Cole ° 1829—1831  
Isaac D. Cole † 1831—1832  
Isaac D. Cole ‡ 1833—1864  
Geo. M. S. Blauvelt 1864—1882  
William H. Williamson  
1883—1886  
Matthew N. Oliver 1890—

Samuel Verbryck 1750—1784  
Nicholas Lansing 1784—1830  
Christopher Hunt 1830—1832  
Alexander H. Warner  
1832—1836  
Peter J. Quick 1837—1866  
Benj. C. Lippincott 1866—1872  
Ferd. S. Schenck 1872—1877  
Samuel Streng 1877—1882  
David M. Talmage 1884—1888  
Eugene Hill 1890—1897  
Garrett M. Conover 1898—

Schraalenburgh, Bergen Co.,  
N. J. Organized, 1724. Se-  
ceded 1822:  
Reinhardt Erickzon 1725—1728  
George W. Mancius 1730—1732  
Antonius Curtenius 1737—1755  
Joh. H. Goetschius 1748—1774  
Dirck Romeyn 1775—1784  
Solomon Froeligh 1786—1822

Totowa, Passaic Co., N. J.  
Organized, 1755. Rent in  
twain, 1827:  
David Marinus 1756—1767  
Cornelius Blauw 1767—1772  
Hermanus Meyer 1772—1791  
H. Schoonmaker 1799—1816  
Wilhelmus Eltinge 1816—1827

Paramus, Bergen Co., N. J.  
Organized, 1825:  
Reinhardt Erickzon 1725—1728  
Geo. W. Mancius 1730—1731  
Anton's Curtenius † 1731—1748  
Joh. Van Drissen\* † 1731—1748  
Benj. Vanderlinde 1748—1789  
Gerar. A. Kuypers ° 1748—1789  
Isaac Blauvelt 1790—1791  
Wm. P. Kuypers 1793—1796  
Wlmus Eltinge 1799—1850  
Aaron B. Winfield 1851—1856  
E. Tanjore Corwin 1857—1863  
Isaac S. DeMund 1864—1870  
Goyn Talmage 1871—1879  
J. C. Van Deventer 1889—1896  
William H. Vroom 1887—

West New Hempstead, Rock-  
land Co., N. Y. Organized,  
1773:  
David Marinus 1773—1778  
Peter Leydt 1789—1793  
Geo. G. Brinkerhoff 1793—1806  
Jas. D. Demarest 1808—1824  
Jefferson Wynkoop 1825—1836  
Peter Allen 1837—1862  
John R. Brock 1862—1865  
Geo. J. Van Neste\* 1865—1869  
Henry Mattice 1869—1871  
Benj. T. Statesir 1872—1881  
John Laubenheimer 1886—1888  
Thos. S. Dusenberre 1889—1898  
Henry Wells Brink 1899—

Clarkstown, West Nyack, Rock-  
land Co., N. Y. Organized,  
1750:

Saddle River, Bergen Co., N. J.  
Organized, 1784:  
Benj. Vanderlinde 1784—1789  
A. Kuypers 1788—1789  
Isaac Blauvelt 1790—1791  
William P. Kuypers 1793—1796

\*Supply. ° Assistant. †Ordained Pastor Totowa 1832—33. ‡Colleague.

- |                                |                               |
|--------------------------------|-------------------------------|
| Wilhelmus Eltinge 1799—1811    | Transferred to the Classis of |
| Stephen Goetschius 1814—1835   | Passaic, 1866.                |
| John Manley 1834—1866          | Wilhelmus Eltinge 1816—1833   |
| Abra'm H. Meyers 1866—1872     | J. C. Van Dervoort 1834—1837  |
| Wm. E. Bogardus 1872—1884      | Ebenezer Wiggins 1837—1856    |
| William N. Todd 1885—1892      | Philip Peltz 1857—1860        |
| Isaac Van Kampen 1893—         | Alex. McKelvey 1860—1865      |
|                                | John Steele 1865—1877         |
| Ramapo, Mahwah, Bergen Co.,    | Second Totowa, Paterson, Pas- |
| N. J. Organized, 1785.         | saic, Co., N. J. Organized,   |
| Peter Leydt 1789—1793          | 1827.                         |
| Geo. G. Brinkerhoff 1793—1807  | Jacob T. Field 1828—1832      |
| James D. Demarest 1808—1824    | Isaac D. Cole 1832—1833       |
| Jefferson Wynkoop 1825—1836    | John A. Liddell 1834—1838     |
| Peter Allen 1837—1853          | John H. Duryea ° 1838—1895    |
| Wm. T. Van Doren 1853—1857     | Peter H. Milliken 1882—1888   |
| William Demarest 1858—1870     | Theodore W. Welles 1889—      |
| George A. Magie 1871—1875      |                               |
| Wm. H. Nasholds 1879—1880      | Nyack, Rockland Co., N. Y.    |
| William W. Letson 1882—1892    | Organized, 1838.              |
| Albert A. King* 1892—1900      | Philip M. Brett 1838—1842     |
| Louis Vandenburg 1901—         | Charles S. Hageman 1843—1852  |
|                                | Benj. Van Zandt 1852—1855     |
| Warwick, Orange Co., N. Y.     | Daniel Lord 1856—1860         |
| Organized, 1804.               | Uriah Marvin 1860—1870        |
| Chas. Hardenberg 1804—1808     | Henry V. Voorhees 1871—1878   |
| John I. Christie 1812—1835     | Wm. R. McCorkle † 1879—1881   |
| Benj. Van Keuren 1836—1837     | William H. Clark 1881—1886    |
| James W. Stewart 1838—1842     | J. C. VanDeventer 1886—1892   |
| Fer. H. Van Derveer 1842—1876  | William J. Leggett 1893—      |
| Vernon B. Carroll 1876—1886    |                               |
| Peter Crispell 1887—1893       | Piermont, Rockland Co., N. Y. |
| Taber Knox 1894—               | Organized, 1838.              |
| Pascack, Park Ridge, Bergen    | Cor. E. Crispell 1842—1847    |
| Co., N. J. Organized, 1814.    | Daniel Lord 1847—1850         |
| Stephen Goetschius 1814—1835   | J. Romeyn Berry 1850—1851     |
| John Manley 1834—1853          | Jacob West 1852—1855          |
| John T. Demarest 1854—1867     | A. D. L. Jewett 1857—1859     |
| Benj. A. Bartholf 1868—1873    | Henry E. Decker 1860—1865     |
| Edward Lodewick 1875—          | Augustus F. Todd 1865—1871    |
|                                | William C. Stitt 1872—1887    |
| First Totowa Paterson, Passaic | J. R. Verbrycke 1887—1893     |
| Co., N. J. Incorporated 1816.  | Edward S. Ralston 1894—1900   |
|                                | How'd C. Hasbrouck 1900—      |

\*Emeritus. °Emeritus 1882. †Supply. Died 1895.

Second Piermont, Piermont, Rockland Co., N. Y. Organized 1851. Disbanded 1854.  
Wm. H. Van Doren 1852—1854

First Holland, Paterson, Passaic Co., N. Y. Organized, 1856. Re-organized, 1864.  
Jacobus DeKooy \* 1856—1858  
James Huysssoon \* 1859—1864  
James Huysssoon 1864—1865  
Peter B. Bahler 1866—1868  
James Huysssoon 1868—1892  
D. Lawrence Betten 1894—1897  
Frederick Dekker 1897—

Holland, Lodi, Bergen Co., N. J. Organized, 1859.  
James Huysssoon 1859—1864  
William C. Wust 1864—1868  
William F. Betz 1875—1878  
Louis G. Jongeneel 1878—1892  
Teunes H. Hoonte 1896—

Broadway, Paterson, Passaic Co., N. J. Organized, 1864.  
Wm. W. Halloway 1865—1871  
William H. Clark 1872—1881  
N. H. Van Arsdale 1881—1885  
Elias W. Thompson 1896—

Spring Valley, Rockland Co., N. Y. Organized 1865.  
John R. Brock 1865—1869  
Marshall B. Smith 1869—1870  
Richard DeWitt 1871—1876  
Daniel Van Pelt 1877—1878  
Cornelius E. Crispeel 1879—

Second Holland, Paterson, Passaic Co., N. J. Organized, 1866. Disbanded 1875.  
A. H. Bechthold 1866—1867  
A. K. Kasse 1868—1874

\*Supply.

North, Passaic, Passaic Co., N. J. Organized, 1868.  
J. Paschal Strong 1869—1872  
Charles D. Kellogg 1872—1879  
Asher Anderson 1880—1886  
J. H. Whitehead 1886—

Holland, Wortendyke, Bergen Co., N. J. Organized, 1871.  
John Smit 1883—1886  
Jacobus Diephuis 1887—1889  
E. Hann 1890—1892  
Frederick Dekker 1896—1897  
Wm. Lubach 1898—1900  
D. Cornelius Ruigh 1900—

Holland, Passaic, Passaic Co., N. J. Organized, 1873.  
Francis Rederus 1875—1876  
William Hazenberg 1877—1879  
William Wormser 1882—1884  
John W. Warnshuis 1886—1887  
C. W. Jacobs 1889—1891  
Wm. M. C. Jacobs 1893—1895  
Martin Flipse 1896—

Ridgewood, Bergen Co., N. J. Organized, 1875.  
John A. Van Neste 1875—

Ramseys, Bergen Co., N. J. Organized, 1875.  
Wm. H. Nasholds 1879—1880  
William W. Letson 1882—1886

Second Lodi, Bergen Co., N. J. Organized, 1887.  
Robert M. Offord 1878—1884  
William Manchee 1884—1887  
James Bolton 1888—1890  
William Johnston 1890—1898

Centerville, Athenia, Passaic Co., N. J. Organized, 1882.  
Alex. McKelvey 1882—1883

John L. Stillwell	1884—1886	North Paterson, Passaic, N. J.
Anson DuBois	1887—	Organized 1894.
Garfield, Bergen Co., N. J.	Organized, 1891.	Garrett M. Conover 1895—1898
George Seibert	1891—1892	William Johnston 1898—1900
George G. Seibert	1892—1896	Hawthorne, Passaic Co., N. J.
William Guthrie Myles	1897—	Organized, 1895:
Clifton, Passaic Co., N. J.	Organized 1892:	Garrett M. Conover 1895—1898
Edward Birdsall	1892—1899	William Johnston 1895—1900
Henry Van Haagen	1899—1900	Glen Rock, Bergen Co., N. J.
John S. Ellsworth	1901—	Organized, 1895.

Long pastorates are thought to be a peculiar feature of the Reformed Church. In the history of the Classis three pastors have continued in the same pastoral charge over fifty years, and fourteen have had a pastorate of twenty-five years or more. Three of these pastorates are still existing. The average duration of the fourteen pastorates is 35.21 years. The average duration of the pastorates of the Classis, other than those still existing is 8.54 years. The average duration of existing pastorates is 10.2 years. The pastors distinguished for their long terms of service, are as follows:

## LONG PASTORATES.

NAME OF PASTOR	PLACE OF PASTORATE	PERIOD OF PASTORATE	YEARS OF PASTORATE
Henric's Schoonmaker	Acquackanonk	1774 - 1816	42
Solomon Froeligh	Hackensack	1786 - 1822	36
Nicholas Lansing	Tappan	1784 - 1835	51
Wilhelmus Eltinge	Paramus	1799 - 1850	51
Isaac D. Cole	Tappan	1833 - 1864	31
William R. Bogardus	Acquackanonk	1831 - 1856	25
John Manley	Saddle River	1834 - 1866	32
Peter Allen	W. New Hempstead	1837 - 1862	25
Peter J. Quick	Clarkstown	1837 - 1866	29
John H. Duryea *	Totowa, Second	1839 - 1895	56
F. H. Vanderveer	Warwick	1842 - 1876	34
John Gaston †	Acquackanonk	1869 -	31 †
Edward Lodewick	Pasack	1875 -	25 †
John A. Van Neste	Ridgewood	1875 -	25 †

\* Emeritus 1882.

† Emeritus 1895.

‡ Pastorate still existing.

The condition of the Churches when the Classis was organized, is somewhat difficult positively to determine. The Churches made no statistical reports to Classis until 1811, when all the Churches reported with the exception of Totowa and West New Hempstead, exhibiting their condition and work for the year ending April 11, 1811. A year or so later the other two Churches reported enabling us to formulate the following table, which, exhibiting the condition of the Churches when the reports were made, and showing the slowness of their growth with the slight variation in the number of communicants from year to year, makes it seem highly probable that when the Classis was organized the families in the Churches under its care numbered about 1,447 and the communicants 1,370.

## FIRST REPORTS TO CLASSIS.

CHURCHES.	Organized	First Report to Classis	Years since Org'n when Reporting	Families	Communi- cants	A year's gain or loss of Communi- cants by first rept.	
						Gain	Loss
Hackensack	1686	1810	124	100	144	3	3
Acquaackanonk	1693	1810	117	192	96	0	2
Tappan	1694	1810	116	172	237	8	9
Schraalenburgh	1724	1810	86	117	168	12	17
Paramus	1725	1810	85	300	430	14	13
Clarkstown	1750	1810	60	213	78	4	5
Totowa	1755	1813	58	111	78	2	8
W. N. Hempstead	1773	1812	39	92	74	8	2
Ramapo	1785	1810	25	150	65	6	2
Total				1447	1370	57	61

Increase in the number of families identified with the Classis, because of peculiar circumstances, has been very slow. Three of the nine Churches which formed the Classis at its organization, have disappeared from the roll of Classis, causing a loss of 328 families. The remaining six Churches, then large and influential, reported 1,119 families, but now report only 542. Two Churches have been disbanded, and one has been transferred to another Classis. These things have caused a loss of over 1,100 families. But notwithstanding this heavy loss, the Classis reports a net gain since its organization, of 1,063 families.

## FAMILIES. INCREASE AND LOSS.

CHURCHES.	Year	FAMILIES.			
		First Report.	Last Report.	Loss.	Gain.
Hackensack	1810	100		100	
Atquaakanok	1810	192	187	5	
Tappan	1810	172	42	130	
Schraalenburgh	1810	117		117	
Paramus	1810	300	110	190	
Clarkstown	1810	213	96	117	
Old Totowa	1812	111		111	
West New Hempstead	1812	92	47	45	
Saddle River	1815	83	71	12	
Ramapo	1810	150	60	90	
Warwick	1819	78	150		72
Pascack	1818	70	100		21
Totowa, First	1829	125		125	
Totowa, Second	1828	70	175		105
Nyack	1839	70	174		104
Piermont	1840	50	65		15
Piermont, Second	1852	15		15	
Paterson, First Holland	1865	115	135		20
Lodi, First Holland	1860	75	80		5
Paterson, Broadway	1865	56	110		54
Spring Valley	1860	75	80		5
Paterson, Second Holland	1867	80		80	
Passaic, North	1869	34	110		76
Wortendyke, Holland	1873	28	70		42
Passaic, Holland	1876	100	240		140
Ridgewood	1870	26	120		94
Ramseys	1876	20		20	
Lodi, Second	1879	36	45		9
Centerville	1883	19	20		1
Garfield	1891	29	58		29
Clifton	1893	44	58		14
Paterson, North	1896	60	35	25	
Hawthorne	1895	40	53		13
Glen Rock	1896	16	19		3
Totals		2870	2510	1182	822
When Classis organized		1447	1447		
Gain by Churches or- ganized					1423
Total Gain					2245
Total Loss					1182
Net Gain					1063

Increase in the number of families is dependent mainly upon the increase of population, but increase of communicant membership bespeaks the presence and power of the Spirit of God. When the Classis was organized 1,447 families numbered among their members 1370 communicants. At the present time 2,510 families number among their members 4,625 communicants. This increase has required an addition to the Churches of 15,821 communicants, as exhibited in the table on the following page.

It is difficult, however, to realize how much increase it requires for a Church to maintain the number of its communicant members resisting the ravages of death, the gross backsliding of a few and the removal of many to other localities. To make this plain the table on page 149 has been prepared.

From these tables it appears that 17,191 persons have been in the communion of the Churches, but that 12,566 have died or been dismissed, or in some way have withdrawn from the care of the Classis. The number at present in communion, 4,625, is only 327 more than one-third of the number of communicants, who during the century have been connected with the Churches, impressively teaching us that constant growth is absolutely essential to the continuance of the Church on earth and admonishing those who are Christ's to labor diligently lest the kingdom of God languishes. A loss by death or otherwise of 12,566 communicants emphasizes such an admonition. There would be cause for rejoicing in simply resisting such heavy drainage and maintaining the strength of the Classis. But while the Lord by His providence has removed so many faithful laborers, He has kindly remembered the need of the Churches, filled their places with others and given increase. The measure of the blessing God has bestowed, enabling the Classis while sustaining such a heavy loss to rejoice because of a net gain of 3,255, is shown by the fact that such a gain has required the ingathering of 15,821 communicants. Nor should we overlook the fact that while death has removed 3,378 persons from the Church on earth to the General Assembly and Church of the First Born whose names are written in heaven, more than that number have ceased to have a name among the communicants of the Classis, no one knows how. The unreported loss is 4,389. Of this number 706 were lost through the secession, disbandment, and transfer of Churches, leaving 3,683 who have mysteriously disappeared.

## COMMUNICANTS. INCREASE AND LOSS.

CHURCHES.	Year of First Report.	First Report.	COMMUNICANTS.					Died.
			RECEIVED.		Suspended.	Dismissed.		
			On Con- fession.	By Cer- tificate.				
Hackensack	1810	144	50	10	2	9	8	
Acquackanonk	1810	94	876	440	28	382	416	
Tappan	1810	234	510	220	4	206	274	
Schraalenburgh	1810	163	60	23	9	13	17	
Paramus	1810	431	556	219	45	285	329	
Clarkstown	1810	77	695	277	35	271	229	
Old Totowa	1812	78	121	22	3	21	22	
West New Hempstead	1812	74	274	106	3	136	89	
Saddle River	1815	83	311	89	21	81	144	
Ramapo	1810	69	277	80	10	75	84	
Warwick	1819	72	437	285	14	219	186	
Pascack	1818	35	323	130	14	99	139	
Totowa, First	1829	84	443	255	3	209	132	
Totowa, Second	1828	48	761	395	24	310	415	
Nyack	1839		592	499	6	350	223	
Piermont	1840	15	221	222	4	217	86	
Piermont, Second	1852	17	5	7		5		
Paterson, First Holland	1865	92	292	256	8	244	84	
Lodi, First Holland	1860	50	242	227	16	191	42	
Paterson, Broadway	1865	62	274	217	1	157	92	
Spring Valley	1866	54	194	140	5	140	78	
Paterson, Second Holland	1867	71	187	58		17	18	
Passaic, North	1869	39	425	305	2	275	54	
Wortendyke, Holland	1873	55	288	264	52	199	51	
Passaic, Holland	1870	84	394	301	33	83	87	
Ridgewood	1876	10	209	228	5	98	46	
Ramseys	1876	14	33	12	2	9	5	
Lodi, Second	1879		107	57		36	16	
Centerville	1883		76	40	2	51	5	
Garfield	1891		42	64	1	21	3	
Clifton	1893		59	87	1	26	2	
North Paterson	1895		23	30		6	2	
Hawthorne	1895		28	30		3		
Glen Rock	1896	19	5	2		2		
Totals		2268	9390	5533	353	4446	3378	
				9390			4446	
				2268			353	
Total Enrollment				17191				
Reported Loss							8177	

COMMUNICANTS. UNREPORTED LOSSES

CHURCHES.	Total Enrollment.	Reported Loss.	Total in Communion.	Unreported Loss.
Hackensack	204	19		185
Acquackanonk	1410	826	400	184
Tappan	964	484	100	380
Schraalenburgh	246	39		207
Paramus	1200	659	183	364
Clarkstown	1040	535	174	340
Old Totowa	221	46		175
West Hew Hempstead	454	228	92	134
Saddle River	483	246	82	155
Ramapo	426	169	116	141
Warwick	794	419	269	106
Pascaek	494	252	135	107
Totowa, First	782	344		438
Totowa, Second	1204	749	300	155
Nyack	1081	579	360	142
Piermont	458	397	108	43
Piermont, Second	29	5		24
Paterson, Holland	640	336	265	39
Lodi, Holland	519	249	156	114
Paterson, Broadway	553	250	233	70
Spring Valley	388	223	117	48
Paterson, Second Holland	316	35		281
Passaic, North	769	331	294	144
Wortendyke, Holland	547	302	148	97
Passaic, Holland	779	293	423	153
Ridgewood	447	149	251	47
Ramseys	59	16		43
Lodi, Second	164	52	67	45
Centerville	110	58	46	12
Garfield	106	25	78	3
Clifton	146	29	112	5
North Paterson	53	8	42	3
Hawthorne	58	3	50	5
Glen Rock	26	2	24	
Totals	17191	8177	4625	4389
Reported Loss				8177
Total Loss	12566			12566
Now in Communion	4625		4625	
When Classis Organized	1370		1370	
Net Gain	3255		3255	

The unreported losses, exhibited in the preceding tables, are suggestive of the missing after a battle—their fate a mere conjecture. They are lost to the Classis, though not we trust to God, through long continued absence from the society and influence of the Church in which they were enrolled. Many of them are probably dead, but others of them are living without identification with any Church, having grown cold in the Master's service. The loss thus suffered by the Classis of 3,683 communicants is equivalent to the loss of a Classis, than which there are but nine larger in the Reformed Church in America. It amounts to more than one out of every five persons who have been in the communion of the Churches of the Classis. Some measure should be devised, for the remedy of such an evil.

The history of the Classis teaches that God is faithful to His covenant promises and graciously remembers those who have been given to Him by their parents in holy baptism.

The data we possess in relation thereto, is presented in the table on the following page, but from data so meager it is impossible to reach any definite conclusion. It is, however, very significant that while 9,390 persons have been received to full communion, only 1,621 were not baptized in infancy. It is also significant that while 7,769 who were baptized in infancy, have been received to full communion, the whole number thus baptized is only 5,044 greater than that number. This is as large a return of the baptized to God as could be expected, when we remember the ravages of death, and the large number of baptized children in our Churches who are still too young to confess Christ. And it certainly exemplifies Jehovah's promise to pious parents, "Them that honor me I will honor, and they that despise me shall be lightly esteemed."

Closely allied with such data is the religious instruction of the children. The Classis has 4,867 Sabbath school scholars, and the statistics show that the Sabbath schools have more than doubled in membership since they were established.

The liberality of the Churches is a subject of the highest importance, as the advancement of God's kingdom is dependent upon the consecration to God of the Church's wealth. But it was not until 1853 that the Churches were required to report their benevolent contributions to Classis, and not until 1858 that

## BAPTISMS AND SABBATH SCHOOLS.

CHURCHES.	Baptisms.		Sabbath School Enrollment.		
	Infants.	Adults.	Year.	First Report.	Last Report.
Hackensack	100	3			
Acquaackanonk	1708	125	1846	50	321
Tappan	329	111	1844	50	80
Schraalenburgh	101				
Paramus	1000	121	1836	35	156
Clarkstown	901	61	1842	73	220
Old Totowa	327	14			
West New Hempstead	273	76	1847	35	74
Saddle River	394	38	1836	45	87
Ramapo	556	53	1856	60	168
Warwick	327	190	1836	100	237
Pascack	360	56	1841	60	160
Totowa	701	20	1836	200	
Totowa, Second	1250	137	1836	130	410
Nyack	405	144	1839	51	210
Piermont	202	48	1843	40	120
Piermont, Second	1		1852	20	
Paterson, First Holland	712	7	1865	50	170
Lodi, First Holland	557	8	1876	25	150
Paterson, Broadway	137	67	1865	70	235
Spring Valley	141	55	1866	55	128
Paterson, Second Holland	144	4	1869	125	
Passaic, North	272	87	1870	130	325
Wortendyke, Holland	518	6	1873	60	70
Passaic, Holland	715	13	1875	75	350
Ridgewood	159	49	1876	70	225
Ramseys	20	8	1876	60	100
Lodi, Second	152	25	1870	80	150
Centerville	41	24	1883	140	80
Garfield	51	8	1891	150	113
Clifton	27	10	1893	129	232
North Paterson	34	6	1895	90	116
Hawthorne	24	5	1895	60	132
Glen Rock	4	3	1896	30	48
Totals	12813	1621		2348	4867
	1621				
Total Baptisms	14434				

## CONTRIBUTIONS.

CHURCHES.	Year of First Report.	For Religious and Benevolent Purposes.	Year of First Report.	For Congregational Purposes.
Acquackanonk	'53	\$ 73688	'59	\$ 186723
Tappan	'53	8325	'59	56726
Paramus	'53	16310	'58	86920
Clarkstown	'53	16761	'67	65136
West New Hempstead	'53	5334	'58	34402
Saddle River	'61	2295	'62	33108
Ramapo	'53	2270	'72	19426
Warwick	'54	28402	'64	93193
Pascack	'56	4289	'60	56863
First Totowa *	'54	3050	'58	13460
Second Totowa	'53	28095	'57	129373
Nyack	'53	37634	'58	152189
Piermont	'53	16657	'61	91695
Paterson, First Holland	'65	3025	'65	34069
Lodi, Holland	'69	1867	'61	18631
Paterson, Broadway	'65	17959	'65	138849
Spring Vailey	'60	6494	'66	61238
Paterson, Second Holl. †	'67	614	'67	8564
Passaic, North	'69	30509	'69	188951
Wortendyke, Holland	'73	1402	'73	24838
Passaic, Holland	'76	2537	'76	49433
Ridgewood	'76	6240	'76	60930
Ramseys ‡	'76	27	'76	2039
Lodi, Second	'79	1616	'79	25792
Centerville	'83	1738	'83	22734
Garfield	'91	514	'91	8675
Clifton	'93	1029	'93	15465
North Paterson	'96	80	'96	2500
Hawthorne	'95	549	'95	2017
Glen Rock	'96	32	'96	1259
Total		\$ 316693		\$1677098

\* Reports cease '66. † Reports cease '75. ‡ Reports cease '88.

they began to report their contributions for congregational purposes. The statistics furnished by the classical records cover less than half a century. These are exhibited in the table on the preceding page:

The contributions of the Churches for benevolent purposes have been such as indicate the presence and power of a spirit of liberality. While expending \$1,677,008, in maintaining the ministration of the Lord's house within their bounds, the Churches of the Classis during the last half century have also devoted to the work of the Lord \$319,603, making a grand total of \$1,996,611 for religious purposes.

Such statistics speak louder than words. They show us that the Church occupies a warm place in the affections of the people, and that they are desirous to extend the sway of the peace-speaking and soul-cheering Gospel. They also admonish the followers of Christ to be up and doing, lest they come short of those who have preceded them in the execution of the Lord's work. It is unwise to rest content with the worthy record made by others. The word of the Lord is, "Be ye followers of those who through faith and patience have inherited the promises." The history we have sketched exhibits the result of faithful labor for a faithful Lord, and furnishes cause for rejoicing because of the law unalterable, and unfailing, "Your labor shall not be in vain in the Lord."



HISTORIES OF THE CHURCHES.



# THE REFORMED CHURCHES OF HACKENSACK AND SCHRAALENBURGH

BY

REV'D WILLIAM H. VROOM, D. D.

THE above title relates to the two ancient Reformed Dutch Churches first organized in Hackensack and Schraalenburgh, and which seceded from the Reformed Church in 1822. They became part of the Classis of Paramus when it was organized in 1800. After their secession they, together with a few other seceding factions in central New York, formed what was called "The True Reformed Dutch Church," but popularly known as "The Seceders." This body has been lately absorbed by The Christian Reformed Church—a body composed mostly of Holland-speaking Churches in the West.

The present First Reformed Church of Hackensack, and the present Reformed Church of Schraalenburgh were originally embraced in the same corporations with these seceding Churches. On account of internal troubles they became separated, and at the time of the division of the old Classis of Hackensack in 1800, they were assigned to the Classis of Bergen. They, therefore, have never had any formal connection with the Classis of Paramus, and are not to be confounded with the Churches now under consideration, though they bear the same names by which these Churches were formerly known.

Much of the history of these seceded Churches, embracing an account of their many troubles both internal and external, and their final secession under the misguided leadership of the Rev. Solomon Froeligh, has been already presented in the Historical Discourse.\*

The object of the present sketch is mainly to supply a brief account of the lives and labors of the devout men of God, who loyally served these Churches previously to their secession, the

\* See pages 51—65.

earlier of whom were among the first to unfurl the banner of the cross, and that of the Reformed faith in this part of our land.

The Hackensack Church was the second formed in New Jersey, and was organized in 1686 by the Rev. Peter Tesschenmaecker, who was then settled in Schenectady, N. Y. Thirty-three communicants joined in the organization, and six others were added shortly afterward. During the next three years, till 1689, he continued to minister to this people, and to administer the sacraments as opportunity served.\* During the latter part of this period the Rev. Rudolphus Van Varick, who was then the minister over the Long Island Churches, rendered some service to this people. The supply of ministers was so deficient at that time, especially of those who could speak the Dutch language, that these occasional services were highly prized and long remembered. For the most part their devotional services were led by a *Voorleser*, who also read a sermon from some Dutch author. No church edifice was erected during the first ten years, but worship was maintained in a private house.

#### THE REV. GUILLIAM BERTHOLF.

The first regular pastor settled over the Church was the Rev. Guillian Bertholf, who entered upon his ministry in 1694, and continued his labors until his death in 1724. His charge included also the Church of Acquackanonk and for many years, a general care of all New Jersey and some regions beyond.

The life and extensive labors of this truly excellent and useful man, have been portrayed in other parts of this volume, to which the reader is referred. †

During his ministry the first Church edifice was erected in 1696. The master builders were Wm. Day and John Stage, whose names, then rudely carved in the stone, may still be seen in the wall of the present building. The site was the same now occupied by the First Reformed Church—"a delightful location in the southern part of the village, which for its neatness and beauty attracts the attention of the stranger. It is immediately opposite the county Court House and has on its westerly side the public square."

It is interesting to observe that this Church property, which

\*For an account of this distinguished pioneer and his massacre by Indians, see page 47.  
 † See Historical Discourse p. 48. Also Histories of the Churches of Acquackanonk and Tappan.

originally belonged to the now seceded Church, and which, after the formation of the present First Church, was owned and used jointly by the two bodies, was after the secession of the older Church, claimed by the present loyal body. They did not, however, attempt to dispossess the seceded Church and to take exclusive possession themselves till ten years later, when a second secession took place, under the leadership of the Rev. C. Z. Paulison, within the seceded Church. Then, by a proclamation posted



THE REFORMED CHURCH OF HACKENSACK

on the church doors, dated May 9, 1832, the exclusive right of the loyal Church to the property was declared, and was not contested by the seceded body. In this way the old property came into the possession of the newer loyal organization, where it still remains.

The success and fruitfulness of Mr. Bertholf's ministry is witnessed by the fact that 242 members were received into this

Church alone on confession of their faith, and twenty-six by certificate. But many other Churches shared the blessing of his widespread and Apostolic labors.

THE REV. REINHARDT ERICKZON.

The connection between the Churches of Hackensack and Acquackanonk terminated with the close of the ministry of Mr. Bertholf; and in 1725 Hackensack united with Schraalenburgh and Paramus in calling the Rev. Reinhardt Erickzon as their joint pastor. A sketch of his life may be found in this volume in connection with the history of the Church of Paramus. During his three years' ministry in Hackensack, fifty persons were received on confession of their faith and sixteen by certificate, giving evidence of an evangelical and fruitful ministry.

The Church of Schraalenburgh, whose life from this time forth, with the exception of a few years, was closely connected with that of Hackensack, and formed with the latter one pastoral charge, was organized in 1724. In the next year the first church edifice was erected near the site of the present South Church. Mr. Erickzon accepted a call to Schenectady in 1728, and, in consequence of the scarcity of ministers, these Churches were all left vacant for the space of over two years. Then Schraalenburgh joined with Paramus in calling

THE REV. GEORGE W. MANCIUS.

He remained pastor less than two years in consequence of a call, in 1732, to Kingston, N. Y. A brief sketch of his life is presented in the history of the Church of Paramus.

The Church at Hackensack during the vacancy in its pastorate took down the old stone Church, erected in 1696, and incorporated its stones in a new and more commodious building on the same site. During this time they enjoyed the occasional services of the Rev. Gualterus DuBois, of New York, and within two years, though destitute of pastoral care, forty-six persons were added to their communion on confession of their faith.

THE REV. ANTONIUS CURTENIUS.

In 1730 the Rev. Antonius Curtenius came from Holland duly qualified and appointed by the Classis of Amsterdam to take charge of the Churches of Hackensack and Schraalenburgh; but, as the latter had now arranged with Paramus to call Mr. Man-

cius, and Mr. Curtenius preferred to take Hackensack alone, the matter was allowed to take that form for a few years. He became pastor of Schraalenburgh also, not later than 1737. His ministry then continued over both Churches till 1755.

Mr. Curtenius was born in Holland in 1698. *The Amsterdam Correspondence* lately recovered by Dr. Corwin contains interesting items concerning him, kindly furnished for this history.

The minutes of the Classis of Amsterdam show that he was assigned to New Netherlands on recommendation of the *Deputati ad res externas*, July 18, 1729. On October third, having received a call to "Akkinsak," he preached a sermon on Psalm 2: 12, "Kiss the Son, lest He be angry, and ye perish from the way," and was admitted to final examination. In this he gave perfect satisfaction, and was then ordained to the sacred ministry by the laying on of hands. After he had been settled for some time in Hackensack, the Consistory of that Church wrote a letter to the Classis, which is worthy of record in full. Our space will only allow a few extracts.

After suitable introduction they say: "We consider it to be our duty to dispatch without delay, some letters of thanks to your Reverences, for your fidelity in sending such an able and worthy teacher to our congregation." After alluding to the supply of Schraalenburgh by Mr. Mancius, they proceed: "In the name of the whole congregation of Hakkingsak, we herewith thank your Reverences from the bottom of our hearts, for all the trouble you have taken and for your fidelity in providing us with a teacher and pastor. He is beloved by all of us. He is in his life a light shining before us all, and a teacher of the truth which is according to godliness."

The letter is subscribed :

"Your humble and willing servants in the Lord, the Elders and Deacons of the Dutch Reformed Church of Hagginsak :—

John Hendrikse Banta,	Hendrick Kip,
Jan Bardan,	Hendrick Van Giesen,
Jurien Westervelt,	Jacob De Groot."

In 1748, after Mr. Curtenius had served the Church of Hackensack eighteen years, and that of Schraalenburgh the latter eleven years of the same period, these Churches took the fatal step which involved them in untold sorrows and troubles, and led to their undoing at last. This was the calling of the Rev. J. H.

Goetschius to be a colleague of Curtenius. His call to these Churches seems to have been designed to gratify discontented persons. Mr. Curtenius welcomed him and preached the installation sermon; but soon each Church became divided into two hostile factions, and the friends of one minister would not attend the services of the other. Each faction, therefore, followed its own chosen minister from church to church, and met each other upon the high roads with scowls and frowns. The new colleague managed to have all the Consistory elected from his friends, and assayed, by the clandestine procurement of a charter from the governor of the state, to control all the finances. Under these circumstances, it is not surprising that Mr. Curtenius, who, in 1755, received a call to the Long Island Churches, which had previously driven Mr. Goetschius away, accepted it and removed to Flatbush. There he finished his ministerial work. Though favorable to the formation of the Cœtus, he violently opposed the organization of a full Classis in this country and became a leader of the Conferentie. His obituary states: "He was remarkable for his indefatigable diligence in the ministrations of his office. His actions in all the affairs of life were accompanied with the strictest rules of justice, so that none could with more propriety claim the title of a preacher and a sincere Christian, which not only his morals manifested, but his happy death." This occurred October 19, 1756, in his fifty-eighth year.

THE REV. JOHANNES H. GOETSCHUIS.

Mr. Goetschius was born in Liguria, Switzerland, in the year 1718, and was educated at the university of Zurich. He was licensed and ordained by Dorsius and J. T. Frelinghuysen in 1738. This was without the authority of the Classis of Amsterdam or any other lawful judicatory, and led to much trouble and correspondence afterward. It happened during the nine years' delay of the Classis in granting the request for a Cœtus. Its excuse was the imperative need of more ministers. Before coming here he was settled in the Churches of Long Island as a colleague of Antonides. There the validity of his ordination and ministry was questioned. Antonides, who had at first welcomed, turned against him. After much contention, sometimes accompanied with hot temper, he at last consented for the sake of peace, in 1748, the year of his removal to these Churches in the

Classis of Paramus, to submit to a re-examination, and to be re-ordained by the Cœtus, which was now duly constituted. During the contest, when the Church was locked against him, he preached in barns, or crowded houses, or under trees, or on the doorsteps of the Church. On one occasion when in the church, the chorister who sat below the pulpit, and in those days gave out the hymns, in order to prevent his preaching, gave out the whole of Psalm 119, which would have taken all day to sing. But Mr. Goetschius had the courage to stop the proceeding. God accepted his ministry, giving him while on Long Island and before his reordination, as well as frequently after, great revivals.\*

After the departure of Mr. Curtenius in 1755, Mr. Goetschius had the field to himself; but instead of uniting the factions, those who had been the friends of Curtenius now sought to be separately organized within each Church. This was effected in 1756, in each case: and, though these new organizations continued to worship in the same buildings with the older bodies, alternately, till after the secession of the latter in 1822, yet were they always from this time separate and distinct ecclesiastically; each pair of organizations having its own minister, and, indeed, after the year 1800, belonging to different Classes.

Mr. Goetschius continued to labor with much spiritual success among his own flocks until his death, which occurred November 14, 1774. He is described as ‘‘a learned, pious and godly man, and a faithful and successful preacher of the Gospel.’’ He instructed several young men for the ministry, who became eminent in the Church, and was one of the first trustees of Queen’s College. The temper of the man was shown when on a certain occasion, having anticipated resistance to his preaching, he buckled his sword on his thigh, and thus accoutered, entered the pulpit at Hackensack. He was not disturbed.

#### THE REV. DIRCK ROMEYN.

After the death of Goetschius, the choice of these older congregations for the first time fell upon a native American,—and, in fact, a native of Hackensack, who was born in the year 1744. This was the distinguished Dirck (Theodoric) Romeyn. He was educated at Princeton and studied theology with his predecessor, Mr. Goetschius. He was licensed by the American Classis in 1766, and had already ministered, for nine years, to the Churches of Marble-

\* Corwin’s Manual, p. 263.

town, Rochester and Wawarsing, N. Y., as constituting one charge; when, in 1775, he was called to his native Church and to Schraalenburgh.

The conflicting relations which he found existing between the rival Churches, continued during his pastorate. It is doubtful whether another case can be found in all the annals of Christianity, where four independent Churches were associated in an entanglement of cross relations so perfectly adapted to destroy all peace and love, and to produce jealousy, heartburnings, strife and the outbreaking of violent passions. The two newer Churches, formally organized after the departure of Curtenius, had first called the Rev. Johannes Schuyler for their pastor, who remained ten years. He was succeeded in 1768 by the Rev. Cornelius Blauw, who in turn was followed three years later by the Rev. Warmoldus Kuypers. This excellent, peace-loving man was in charge of those Churches when Mr. Romeyn came to the two older organizations. The times were very stormy; besides existing disturbances, the Revolutionary struggle was going on in the country.

This proved a source of increasing troubles to these Churches, for party lines were formed largely according to Church affiliations. Yet, as Mr. Romeyn, like his natural rival, Mr. Kuypers, was a man of profound piety and of all generous and noble instincts, no notable collision or disaster occurred during his ministry.

He is described as a man of superior natural endowments to which were added the force of a deep and broad education. All the paths of general science, history and philosophy were familiar to him. He was a preacher of great power, being deeply experienced in all the mysteries of divine grace, and able to exhibit them to others in a way to enlighten, instruct and powerfully move his hearers. He was the intimate friend and adviser of Dr. Livingston during the formative period of our denomination, and is described by one as "unquestionably the first man in our Church, and among the first in the whole American Church." He accepted a call to Schenectady in 1784, where he was largely instrumental in founding Union College. He was also a trustee of Queen's College, (Rutgers), from which he received the degree of D. D. in 1789. In 1792 he was made a Lecturer in theology, and a full Professor in 1797, a position which he held until his death, which occurred in 1804.

## THE REV. SOLOMON FROELIGH.

A year after Mr. Romeyn's withdrawal, these Churches extended a call to the Rev. Solomon Froeligh to become their pastor, who, upon his acceptance was installed by the Rev. Benjamin Vander Linde. Mr. Froeligh was born at Red Hook, May 29, 1750. His predecessors, Drs. Dirck Romeyn and J. H. Goetschius, were his preceptors in theology. Licensed by the general meeting of ministers and elders in 1774, his first charge included several Churches on Long Island; but, being an ardent patriot, the coming of the British into that region compelled him to flee from his congregations. Arriving at Hackensack he accompanied Dr. Livingston on horseback up the west side of the Hudson to the north; then, for four years, he supplied Fishkill and Poughkeepsie, until he was called to Millstone and Neshanic in 1780. Six years later he came to this field and became the last minister of the older Churches of Hackensack and Schraalenburgh.

The earlier years of Mr. Froeligh's ministry in these congregations were full of promise. Hopeful attempts were made to reconcile the divided parties. Those in Hackensack united in building the present Church on the Green in 1791. This was the third building upon the same site. It was enlarged in 1847. In the general revival of 1800, Mr. Froeligh received more than 200 persons into communion in a single year. At the death of Mr. Kuypers in 1797, he endeavored to get control of all the congregations, and to reunite them under himself as pastor. When he failed in this, and Mr. Kuyper's congregations insisted upon calling the Rev. James V. C. Romeyn as their pastor, Mr. Froeligh went to the other extreme, and took a position of open hostility and disunion.

We omit the painful scenes and strifes which characterized his subsequent ministry, and the account of the secession which in 1822 terminated it, and at the same time ended the life of these Churches in connection with our denomination; referring the reader to the Historical Discourse, in which these matters are sufficiently treated. \*

In 1792 Mr. Froeligh had been appointed a Lector in theology and in 1797 a Professor of the same. His professorship made him

\* Dr. Benjamin C. Taylor's "Annals of the Classis and Township of Beigen" contains much additional information relating to the Secession.

directly responsible to the General Synod for his conduct. When in 1823 the Synod found him guilty of seceding from the Reformed Dutch Church, of implicating the constituted authorities of the Church in the serious charges of disregard to Christian discipline, prostituting the sacraments and sanctioning unsound doctrines; of uniting with deposed ministers to set up another denomination in contempt of ecclesiastical authority, and of promoting schisms and dissensions in the Church, he was deposed from his professorship and from the ministry. It has been proved by Dr. Froeligh's published letters that he had contemplated secession for many years. His character and the influences which controlled him at the time of the Secession are thus described:

“Mr. Froeligh was seventy-two years of age at his secession. He was not a man of lofty genius or of intellectual greatness. He followed the beaten track of doctrinal exposition, and experimental religion. He became with years severely dogmatic. His studies were rather confined to the needful and the useful. He was considered during many of his latter years by the Church at large as a troubler in Israel. He expressed his doctrines in the severest terms, preaching an unalterable reprobation. He was no doubt led into the ecclesiastical difficulties before he was aware, so far that he felt he could not recede, and by thus acting he soon became guilty of many inconsistencies. It must be remembered that he at first strove for union; and when he had failed in all his efforts and plans, the reaction carried him far the other way. From his position he found himself at the head of a party, and circumstances led him on till the consummation which we have seen.”\*

Mr. Froeligh, though deprived of all ministerial authority by the General Synod, the highest judicatory of the Church, still continued in disregard of all authority and order to assume the functions of a minister among the seceded people till his death in 1827.

\* Corwin's Manual, p. 276.

THE  
REFORMED CHURCH OF ACQUACKANONK

BY

THE REV'D JOHN GASTON, D. D.

THE REV'D AME VENNEMA.

MANY of the incidents connected with the origin and history of the Protestant Reformed Dutch Church of Acquackanonk, which we would be glad to mention, have fallen into oblivion. We shall endeavor, however, to present as full a history of the Church as the means within our reach will enable, and the limited space allotted to us in this work will allow us to write.

Acquackanonk was settled about the year 1685 by fifteen or twenty families from Communipaw. The names of the purchasers of the Acquackanonk Patent, embracing Passaic, Clifton, Acquackanonk township, and all of Paterson south of the Falls, were as follows: Hanse Diderick, Garrett Garretson, Walling Jacobs, Elias Hartman, Johannes and Cornelius Machielson, Adrian Post, Urian Tomason, Cornelius Roulofson, Symon Jacobs, John Hendrick Spears, Cornelius Lubbers and Abraham Bookey. All but one or two of these men settled here, though some of them soon removed elsewhere, and sold their shares of the property to other settlers. They were a God-fearing people. Some of them had been born and brought up in Holland, where their ancestors had suffered from the cruel oppressions of the Roman Inquisition. Religious liberty was inbred in these families, and religious culture was their first aim. They clung tenaciously to the observance of religious worship, though in the New World preachers of the Word were few.

The first preacher in this vicinity of whom we have any knowledge, was Dominie Tesschenmaeker. He baptized the children, supervised the election of elders and deacons, and invested them with the functions of their respective offices. On February 8, 1690, when the French and Indians attacked Schenectady, this devoted man of God, who at that time was located and laboring in that vicinity, fell a victim in the common massacre among his be-

loved people. He and his wife and two colored servants, besides others of the inhabitants, were butchered in the dead of night. Such was the cruel fate of the first messenger of Christ, and missionary to the people living in the then wilderness of Hackensack and Acquackanonk. In the face of such dangers was the seed of the Word scattered over the country immediately west of the Hudson river.

We are not able to tell precisely when the Acquackanonk settlers founded a Church. It may have been under the irregular ministry of Dominie Tesschenmaecker, about the time that he ordained the first officers of the Church at Hackensack in 1686. Our oldest volume of Church records was begun in 1726. The list of elders and deacons prior to that date, was transcribed from the Hackensack records; the list of births and baptisms, apparently from family Bibles, though the records begin with that year. The oldest Church writings we have are in a small manuscript volume, six by eight inches in size. It is a very unique record, giving week by week the amount of collections taken up at each service during a period of thirty years, together with various items of expenditure. This record goes back to June 12, 1693, when the collection amounted to eighteen stivers, or about ten cents. This indicates that there were regular Church services held here as early as 1693; how much earlier we cannot say. Unfortunately the original deed of the Church property was lost as long ago as 1776, when a new confirmatory or quit-claim deed was executed by the heirs of the patentees.

#### THE REV. GUILLIAM BERTHOLF.

It is by no means to be understood that our pious forefathers enjoyed religious services only when an ordained minister occasionally visited them. In these days the *Voorlezer* was an important functionary, who on week days generally taught the youth and on Sabbaths conducted the worship of God. In this humble but very important capacity, Guillian Bertholf appears to have acted very early in this vicinity. On September 2, 1693, a memorial from the Churches of Hackensack and Acquackanonk was presented to the Classis of Middleburg, Holland, requesting that he might become their minister. At a meeting of said Classis, held in Middleburg, September 16, 1693, Mr. Bertholf was examined. The examination was most heartily sustained, and the candidate was accordingly or-

clained to the Gospel ministry, and at once installed as pastor of the Churches by which he was called.

It is said that the expenses of Dominic Bertholf's journey to Holland were defrayed by the two Churches which he was to serve, a touching evidence of the yearning of the people for the stated preaching of the Word and the administration of the ordinances, of their love for and confidence in their *Voorlezer*, and also of his devotion to the cause of Christ, which rendered him willing to expose himself to the perils of a long, wearisome and dangerous voyage across the ocean to the fatherland, and the still more hazardous return voyage in mid-winter. He arrived in America in February, 1694, with his new and sacred honors upon him, "the first regularly installed pastor in the state of New Jersey." We have the following notice of his return in his own words, recorded in the Hackensack Kerkboek: "Anno, 1694, on the 24th of February, Guiliam Bertholf arrived from Zeeland with a legal Classical license to serve as preacher, shepherd and teacher over Acquackanonk, and was received by the Church with great affection."

By virtue of the authority now vested in him, he immediately caused a new consistory to be constituted, and it seemed to have been a sort of joint consistory, chosen by the two congregations, and yet, doubtless, distinct in all things, except as to the support of the minister. It was undoubtedly on the 24th of May that he administered the first communion at Acquackanonk, for in the little manuscript record before mentioned, we find that an unusually large collection was taken up on that day, 39 guilders, 5 stivers. We regret to say that the salary of the minister was generally in arrears. His salary was 25 pounds sterling, \$120, for his services at Acquackanonk, and as much more for his services at the Church at Hackensack. But in more than one instance he turns over the amount in arrearage for his salary, to the Church erection and repairs account. From the various specimens of his handwriting extant, and from his manner of bookkeeping, we learn that Mr. Bertholf was a fine penman, painstaking and conscientious in his attention to the details of his pastoral work, and prudent in the management of his pecuniary affairs. His agreement with the joint consistory required that he should preach once at each place on Sunday, administer the sacrament twice a year to each congregation, catechise the children, and visit his people scattered over a territory stretching from Belleville on the south, to Tappan on the

north, from the Hackensack and even the Hudson river on the east to Pompton on the west. Being for fifteen years or more the only settled Dutch minister in New Jersey, Dominie Bertholf had, in consequence, a general supervision of all the Churches in the colony, and may be said to have been a domestic missionary at large, and very much on his own charges. For more than thirty years he continued his ministrations over the two Churches, besides his supervision over the several incipient charges springing up under his guidance throughout this section. But at length, age, or more likely, disease, began to tell upon him. His handwriting in 1720 is as fine and neat as in 1700, but within the next two or three years the trembling and irregular lines betray a feeble and faltering hand. Meanwhile the congregations at Acquackanonk and Hackensack had become large, and the people at Belleville, Ponds, Pompton, Schraalenburgh and Tappan, demanded more service than one man could possibly render them. The increasing infirmities of Dominie Bertholf made it the more necessary to take immediate steps for a division of this extensive charge, and upon consulting with him, an agreement was executed by which such division was consummated.

As respects the first Church edifice erected in Acquackanonk, our information is very limited. Religious ordinances were probably at first celebrated in some private dwelling. The erection of a suitable house of worship was certainly had in view from the time Dominie Bertholf returned from Holland. The Hackensack Church was built in 1696, and that at Acquackanonk probably not until ten years later. That the people were collecting money for this worthy object for a long time, appears from the fact that as early as June 13, 1702, on figuring up their accounts, there was found in the poor chest for this purpose 2,538 guilders, not a large amount, but still a nice little sum out of which was destined to rise one day a substantial edifice.

THE REV. HENRICUS COENS.

After the death of Dominie Bertholf, and before the arrival of the new minister from Holland, the celebrated Dominie Gualterus DuBois, preacher in New York from 1696 to 1751, officiated here several times and exercised a fatherly care over the shepherdless flocks at Belleville, Acquackanonk and 't Noorden. But in the meanwhile these three congregations were circulating subscription

papers in their respective districts to raise money for the support of a "young preacher from Holland." It is to be remembered that after an amount sufficient for the support of a minister had been secured, the Church had to send a blank call, stating the terms and conditions offered, to Holland, where the mother Church could act upon it, and send out hither any preacher the Classis in Holland might select, at any time within two years. We do not know how long it took to get the subscription paper filled up with the promised £80, New York money, but it was eighteen months or more, before we find Dominie Henricus Coens officiating as *Predikant* at Acquackanonk. The first entries by him in our Church records are a list of 196 names of Church members, which he found in his first visitation in March, 1726, living at Belleville, Acquackanonk, Sloterdam, Wesel, Totowa, Singack, Pompton and the Ponds. The oldest receipt we have of Dominie Coens is as follows: "The undersigned acknowledges to have received of the elders and deacons of Akquegnonk, Second River and 't Noorden the sum of 40 pounds, 18 shillings and 6 pence, in payment of a half year's salary, up to April 5th, 1726." Now, unless the salary was paid in advance, which is extremely doubtful, Dominie Coens must have sailed from Holland about October, 1725. He probably arrived here and entered upon his ministerial duties about the first of January following. Soon after, the matter of securing him the free house promised in the call received attention from the congregation. For we find in the "Town Book of Lands of Newark," p. 157, now in the New Jersey Historical Society, that on the 20th of March, 1726, a bond or obligation was executed between Hessel Peterse and Thomas Jurjaen, trustees of the Church and congregation of Acquackanonk, and Garret Wanterse and Abraham Vreelandt, trustees of the Church and congregation of Second River, in which it is stipulated that, inasmuch as both Churches are under one pastor, the society of Second River has paid the sum of £50 unto the society of Acquackanonk for the building of a house to be occupied by the minister, and will be "at one equal third part charge from this time in keeping in repairs the said house." Should either Church see cause to separate from the other, this sum of £50 shall be returned to the society of Second River, and the above obligation will cease to be of force.

It is proper to mention in this connection, that the original grant of land from the Patentees to the *Kerkeraad* of Acquacka-

nonk, consisted of a triangular lot containing about fourteen acres. Six acres of this plot were subsequently sold to John James Vreelandt. Two acres were set off as a Church site and burial place, and the remaining six acres were appropriated for the use and benefit of the minister. Now this first parsonage, for the erection of which the Second River people donated £50, was located upon these six acres, standing as is believed in what now constitutes the garden of the homestead of Uriah Van Riper, deceased. A diagram of the house, upon which are recorded all the specifications the builder would require, is still preserved in the archives of the Church. The spirit of concord and co-operation so pleasantly manifested by the Second River branch of the congregation, in the joint effort to secure a house for the minister, was unhappily of very short continuance. A serious contention soon after arose between these districts, the precise nature of which we have not been able to determine. We have, however, in the absence of Dominie Coens' statement of the case, the action taken by the Consistory, and, indeed, of the entire congregation of Acquackanonk. And we may be permitted to remark in passing, that it is evident from the charges preferred, as well as from the spirit in which this action was taken, that the forefathers did not have and exercise any more of the grace of Christian charity and forbearance, than their descendants do at the present day. The document reads as follows :

“Whereas, the perfidious and covenant-breaking neighbors of Second River have come to treat, so contrary to contract, faithlessly and unscripturally, the Rev. Henricus Coens, whom we jointly called, not only by discharging and dismissing him from his service, and forbidding his coming among them, and that without any cause, even by the shutting and nailing of the Church, so that his Reverence has been compelled to preach on the gallery-stairs, and also by sending the constable with a demand from the justice to give the Church books up to them, and other unheard of and unscriptural conduct, therefore, we of Acquackanonk and 't Noorden, pursuant to the unanimous vote of the entire congregation, have, independently of the perfidious people of Second River, again accepted our own lawful and beloved minister, Dominie Henricus Coens, on the same terms as formerly, and that on these conditions, to wit, that we of Acquackanonk and 't Noorden now shall hereafter be one congregation and one body, and that our above named minister shall always preach at Acquackanonk in the Church near his house, without even making mention of any other Church,

and that we then shall jointly, without Second River, pay the salary to his Reverence, according to the call which, agreeably to the unanimous resolution of the Great Consistory, was signed by the acting Consistory and which shall also be executed by all our successors. Done in Great Consistory at Acquackanonk, June 9, 1729."

From the records of the Church we are able to compile the following statistics of Dominic Coens' pastoral work. During the eight years of his ministry here, he received into the Acquackanonk Church 103 members on profession of their faith, and 31 by certificate. He baptized 222 children, and united 135 couples in the bonds of marriage.

The following rules for the government of the affairs of the Church, were adopted under his administration:

"*First*—A note book shall be kept in the Church, in which shall be recorded every Sunday what is collected for the poor. *Second*—Every year's account shall be adjusted between the old and new treasurer, in the presence of the full Consistory. *Third*—No deacon shall be allowed to borrow any money out of the poor chest on interest, without the approval of the whole Consistory. *Fourth*—All the money that shall be exchanged out of the poor chest, must be paid out at the rate of eight shillings to the ounce. *Fifth*—Parents who shall henceforth bring their children here to be baptized, shall first stand pledged for the baptizing to the *Voorlezer*, to give the names of the parents, of the child, and the day of birth, and that each and all shall have to pay to the *Voorlezer* therefor six pence, or more if they please. *Sixth*—The males who have hitherto occupied the places of their fathers in the Church, and who still occupy the same, without they have paid something for the transfer or conveyance thereof, and shall remain in possession, each and every one shall pay to the Church as a return therefor, six shillings. And the females who have hitherto occupied the places of their mothers in the Church, and who still occupy the same, unless they have paid something for the transfer or conveyance thereof, and shall remain in possession, each and every one shall pay to the Church, as a return therefor, four shillings. This rule is adopted for the following reasons: 1. In order that the Consistory may protect those who have herein bound themselves, after mature deliberation, to acknowledge that they should owe a reasonable, just, and proper allegiance to the Church. 2. That the faithful and well-meaning, who have always done so, as is here now determined and concluded for the future, shall not have reason to be discontented. 3. In order that there may be not

only a good precept, but also a good example and encouragement for imitation.

This done and voted at this time, June 21, 1731,  
*Me Pres.*, H. COENS."

It will thus be observed that as early as 1731, an assessment was laid, not upon the pews, for there were none at that time, but upon the benches that afforded the only comfort and convenience of the worshipers. The males were to pay the annual tax of six shillings before they could occupy the sittings vacated either by the death or removal of their fathers, and the females were to pay four shillings for the possession of the sittings once occupied by their mothers.

Our Church records contain the following notice of the death of Dominie Coens, and the place of his burial: "The Master, Henricus Coens, late ordained preacher and minister in the Aghquech-nonk Church, fell asleep in the Lord the fourteenth day of February, in the year 1735, and was buried here in our Church." It was a custom in those days, when a pastor died, to inter his remains under or in front of the pulpit in which he had preached. And hence there is reason to believe that the dust of this faithful, zealous and successful minister of the Lord Jesus, has reposed for one hundred and sixty-five years under the consecrated house where so many generations have worshiped God.

THE REV. JOHANNES VAN DRIESSEN.

The Church remained vacant for about seven months. On the tenth of September, 1735, a call was duly executed and placed in the hands of the Rev. Johannes Van Driessen. He was the son of Dominie Petrus Van Driessen, preacher at Albany, 1712 - 1738, missionary to the Mohawk Indians in 1722, and founder of the Church at Kinderhook. Johannes was born in Holland in 1697, and came to this country under the patronage of the Patroon Van Rensselaer. He was in many respects a remarkable man, whose individuality was perhaps as strongly marked as any man of his day, and who in some important particulars was a representative man, embodying in himself that yearning for independence that was already making itself felt in ecclesiastical as well as in political circles in this country.

It is necessary in this connection to refer briefly to the Cœtus and Conferentie difficulty that broke out at about this time, and which continued for from fifteen to twenty years to disturb and

agitate the whole Church. The Cœtus party was the progressive party of the day. They determined to be independent of the Church in Holland, declaring it to be absolutely necessary that the Church in this country should have the power to ordain her own ministers and transact her own business. The older, and less American party, could not bear the thought of cutting loose from the mother Church, and called it schism. They formed themselves into a body and were called the Conferentie.

It was just as these conflicting parties were entering upon the unchristian strife that for so long a time threatened the very existence of the Church in this country, that Johannes Van Driessen, April 13, 1727, was licensed and ordained by a congregational council of eleven ministers, convened at Yale College, New Haven, Conn., and was authorized to preach in the Manor of Livingston and Rensselaer. He was the first Dutch preacher in America who had not been regularly licensed and ordained by Classis in Holland. This irregularity was not countenanced by the great body of the American Church, and hence, during his whole ministry, Dominie Van Driessen was looked upon by most of his associates with a jealous eye. At the time that he entered upon his ministry in this Church, he was in serious trouble with several of the prominent ministers of the Church. And hence, in his voluminous entries in the first volume of our Church records, he gives us various testimonials in vindication of his personal and ministerial character, from prominent men in this country and in Holland, and from the Churches of Kinderhook and New Paltz, which he had served.

It appears from the call that only the Consistory of Acquackanonk engaged him to come here and preach. In making entry, however, in our Church records of his preaching the sermon of dedication and ordaining the Consistory in the new church edifice consecrated in the Pompton district, on April 6, 1736, for the accommodation of Ponds, Pompton, Pompton Plains and the adjacent country, he styles himself pastor at Acquackanonk, and pastor 'extraordinary' at Pompton. He remained in charge until 1748; and during his ministry he received into the Church of Acquackanonk 94 members, 10 by certificate, his wife, Margareth Oothond, being one of them. His marriage license bears date October 22, 1736. Judged by the standard of additions to the Church, his ministry would not seem to have been so successful as that of his two predecessors, but it must be remembered that his field was by no means as extensive as theirs. He

records in our Church book 52 baptisms and 156 marriages. This phenomenal discrepancy is due to the fact that in our records he only records the baptisms of children of members of this Church, and not those of Pompton, while the marriages are of persons from all parts of his charge.

Dominie Van Driessen left here in the spring of 1748. The precise reason for giving up his call we cannot state, but it was probably owing to the growing hostility to him by many of the regularly ordained ministers of the Church. Where or when he died, we cannot say. His wife died, and was buried here in our burial place, the Church bearing the expenses of the funeral, as we find by the following entries in the Deacons' Book, and the receipts which have been preserved: "Anno Dom., June first, 1751. Paid to John Sty-mets, for the burial of Dominie Van Driessen's wife, fifteen shillings. Paid to Casparus Zabriskie for sugar and rum and butter for the funeral obsequies of Dominie Van Driessen's wife, £2. 15s. 4d. Paid to Wessel Wesselse for the baking, eight shillings. Paid to Johannes Van Winkle for a barrel of beer, for the obsequies of Dominie Van Driessen's wife, ten shillings." Such items as these, charged in a bill of expenses for the burial of the pastor's wife, have a strange sound to us, and yet there are many now living who can recall the custom, when journeys were difficult and friends came from a distance to attend funerals, to set out before the guests a bountiful repast; though for many years past, we are glad to know, rum and sugar, butter and beer have not figured so conspicuously as in the obsequies of Dominie Van Driessen's wife.

After the retirement of Dominie Van Driessen, the pulpit remained vacant for more than two years. Having to depend more than usual on the *Voorlezer*, in the absence of a stated minister, the Church was led at this time to compensate him for his services; for there is no mention of his receiving a salary until March 27, 1749, when he was paid five shillings, eight pence, and again on April 2, of the same year, eight shillings, four pence.

THE REV. DAVID MARINUS.

The people were by no means indifferent or inactive as to the use of all proper means to secure for themselves a minister. The attention of the Church became fixed upon David Marinus, a young theological student, living in Pennsylvania. He was examined and licensed to preach the Gospel by the Cætus of New York, on Sep-

tember 21, 1752. The call to Dominic Marinus by the Churches of Acquackanonk and Pompton, provides for his maintenance as follows:

“We promise your Reverence for your services among us, a yearly salary of eighty pounds, ‘Jersey monie.’ Here is also promised a good dwelling, newly built in the time of Dominic Coens, standing near the Church, a little barn for horses and cattle, a well, a garden, and six acres of land. We will keep all this in repair. We will take firewood to the Dominic’s house. Pompton will find you free provender for your horse every year, and some of the Acquackanonk Church will also bring you something for your horse, but will not be obliged to do so as are the Pomptoneers. All this you will enjoy as long as your Reverence continues to be our Pastor.”

This call was accepted as soon as young Marinus received his license at the hands of the Cœtus. He had doubtless preached here as a theological student, from the time the call was made out until he was empowered formally to accept it, as often as his circumstances would permit. His ordination took place on the eighth of October, 1752, Dominics Curtenius and Goetschius conducting the services.

The following rules for the government of the Church were adopted :

“1. Four times in a year the Consistory shall meet. The minister may call a meeting, when necessary, at any time. He is to preside at all meetings, and no action taken is valid, when he does not preside. Only when he is sick, or on account of other lawful reasons, the Consistory may be permitted to act without him.

“2. All accounts of moneys shall be given before the whole Church on Ascension Day.

“3. Four persons are to be chosen in place of the Elders, to help collect the salary with the Deacons.

“4. The money for the poor shall not be put out on interest without good security, and the consent of the Consistory.

“5. Six shillings shall be charged for male seats, and four shillings for female seats, when they go over to son or daughter.

“6. To keep a sitting, inherited or otherwise, there must be paid at least ten shillings a year salary; by an unmarried man 6 shillings, an unmarried woman 4 shillings. Whoever neglects to do so, his seat belongs to the Church. The meaning of this article is not to say, that those who have already promised more salary, will pay only ten shillings, but it is to show that this is the lowest amount for a seat. The payment must be made within a year and six weeks, or the right is lost. Discretion shall be had with regard to old persons who are poor.

“7. No one can have more than one place. Whoever buys a

seat must pay twelve shillings if a male, and eight shillings if a female. This must be paid within six weeks, or the right is lost.

“8. Those that have seats already, and have not paid for them, must do so within six weeks or the right is lost.

“9. Those who remove from the Church, or join other Churches, lose their right to seats.

“10. For the use of the cloth for the dead, three shillings shall after this be paid.

“11. There shall be preaching once on the Sabbath, and catechising immediately after, as in Dominic Coens’ days. This may at any time be altered by the Great Consistory.”

Under these rules the Church appears to have had peace and prosperity. Nothing worthy of special mention occurs, so far as the records would indicate, until under date of Nov. 12, 1755, an application for the organization of a Church at Totowa was received. A few words respecting a business transaction of Dominic Marinus will throw considerable light upon this application. The Dominic seems to have been a man of some means, and instead of occupying the parsonage near the Church, he bought July 20, 1754, a tract of land containing 100 acres, situate near the Falls at Paterson, for which he paid 200 pounds. He occupied this property for six years, and in 1760, exchanged his farm for that owned by Garret Van Houten, of Sloterdam, and to this place he removed, and lived there for several years. It was to the fact that Dominic Marinus resided at Totowa that the organization of the Church there was doubtless due, which was effected in about a year after he took possession of his farm at Paterson. The location of the Church was also in all probability his work, as it was built almost within a stone’s throw of his dwelling.

After different plans had been considered, the following basis of action was finally adopted:

“1. The Church of Totowa shall have the fourth part of the service and pay the fourth part of the salary.

“2. The privilege is hereby given to Dominic Marinus to ordain a Consistory, and immediately to hold there the fourth part of the service.

“3. The Congregation empowers the Consistory to make out a new call upon Dominic Marinus, in combination with the Consistories of Totowa and Pompton.”

To this call is appended the signatures of the three Consistories, and it seems to have been the last of those important changes that

marked the ministry of Dominic Marinus, while he continued in these parts. Indeed, the principal success attending his ministry, seems to have been accomplished in the first five or six years after his ordination. From 1753 to 1755, nineteen persons were received into the Acquackanonk Church on profession of faith. Then the record of communicants ceases, leaving us the fearful gap of eighteen years. His marriage record begins with the date of his settlement, and extends to the year 1767. After this, for what reason we cannot say, he ceases to keep any marriage record. During the five years in which the record was kept, he solemnized 111 marriages. The baptismal record covers the whole of his ministry and comprises the names of 643 children. It was during the administration of Dominic Marinus that the parsonage property on Lexington avenue, recently sold, was purchased. The deed bears date May 8, 1758. The consideration mentioned is £370, and conveyance is made of forty-four acres of land, more or less. This is only another of many evidences that the Church continued steadily to advance in all that pertained to her material prosperity.

Dominic Marinus was a young man of uncommon ability. His examination for license and ordination was a splendid success. In 1753 he published a letter of twenty-eight pages, in the *Independent Reflector*, in which he reviewed the religious tendencies of certain articles that had appeared in that paper, which was then edited by the young William Livingston, who was afterwards New Jersey's war governor during the Revolution. In 1755 he published another small pamphlet entitled, "A Remark on the Disputes and Contentions in this Province." This was written in opposition to King's College, New York, and advocates a separate college for the youth of the Dutch Church. Both of these pamphlets are to be found in the library of the New Jersey Historical Society, and both display no ordinary ability on the part of the writer. There is reason to fear, however, that like so many other brilliant young men, he lacked that stability of character so necessary to continued success. Very unfortunately for Dominic Marinus, he lived in troublous times, when the conflict between the Cetus and Conferentie parties waged fiercely. Many of those who participated in the struggle were so seriously wounded that they never recovered from the shock. Dominic David Marinus was one of these. In the midst of this contention, his growth in grace was seriously hindered, until at length his Christian character was sadly compromised. He left the Acquacka-

nonk, Totowa and Pompton Churches in 1773, and though the immediate cause of his removal is not definitely known, yet quite enough is foreshadowed in the minutes of General Synod, to furnish a sufficient reason. These minutes, under date of October, 1779, present a long report to the effect that Dominic Marinus had again on various occasions indulged in his former sin of drunkenness, and other gross improprieties inconsistent with his holy office. On the ground of these charges he was suspended, and a year later, still persisting in his evil courses, he was formally deposed from the ministry. Truly, a sad and dark close for a life begun so brilliantly thirty years before. It is said that in these latter days the fallen man, deeply and no doubt painfully conscious of his sins, would sometimes exclaim at the close of an impassioned outburst of his old eloquence, "Do as I tell you, and not as I do." When or where he died we do not know.

#### THE REV. HENRICUS SCHOONMAKER.

In the year 1774, Dominic Henricus Schoonmaker received a call from this Church. This call he was by no means predisposed to accept, nor would he ever have accepted it, but for the fact that the Dutch language had so far gone into disuse in both of the congregations with which he was connected, that preaching in English was imperatively called for; and being unwilling to submit to the awkwardness of attempting to minister in a language in which he was little at home, he felt constrained, though greatly to the regret of his congregation, to accept the call from the Church of Acquackanonk. It took effect May first, 1774. After the retirement of Dominic Marinus, the Churches of Totowa and Pompton withdrew from this Church, leaving the Consistory to secure for themselves the undivided services of Dominic Henricus Schoonmaker. Under date of October 18, 1774, the Consistory and the Great Consistory met, and agreed to allow their "beloved pastor four free Sundays in the year for his own use, in order to spend them somewhere else." This is the first instance found upon the records of this Church, of a regular provision for the vacation of the pastor. It is worthy of remark in this connection that Dominic Schoonmaker was the pastor of this congregation during the whole of the great American Revolution, and that, like most of the ministers of his day, he espoused the cause of his country. This great convulsion in the political world shook the very foundations of society, gave a loose

rein to every immoral influence, and brought a flood of wickedness, impiety and intemperance into the land. It is not to be forgotten that a revolution in the Church was in progress at the same time, the effect of all which must have been, to a very great extent, detrimental to the peace and prosperity of the Church, as well as to the growth of practical piety in the heart of the individual Christian. In such a state of things it redounds not a little to the praise of Dominie Schoonmaker, that the records of the Church set forth his steadfast and onward course, increasing all the while in the affections of the people. This Church continued in the enjoyment of the blessing of peace, and a good degree of prosperity attended the administration of the means of grace.

The Rev. Dr. Meyer, pastor of the Churches of Totowa, Pompton Plains and Fairfield, having died October 27, 1791, the Totowa Church, the year following, proposed to Acquackanonk to share the benefits and expenses of Dominie Schoonmaker's preaching. The matter being favorably regarded by the Acquackanonk Church and its pastor, a meeting of the Consistories of the two Churches was held at the house of Johannes Post, December 3, 1792, when it was finally agreed that Totowa should have one-third of the services of the minister; that his salary should be £125, New York current money; that Acquackanonk should pay £82, and Totowa £43; each paying semi-annually. It was also determined that the minister should continue to occupy the same house, and that Acquackanonk should pay two-thirds, and Totowa one-third of the expense of keeping the premises in repair. This arrangement continued in full force up to the time that Dominie Schoonmaker was compelled to relinquish the joint charge of these Churches, in consequence of failing health and increasing infirmity. It was also at about this time in the history of the Church, that trustees were elected and a legal incorporation was secured, under the general laws of the state, passed in 1786. The original document is in our possession in good preservation. As the paper is believed to be an important one, especially in view of the fact that its record in the clerk's office of the county of Essex was consumed by fire many years ago, it is here transcribed, and is as follows:

“To all whom it may concern: We, Henry Garretsie, Hessel Peterse, Paul Paulise, Philip Van Bussum, Richard Van Ripen, Henry Kip and Jacob Van Winkle, being trustees, duly elected and chosen by the congregation of the Protestant Reformed Dutch

Church at Acquackanonk, in the county of Essex, agreeably to the act of the legislature, in such case made and provided, do certify, that we have taken upon ourselves the corporate name of the Trustees of the Protestant Reformed Dutch Church at Acquackanonk, and request the same may be recorded accordingly.

In witness whereof we have hereunto put our hands and seals, this twenty-third day of March, in the year of our Lord, one thousand seven hundred and ninety-five."

Then follow the signatures of the trustees, and an account of their legal induction into office by taking the following oath :

"We, the aforesaid Trustees of the Protestant Reformed Dutch Church at Acquackanonk, do solemnly swear that we will bear true faith and allegiance to the government established in this state, under the authority of the people, and we do further swear that we will execute the trust reposed in us during our continuance in office, with fidelity, and to the best of our understandings; so help us God.

Sworn before me this twenty-third day of March, 1795.

CORNELIUS VRFELAND, J. of P."

Under date of April 28, 1800, a petition was presented from Preakness, asking for a share of Dominie Schoonmaker's services. The subject was laid over until May 19th, when the Consistories of Acquackanonk and Totowa resolved that the Preakness people should remain under the supervision of the Totowa Consistory, and should raise as much money as possible, and that they should have the dominie's "Free Sundays, and so many of the other Sundays as the money raised would come to, but that no preaching service should be done there whenever the God's service of our preacher was done in the Church of Totowa."

Dominie Schoonmaker was very careful in keeping all the records of the Church, and the baptismal and marriage records are perfect during his long administration. It is quite touching towards the close of his ministry, to notice the trembling of that venerable hand in recording his ministerial acts. During the forty-three years of his ministry as the pastor of this Church, from May 1, 1774, to October 12, 1816, he solemnized 896 marriages. His baptisms number 2,300. He received into the membership of the Acquackanonk and Totowa Churches, 236 persons on confession of faith, and 42 by certificate from other Churches. When he ascended the pulpit he always knelt, holding his hat before his eyes, and prayed silently before beginning

the services. One of his hands was deformed, and he always wore upon it a black mitten, wrapped in a red handkerchief. He was unremitting in his pastoral work, and as the territory he had to traverse was very extensive, and the number of the sick to visit and of burials was proportionably large, it is a matter of great surprise, that he was enabled to endure so long and accomplish so much. His advanced age, however, at last unfitted him for the active duties of the ministry, and he finally retired from the pastorate of the Church, in accordance with the following minute, which reflects equal credit upon the Consistory and the minister:

“Conditions agreed upon between the Rev. Henry Schoonmaker and the Consistory of the Protestant Reformed Dutch Church at Acquackanonk, the thirteenth of February, 1816.

The Rev. Henry Schoonmaker, on his part, agrees to resign, in consequence of age and infirmity, his charge as pastor of the congregation, on the following conditions, viz.: 1. That he be permitted to reside in the parsonage house, where he now lives, until the first day of May ensuing, and be provided till that time with necessary firewood. 2. That the Consistory and their successors in office pay him after the first of May ensuing, and during his natural life, yearly, the sum of two hundred and five dollars in half yearly payments. 3. That he have the exclusive privilege of performing the rite of marriage to persons in the congregation, till the first of May ensuing.

The Consistory, on their part, affectionately remembering the faithful services of their aged and infirm minister, and sympathizing with him in his afflictions, agree faithfully to comply with the above conditions, and bind themselves and their successors in office to perform the same.”

This agreement is duly signed by the minister and his Consistory, and is attested by the Rev. Jacob Schoonmaker, V. D. M., at Jamaica and Newtown, L. I.

In the summer of 1816, shortly after the resignation of his charge, he removed to Jamaica to reside with his son, the Rev. Jacob Schoonmaker, pastor of the Protestant Reformed Dutch Church in that place. Here, in great peace, he passed the remainder of his days; and here too, in the blessed hope of a glorious immortal life, he terminated his earthly career in the eighty-first year of his age, on the nineteenth of January, 1820. His body was brought for burial to the beloved people of his charge at this place, and deposited in the vault near the Church in which

he had so long ministered. Here ends the history of the Dutch era.

THE REV. PETER D. FROELIGH.

Under date of October 9, 1816, a call was duly executed upon the Rev. Peter Ditmarse Froeligh. He was the eldest son of Dr. Solomon Froeligh, was graduated from Columbia College in the year 1799, studied theology under the direction of his father, who was at that time pastor of the Reformed Dutch Churches of Hackensack and Schraalenburgh, and Professor of Theology, having received his appointment to this office from the General Synod in 1792. Peter D. Froeligh was licensed by the Classis of Paramus on the seventh of October, 1801. He was pastor of the Churches of Pittstown and Sincock, in the Classis of Rensselaer, from 1803 until 1807, of the Churches of New Paltz and New Hurley from 1807 until 1816, when he accepted the call to this Church. The service required from him here was that he should preach twice every Lord's Day for six months in the year, in the Dutch or English language as the Consistory might direct, and during the remaining six months one sermon only on each Lord's Day would suffice. He was promised the sum of \$650, together with the interest of \$750, a legacy left by Hessel Peterse, as also the use of the parsonage and forty-four acres of land, and the privilege of cutting all the fire wood he needed upon the parsonage property, and was to have four Sabbaths in each year at his own disposal. The Church records declare that "The pastor-elect was solemnly, and according to Church order, installed as pastor of this congregation by his father, the Rev. Dr. Solomon Froeligh, who preached the sermon from 1 Thess. 5: 12, 13. The inaugural discourse of Dominie Froeligh was from Acts 26: 22. These services were rendered March 9th, 1817.

It is very evident from the records of the Church that soon after the settlement of Dominie Froeligh, very important differences were discovered to exist between the pastor and his Consistory, touching matters of doctrine and Church order. One of the principal questions in dispute was in relation to the baptism of infants. The minister contended that the parents must be communicants in order to have the right to present their offspring for baptism. The Consistory, the Great Consistory, and a majority of the male members of the Church, insisted that parents of good moral character and repute, who had themselves been baptized,

and thus brought within the line of the covenant, were entitled to the privilege of consecrating their children to God in baptism. The Consistory demanded that the ordinances of God's house should be administered upon the same basis as that recognized by Dominie Schoonmaker and the former pastors of the Church. From this decision the pastor appealed to the Classis. The Classis sustained the Church and set aside the appeal. This, however, did not settle the difficulty. Agitation continued, and the peace of the Church was very seriously disturbed. There is no doubt, that the troubles through which this Church was passing grew out of, and were indeed the natural product of a secession from the General Synod, which was consummated under the leadership of Dr. Solomon Froeligh, on the twenty-second of October, 1822.\*

The result of the disagreement between pastor and people was that Dominie Froeligh tendered his resignation to the Consistory on April 25, 1825, and on the following day Classis granted the application of the Church for a dissolution of the pastoral connection, leaving untouched, however, Mr. Froeligh's relations and responsibilities to the Classis. Mr. Froeligh continued to reside at Acquackanonk, and immediately upon his leaving the pastorate of this Church, he began to put forth every effort to gather and organize another Church within the bounds of this congregation. We can readily perceive that this line of action on his part, could not fail to continue and intensify the discord and agitation in the old Church. Under date of September 4, 1825, the Consistory presented a memorial to Classis, in which they brought four distinct and specific charges against the Rev. P. D. Froeligh. He was cited to appear before Classis at their adjourned session, to be held at Acquackanonk the fifth of October next, to answer to the charges and specifications in the memorial. But Mr. Froeligh did not appear in person or by representative at the time specified. The Classis then proceeded to try the accused *ex parte*, on the charge of public schism and its specifications. A number of witnesses were called, who in the testimony recorded, fully substantiated the charge. "After prayerful consideration and mature deliberation, the Classis unanimously decided that the charge of public schism brought by the Consistory of Acquackanonk against the Rev. P. D. Froeligh, a member of this Classis, is

\* See Historical Discourse, p. 51.

abundantly supported by the testimony adduced." Whereupon he was suspended by Classis from his ministerial office. Thus ends the relation of Mr. Froeligh to this Church not only, but also to the Classis and the denomination.

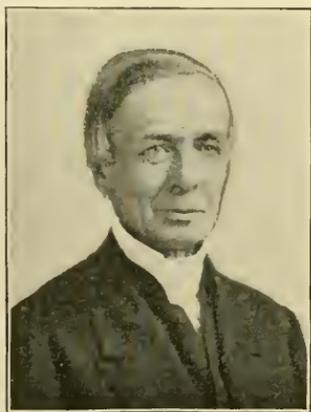
Mr. Froeligh is said to have been "an attractive preacher, his sermons always being interesting, and delivered with great force and distinctness. He was a man of medium height, pleasant countenance, and great suavity of manners. While the pastor of the True Reformed Dutch Church of Acquackanonk, he was suspected in a certain matter about a will, and terminated his own life on the nineteenth of February, 1828."

During the nine years that he was pastor of our Church he received into membership 105 upon confession of faith, and 16 upon certificate. He baptized 345 children and solemnized 130 marriages. During his administration Jacob Bogert served the Church in the capacity of clerk, receiving for his services \$30 per year.

#### THE REV. BENJAMIN C. TAYLOR, S. T. D.

The pastoral relation between Rev. Mr. Froeligh and this Church being dissolved, the Consistory, for reasons that we can

readily understand and fully appreciate, were exceedingly anxious that their pulpit should be at once and regularly supplied. The Rev. Benjamin C. Taylor, who was providentially present at the meeting of Classis when the above action was taken, was prevailed upon to remain over and preach for them the following Sabbath. This service being very acceptable to the Church, it was determined to secure him, if possible, as Mr. Froeligh's successor. Overtures were accordingly made to him, which were favorably



THE REV. BENJ. C. TAYLOR, S. T. D.

received. This call bears date Aug. 29, 1825, and was approved by Classis, September 6, 1825. The Rev. Wilhelmus Eltinge was appointed a committee to install him as the pastor of the Church, the last Sabbath in September, 1825. Mr. Taylor was guaranteed as compensation for his services, \$425, in half yearly

payments, the use of the parsonage and land, and the other perquisites usually given in this congregation. Soon after, \$25 was added to his yearly salary, in lieu of the interest on the Hessel Peterse legacy, which was to be paid to the pastor of the Church, and of which no mention had been made in his call.

On March 10, 1828, the Great Consistory and congregation met in the church for the purpose of taking into consideration the subject of building a new place of worship, or repairing the old one. This matter had been previously discussed and determined in a joint meeting of the Consistory and the Board of Trustees, and the meeting of the congregation was called to approve or set aside the action then taken. It was resolved at the meeting that:

- “1. We are in favor of building a new place of worship.
- “2. We are in favor of building of brick.
- “3. We are in favor of building the present year.
- “4. We are in favor of building the new Church on the lot of William Spears.
- “5. Unanimously, that the trustees be authorized to furnish materials for the building of said church, and to sell the pews of the same for defraying the expense of building.
- “6. Unanimously, to sink the old pews.
- “7. That the trustees constitute the Building Committee.
- “8. That the trustees procure a plan or plans of a Church building, and submit the same to the congregation.
- “9. That the action now taken be recorded in the Book of the trustees and also in the Book of Consistory.”

Another severe disappointment and trial was in store for the Church, just at this important juncture of her affairs. Before anything had been done to carry into effect the action so harmoniously taken for building the new place of worship, the Rev. Mr. Taylor received a call from the Reformed Dutch Church of Bergen. Strenuous efforts were made by this people to retain him. The Consistory declared by resolution, “their full satisfaction with the past services of their pastor, and returned him their thanks for his unremitting industry and perseverance in his calling.” The congregation cordially responded to the wish of the Consistory, and offered to add one hundred dollars to his salary. But all was without avail. The Consistory convened June 19, 1828. A joint request for the dissolution of the pastoral relation was agreed upon. The Classis met June 27, 1828, and dissolved the rela-

tion. The Rev. Mr. Taylor was pastor of this Church for three years, and received into the Church upon confession of their faith in Christ, 37; upon certificate, 3. He baptized while here 82 children, and solemnized 50 marriages.

As soon as the Church had been declared vacant by the Classis, the Consistory began to cast about for a suitable minister. Several candidates were heard. At length, by a vote of the congregation, the choice fell upon the Rev. Stephen L. Meeker, who was at that time pastor of the Reformed Dutch Church of Buskirk, L. I. A call was duly made out November 9, 1828, approved by Classis, and placed in the hands of Mr. Meeker. But after giving the matter grave consideration, he was constrained to decline it. Others were now invited to come and preach, and among them the Rev. Christian Zabriskie Paulison, to whom the congregation determined to extend a call. Mr. Paulison was born near Hackensack in the year 1805. He was graduated from the College of New Jersey in 1822, and from the Theological Seminary at New Brunswick, in 1826; was licensed by the Classis of New Brunswick, and accepted a call from Marletown, N. Y., the same year. The call to Mr. Paulison from the Church of Acquackanonk bears date March 18, 1829, stipulates that he would be required to preach once on each Sabbath from the middle of October to the middle of April, and twice during the remainder of the year; that he should annually visit his congregation, "and since we are peculiarly situated," the call goes on to say, "as to the subjects of Infant Baptism, it is expected upon your acceptance of this call, that you shall not, at present, limit Infant Baptism to infants of members in full communion, according to our mutual understanding of said subject." The compensation mentioned is \$505, and in addition, \$45, being the interest on Hessel Peterse's legacy. The call having been accepted, the installation services were performed on the third Sabbath in June. The Rev. Jacob T. Field delivered a discourse from 2 Cor. 6:1, addressing the pastor-elect and the congregation, after which the Rev. Mr. Paulison preached his inaugural sermon from 1 Cor. 2:2.

Immediately upon his settlement, the Board of Trustees resolved, "to call another meeting of the congregation to take into consideration the utility and expediency of building a new church for worship, and on fixing and agreeing upon a site where to place it." At this meeting the previous action was reaffirmed in all

points, except as to location. It was resolved to build upon the old site. A plan was submitted and adopted, and the trustees were directed to proceed at once with the work. The church was finished the first day of December, 1829, and cost \$7,148. The pews were offered at public sale on Monday, the seventh day



THE REFORMED CHURCH OF ACQUACKANONK. — 1829.

of December, 1829. Strange to say, there is not a word in the records of Consistory as to the date when the church was dedicated, or the services rendered upon that important occasion. Perhaps we have the explanation of this unusual omission in the fact that there was already manifested a feeling of dissatisfaction and restlessness on the part of the minister. The records of the Church as kept by the Rev. Mr. Paulison at the time of which we

are writing, are remarkable for their brevity. Very little seems to have been done, at least so far as the minutes would indicate, beyond the action taken upon cases of discipline, which were of melancholy frequency, growing out of the disturbed condition of the Church. The following letter, addressed by Mr. Paulison to his Consistory, sets forth so clearly the state of things in the Church in the winter of 1830, as to render further comment unnecessary:

“I will inform you, in this open manner, that it is my intention to secede from the Dutch Church. My reasons for this step I expect to make known at some future day. Whatever step you take, therefore, on the subject of Infant Baptism you may take, leaving my stay among you out of the question. I would inform you that I am willing to preach for you on the next Sabbath if you wish it. I will receive it as a favor, if you will let me know this evening, whether you wish my services on the Sabbath or not. Yours respectfully,

C. Z. PAULISON.”

Upon the receipt of this letter the Consistory requested the Classis to convene, either to effect a reconciliation with the Rev. Mr. Paulison, or to dissolve the pastoral connection between them. The Classis met in the Church, December 7, 1830, and after the object of the meeting had been stated by the president, a committee was appointed, consisting of the Rev. W. Eltinge, the Rev. Jacob T. Field, and the elder John Van Blarcom, to have an interview with the Rev. Mr. Paulison and the Consistory, relative to the difficulties on his mind respecting his continuance in the connection of our Church, and to effect a compromise with him and the Consistory. Upon which, Mr. Paulison being present, stated that he declined meeting with said committee. It was then resolved that the pastor and Consistory come together, and take the requisite step for a dissolution of the connection. Mr. Paulison declined meeting with the Consistory for that purpose. It appearing before Classis that the Consistory of the Acquackanonk Church requested the pastoral relation to be dissolved, and Mr. Paulison saying he was not opposed to it, the request of the Church was granted. Being asked whether, agreeably to the determination which he had expressed of seceding from the Church, he wished to ask a dismissal from the Classis, Mr. Paulison replied in substance that he had withdrawn, and that he would not

recognize the authority of Classis by asking a dismissal. He began a course of remark, in justification of his action, in which he reflected so severely upon the Classis, that he was called to order by the president. When this took place, Mr. Paulison stepped into the middle aisle, and extending his hands, he bade farewell to the beautiful sanctuary which he had been instrumental in erecting, and walked out of the church. Whereupon it was "Resolved, that the Rev. Christian Z. Paulison, be and is hereby suspended, until the next ordinary meeting of Classis, from his ministerial office, on the ground of schism." At the next meeting of the Classis, the following action was taken: "Whereas, the Rev. Mr. Paulison was suspended from the ministry at an extra session of Classis until its ordinary meeting in April, and whereas he has disregarded a regular citation and other means used for his recovery to the Church, therefore, Resolved, that he be and hereby is suspended indefinitely." Thus, after a pastoral connection with this Church of seventeen months' duration, Mr. Paulison seceded from our Church in order to become a minister of the True Reformed Dutch Church, from which he was suspended before the first year of his connection with it had terminated. Mr. Paulison was a minister of acknowledged ability, an interesting, instructive and popular preacher. But he lived in troublous times and made some very sad mistakes. While the pastor of this Church, he received 2 upon confession of faith, baptized 38 children, and solemnized 26 marriages.

#### THE REV. WILLIAM R. BOGARDUS.

It would not have been strange if the abrupt termination of the Rev. Mr. Paulison's ministry, after only seventeen months' continuance, had well nigh discouraged the Consistory. But such does not appear to have been the case. Very soon after the Church became vacant an invitation was extended to the Rev. William R. Bogardus, of New Paltz and New Hurley, to occupy this pulpit with a view to his ultimately becoming the pastor. This invitation was accepted, but his visit to Acquackanonk was necessarily deferred until the first Sabbath in April, in consequence of the difficulties attending travel in those days. That the trial service rendered by the Rev. Mr. Bogardus upon that occasion was entirely satisfactory, is made perfectly manifest by the fact that at a meeting of the Consistory, the Board of Trustees and the

congregation, on April 25, 1831, a unanimous call was voted to be given to him to become the pastor of the Church. The call was duly executed, bearing date May 18, 1831. The compensation promised was \$600, including the interest on the Hessel Peterse legacy, the use of the parsonage and forty-four acres of land, thirty loads of fire wood and three Sabbaths vacation. The Consistory also agreed to pay the expenses of removing the pastor's family to this place. The call was approved by the Classis May 24, 1831. The Rev. Mr. Bogardus was installed pastor of the Church on Wednesday, June 22, 1831; the Rev. J. Wynkoop preached the sermon, the Rev. J. T. Field addressed the pastor, and the Rev. W. Eltinge addressed the congregation.

William R. Bogardus was born February 24, 1789, in the



THE REV. WILLIAM R. BOGARDUS.

town of Fishkill, N. Y. At an early age he professed his faith in the Lord Jesus, and began to prepare for the Gospel ministry. He was graduated at Union College in 1814. Having completed a full course in the Theological Seminary at New Brunswick, under Dr. Livingston, he was licensed to preach the Gospel in 1817. Very soon after his licensure he became pastor of the Churches of New Paltz and New Hurley. Subsequently his charge was limited to New

Paltz, a field large enough for the most competent and assiduous minister. The time of his coming to Acquackanonk could not have been more propitious. The influence of the secession had sadly disturbed and very greatly injured the Church. And hence he found this a sphere of labor that demanded the most patient and unremitting attention and solicitude, some peculiar circumstances arising out of the former condition of the Church requiring especial care and prudence. In his endeavors to promote harmony and peace, he succeeded in a most happy degree, being enabled by the help of God to restore to the Church both concord and prosperity. His ministry was greatly blessed. Rich in its exhibition of the great evangelical doctrines and consistently earnest in the inculca-

tion of practical duties, it was the means of elevating the tone of feeling, and giving scriptural direction to the views of those to whom he ministered. He was an experimental preacher because he was an experimental Christian. His fidelity in the discharge of the responsible duties of his office, soon produced such results in the Church and congregation, as might naturally have been expected. At his first communion season there were received upon confession of faith in Christ, 16, and during the first year of his ministry, 38. He did much by his judicious management of the affairs of the Church, to restore confidence and win back to the fold many who had strayed away. The people thanked the Lord and took courage. On November 4, 1834, the Consistory, in response to the wish of the congregation, resolved to add \$100 to the annual salary of the minister.

The duties of the Rev. Mr. Bogardus were of an arduous character. The congregation was large and the territory embraced by it was quite extensive. And yet, his ministerial life flowed on like the course of the beautiful river with which he was so familiar, calm and peaceful, free from unhealthy excitement or startling incident. At length, however, after twenty-five years of almost unceasing toil, "he was admonished by the strokes of disease that he must forbear the full duties of the charge so long under his care." On the third day of January, 1856, he informed the Consistory that, considering his age and declining strength, together with the many and pressing duties arising from the claims of this large congregation, he considered it important that they should have the services of a younger man, and that he felt it to be his duty under the circumstances to tender his resignation. He requested the Consistory to unite with him in asking the Classis to dissolve the pastoral relation, to take effect the first of May next. After consultation, the Consistory resolved to accede to their minister's request, and cordially expressed the wish that in case they should not fix upon a man to fill the station immediately after the first of May, their pastor would preach for and advise with them for a season, that they might not be left without any public service. The joint application was presented to the Classis at the spring session, and the request for the dissolution of the pastoral relation was granted. The aged pastor continued to reside for a time within the bounds of the congregation with which he had been so long and so pleasantly identified. There were several

reasons, however, that led him to determine that it would be wise to remove to Paterson, and while living there he enjoyed the privilege of very frequent communication with a large number of his old parishioners. His household was at length broken up by the death of his devoted wife, soon after which he removed to Kinderhook, N. Y., and found a home in the family of his son-in-law, the Rev. J. Romeyn Berry. He lived there less than a year, and fell asleep in Jesus on the ninth day of February, 1862. Agreeably to his request, after some brief exercises at Kinderhook, his remains were removed for interment at Acquackanonk, by the side of his beloved wife. The funeral exercises in this church called forth a large concourse of former parishioners and neighbors, who engaged in the services with the deepest interest. During the twenty-five years that the Rev. Mr. Bogardus was pastor of this Church, he received upon their confession of faith in the Lord Jesus Christ, 238 persons, and 60 upon certificate from other Churches. He baptized 578 children, and solemnized 314 marriages.

THE REV. J. PASCHAL STRONG.

In the autumn of 1856 a call was made out and sent to the Rev. J. Paschal Strong, \* who was at that time the pastor of the Third Reformed Dutch Church of Jersey City. Mr. Strong was graduated from Rutgers College in 1845, and from the Theological Seminary at New Brunswick in 1850. He was licensed upon his graduation by the Classis of Long Island, and in the same year was installed pastor of the Reformed Church of East New York, where he remained for four years. In 1854 he received and accepted a call from the Third Church in Jersey City, and after a pastorate of two years, the health of his family demanding a change, he accepted a call from this Church. His compensation was to be \$1,000, in half-yearly payments, together with the use of the parsonage and lands. He was installed in this pastorate on the twenty-first day of December. The Rev. Dr. Thomas M. Strong preached on the occasion, the Rev. William R. Bogardus addressed the pastor, and the Rev. W. T. Van Doren addressed the people.

Not long after the settlement of the Rev. Mr. Strong, it became manifest that the church was too strait to meet the wants of a numerous and increasing congregation. The question began to be

\* See portrait of Mr. Strong, in the History of the North Church, Passaic.

agitated, shall we pull down and build greater, or shall we enlarge the place of our tent? A meeting of the congregation was held February 2, 1858. It was determined after much discussion to enlarge the church, and that after the enlargement, the owners of pews should occupy the same location in the church as they did before. Thirty-six pews were to be added on the ground floor, and an assessment of \$10 was to be laid upon each pew owner. A subscription was also to be circulated to meet the cost of the enlargement. Before the autumn season began, the extension of sixteen feet to the original building was completed, at a cost of about \$3,800. The many perplexing questions which are so apt to arise out of the necessity of enlarging or reconstructing a place of worship, were met in this instance in the spirit of Christian candor, and consequently upon the reoccupying of the church, all the additional pews were soon taken, and unanimity and prosperity continued to prevail. The wants of the congregation, however, were not yet fully met. The galleries of the church did not afford suitable accommodations for the increasing Sabbath school, and no place was provided for devotional and consistorial meetings. The erection of a lecture room came to be regarded as a necessity. It was built in 1860, and was subsequently enlarged by a sufficient addition, to accommodate the infant department in the Sabbath school. Nor was the march of improvement in material matters arrested at this point. The congregation was not content to provide for its own convenience and comfort, to the neglect of the pastor's. In the summer of 1861 very considerable additions and improvements were made to the parsonage, at a cost of about \$2,000. All these evidences of temporal prosperity are of great moment, when considered as exponents of the condition of the Church. For you may ever rest assured that the condition of the Church property in general is a good and sure index of the state of the hearts of the congregation.

The extension and upbuilding of the spiritual temple, more than equalled all that was accomplished in respect to temporal things. Few men have been favored with a larger measure of success in the ministry than was the Rev. J. P. Strong, while he was the pastor of this Church. Upon more than one occasion did God visit this people with the reviving influences of the Holy Spirit. Especially memorable in the history of his ministry here is the year 1866, when sixty were added to the Church upon pro-

fession of their faith, the majority of whom were in the morning of life. In consequence of his acceptable and faithful services, and also because of the increased expenses of living, the pastor's salary was raised from time to time, until it reached \$2,000 per year. The Rev. Mr. Strong was possessed of natural and acquired endowments, which fitted him for great usefulness. He was eminently a man of prayer. He was also ever punctual in all his engagements, prompt and energetic in all his public ministrations, and scrupulously exemplary in all his private deportment. The combination of such qualities as these in the minister, taken in connection with the fact that the community was growing in population, intelligence and wealth every day, filled the church. There were families asking for seats, but they could not be accommodated. Something must be done to meet this pressure for church privileges.

The Consistory called in consultation the Great Consistory, July 21, 1868. A memorial from several members was read, setting forth the present condition, and asking for enlarged church accommodations. Nothing definite was done at this meeting. The subject of Church extension was again taken up by the Consistory on July 29, when it was "Resolved, that the old church remain as it is in regard to tearing down or enlarging it, and that we are in favor of Church extension in this village." At the September meeting of the Consistory, a committee appointed by the Classis was in attendance, and endeavored to prevail with the Consistory to aid in the establishment of a new Church. This proposition was fully debated, but final action was deferred for another month. It was seriously questioned by many, whether the Consistory had the right to transfer Church property, held in trust, to another organization. This was an eventful period in the history of the Church. Suffice it to say, that the little flock whose journey through the wilderness we have been endeavoring to trace in this narrative, was divided into two bands. The North Reformed Church was organized in the latter part of 1868, and was composed entirely of individuals who had been attached to this congregation.

On June 14, 1869, the Rev. Mr. Strong tendered his resignation as pastor of the Church, and requested the Consistory to unite with him in an application to the Classis for a dissolution of the pastoral connection. The request was acceded to, and the

Classis transferred the Rev. Mr. Strong from the pastorate of this Church, to that of the North Reformed Church of Passaic.

During the thirteen years that Mr. Strong was pastor of the old Church, he received into membership 215 upon confession of faith in Christ, and 64 by certificate from other Churches. He baptized 290 children and solemnized 150 marriages.

In declaring itself "in favor of Church extension in this village," the Consistory did not inaugurate a new policy so much as recognize a movement that had already set in—a movement towards individualization. The increasing number of adherents of other denominations led to a branching out from the mother Church, and thus we find no less than four Churches springing into life in ten years, during Mr. Strong's pastorate. Henceforth the conditions of work are materially changed. The spire of old Acquackanonk no longer stands unique and solitary in the midst of the surrounding country, but the Church takes her place in subsequent history as one among her many sisters, and becomes a sharer with them in the growth and prosperity of the city. Since then the multiplication of religious organizations has continued steadily until, at the present writing, there are no less than thirty-five churches, chapels and missions within the limits of the city, while the adjacent country to which the old Church was wont to minister, is now dotted with villages that are amply supplied with religious privileges.

#### THE REV. JOHN GASTON, D. D.

The Rev. John Gaston, D. D., was called to become the pastor of the Church in 1869. He was the son of William B. Gaston and Elizabeth Kirkpatrick, and was born in Somerville, N. J., on November 12, 1825. Dr. Gaston graduated at Rutgers College in 1849, and received his theological training in the Seminary of the Reformed Church at New Brunswick, N. J., graduating in 1852. He was licensed to preach the Gospel by the Classis of New Brunswick, and ordained to the ministry and installed pastor of the Reformed Church of Pompton, N. J., the same year, by the Classis of Passaic. Here he remained faithful in labor and beloved by his people for ten years, when he assumed the pastorate of the Reformed Church of Saugerties, N. Y. In this field, also, he made full proof of his ministry, until he came to Acquackanonk in 1869. It was just after the new era of Church extension

had begun, when many were entertaining grave fears as to whether the old mother Church could supply the material for so many new branches, and still remain strong and vigorous herself. These doubts were quickly dispelled, for under his strong and genial personality, his powerful and evangelical preaching of the truth, and his unostentatious, yet firm and tactful leadership, this ancient heritage of God's people has continued to renew her youth year after year, and during his long and honored term of service, the course of Church life has been one of unbroken peace and prosperity.

In 1884, a movement was inaugurated to effect certain alterations and repairs in the church edifice. Funds were diligently collected and cheerfully given, amounting to the very considerable sum of \$6,411, sufficient to defray all the expenses. The interior of the church was completely renovated and refurnished, and the place of worship was made not only more attractive, but very much more comfortable.



THE REV. JOHN GASTON, D. D.

The course of improvements in our growing little city led to an increase of assessments from year to year upon the parsonage property, consisting of buildings on Lexington avenue, and twelve acres of land, and it was resolved on March 28, 1887, to offer the same for sale. The committee to whom the matter was entrusted, reported on April twenty-fifth that the property had been sold for a consideration of \$32,000, and the ample grounds and old stone house, which for more than a hundred and twenty-five years had been the home of successive pastors, and had afforded shelter and hospitality to many visiting ministers and friends, and had been the social center of the congregation, now passed into other hands.

Moved by the kindly feeling of the congregation towards their minister, and in lieu of his use of the parsonage and lands now sold, the Consistory resolved on June 20, 1887, to increase the pastor's salary from \$2,000 to \$3,000, the change to date from May

first of that year. During the following year, the sum of \$400 was donated towards the erection of a chapel at Garfield, in union with the North Reformed Church.

The spiritual condition of the Church, as attested by the number of accessions to the membership, seems to have been healthy during the entire period of Dr. Gaston's ministry among this people. In the twenty-six years of service he received into fellowship 570 members. The years 1874, 1876, 1887 and 1894 are especially marked, in which respectively 43, 41, 40 and 41 are entered upon the records, among them a large proportion of such as had reached mature years. During the same period he ministered at 682 funerals, solemnized 392 marriages, and baptized 423 children.

In the fall of 1893 the pastor, feeling that he was unable longer to bear the burden of care and responsibility, submitted his resignation. The officers of the Church did not feel it was best for them to accept, and recommended that he should get an assistant to relieve him somewhat from the burden. To that position the Rev. Arthur Spaulding was called, and began his service on January 1, 1894. He was the son of the Rev. Cyril Spaulding, graduated at Rutgers College in 1890, and at Union Seminary in 1893. He labored with acceptance and diligence, holding the position of associate pastor until the close of Dr. Gaston's official connection with the Church, and has since been installed pastor of the Presbyterian Church at Bainbridge, N. Y.



THE REV. ARTHUR SPAULDING.

The twenty-fifth anniversary of Dr. Gaston's pastorate was observed with appropriate exercises on September 20, 1894. The Rev. Arthur Spaulding presided. In the afternoon addresses were made by Mr. Daniel Demarest, in behalf of the Consistory and congregation, by Mr. Hugh McQueen, in behalf of the Sunday School; and the Rev. Joachim Elmendorf, D. D., made an address to the pastor and congregation, to which Dr. Gaston responded. In the evening, addresses were made by the Rev. J. H.

Whitehead, as a "Fellow Presbyter;" by the Rev. P. F. Leavens, D. D., as a "Brother Minister;" by the Rev. Edward P. Terhune, D. D., by the Rev. A. P. Van Gieson, D. D., as "A Classmate," and by Mr. William E. Church, "Commemorating the Event." On this occasion his thankful people presented to their beloved minister a solid silver salver of beautiful design, having engraved upon it the spire of the old Church and bearing the following inscription: "1869 — 1894. Presented to the Rev. John Gaston, D. D., by his congregation, to commemorate the twenty-fifth anniversary of his pastorate in connection with the Protestant Reformed Dutch Church at Acquackanonk, Passaic, N. J., September 20, 1894."

The plan of an assistant to Dr. Gaston, suggested by the Consistory was, however, but the postponement of that which was inevitable. The condition of the pastor's health made it necessary for him again to ask for relief from the duties of his office. The Consistory, acting under the knowledge that in the opinion of his physicians this step was imperative, reluctantly accepted his resignation. Seldom has it been the lot of one to occupy so warm a place in the affections of a people for so long a time, and the universal regret and sorrow that the connection so long maintained in unity and love had to be severed, is only lessened by the fact that he still continues to reside among his people, and that the genial warmth of his nature still pervades the place that has learned to love him so well.

As a further evidence of their affectionate regard for the venerable minister, and their appreciation of his devoted service, the Consistory on September 24, 1895, took the following action:

"Resolved, that the Elder representing this Consistory at the Classis in October, be requested to notify said Classis that it is the desire and earnest wish of this Consistory that the Rev. John Gaston, D. D., be declared pastor *emeritus*, and that we obligate ourselves to pay him an annual salary of one thousand dollars."

Upon receiving notification of this action Dr. Gaston replied in part as follows:

"While I am exceedingly grateful for the generous impulse that has led you to devise such liberal things for my future comfort, yet as I can not conscientiously receive it, I most respectfully decline your proffered annuity. I have always been perfectly satisfied with the terms of my call, and hence fail to see why I should

receive a double payment for a single service. \* \* \* \* You have ever fully met the terms of our 'temporal contract,' and consequently you are honorably exonerated so far as it relates to all such matters of obligation. \* \* \* \*. All I ask is the continued love and confidence of those whom I have endeavored to serve in the Gospel during the term of my ministry."

At a meeting of the Classis convened October 8, 1895, a joint application from pastor and people was presented and granted, the Classis declaring the pastor *emeritus*.

Dr. Gaston's interests and activities have been wider than the Church which he has served. They have extended to the denomination. For nearly thirty-five years he has been a member of the Board of Education of the Reformed Church, and since the death of Dr. Mancius S. Hutton, he has served as President of the Board. Since 1872, he has been a Trustee of Rutgers College, which institution nearly thirty years ago, conferred upon him the degree of Doctor of Divinity, an honor worthily bestowed.

His devotion to the missionary and educational interests of the denomination has been warm and continuous during the forty-three years of his active ministry, and was not interrupted by his retirement from the pastorate.

#### THE REV. AME VENNEMA.

On the sixteenth of September, 1895, the congregation assembled for the purpose of choosing a successor to Dr. Gaston. The choice fell upon the Rev. Ame Vennema, pastor of the Reformed Church of Deerpark, Port Jervis, N. Y. Accordingly, a call was presented to him by the Consistory, duly approved by Classis, which, after careful consideration and the adjustment of certain details, was accepted, and the new pastor began his ministry in Acquackanonk on the fifteenth day of December following.



THE REV. AME VENNEMA.

The Rev. Ame Vennema was born in Holland, Mich., May 25, 1857. He graduated at Hope College in his native city, in 1879, and at the Theological Seminary, New Brunswick, N. J., in 1882. His suc-

cessive pastorates have been, New Paltz, N. Y., 1882 — '86; Second Reformed Church, Kalamazoo, Mich., 1886 — '89; Second Reformed Church, Rochester, N. Y., 1889 — '92; Deerpark, Port Jervis, N. Y., 1892 — '95.

Shortly after the Rev. Mr. Vennema's settlement in Acquackanonk, the question of a new Church site and building began to take definite shape, and on March 17, 1896, the Consistory declared themselves favorable to the selection and purchase of a new location "provided that a majority of the congregation in a public



THE PARSONAGE,— 1899.

meeting assembled shall so determine, and that the entire sum necessary for the purchase of the site shall be fully subscribed and paid for without in any manner drawing upon the vested funds of the corporation." This action was approved at a meeting of the Great Consistory held on April twenty-eighth, and further endorsed by an almost unanimous vote of the congregation, at a meeting called to consider the matter on May seventh of the same year.

The property on the southeast corner of Passaic and Pauli-

son avenues, 100 x 150 feet, was finally selected. The congregation responded generously to the appeal for funds, and when the required amount, \$14,000, had been subscribed, the Consistory resolved on June 17, 1898, to enter into an agreement for the purchase of the site. An additional plot, 75 x 200 feet, facing Paulison avenue and immediately adjoining the new Church site, was also bought "for the purpose of moving thereon and using as a parsonage the house" on the corner lot, "and to afford room for the horses and carriages of the members of the congregation."



THE REFORMED CHURCH OF ACQUACKANONK,— 1901.

Since November, 1899, the pastor's family have been comfortably domiciled in the well-appointed and spacious manse.

Plans for a new Church building, submitted by Charles W. Bolton & Co., Architects, Philadelphia, Pa., have been adopted, and subscriptions amounting to nearly \$16,000 towards the erection of the building have already been made. The expectation is warranted that soon the oldest Church in the county and in the Classis will have a new, commodious and attractive house of wor-

ship, in a very eligible and central location in the growing city of Passaic.

Contemporaneously with these important developments along material lines, the spiritual and benevolent work of the Church has received careful consideration. During the present pastorate, just rounding out its fifth year, 135 have been welcomed into the membership of the Church, 94 have received the ordinance of baptism, and 95 funeral services have been conducted.

At no time in her history did the Old Protestant Reformed Dutch Church of Acquackanonk have a brighter outlook, and with the continued blessing of Almighty God, and the earnest and prayerful co-operation of her devoted members, the most sanguine hopes of the congregation will not fail to be realized.

## THE REFORMED CHURCH OF TAPPAN

BY

THE REV. DAVID COLE, D. D.

THE Tappan community dated from March 24, 1686, and the Tappan Church, in organized form, from October 24, 1694, eight years and a half later. On the earlier of these days, sixteen men secured from the Colonial Governor Dongan a grant of land, about ten miles long, and from two to five miles wide, popularly known from its date as "The Tappan or Orangetown Patent." It was nearly coincident with the present town of Orangetown in Rockland county. It lay at that time within the bounds of Orange, one of the ten original counties into which the "Province of New York" had been divided by the colonial legislature in 1683. Rockland county was not heard of till more than a hundred years later. It was set off from Orange by the legislature of the state of New York, February 23, 1798.

Most of the sixteen patentees settled on their land at once, and within a short time several families, drawn to the site by its adaptation to industrial activity, joined them with their employees, some of whom were negro slaves. Ample sources are preserved, from which we can get all the family names of the first sixteen years. First, we have the Dongan grant, which gives the names of the sixteen patentees. Then we have the Church roll of all the members received at the first two communions, both held within the first Church year, and the only communions held before 1702. This roll contains fifty-two names. Third, we have the roll of Consistories complete for the period. And last, we have a full census of the settlement, taken in 1702, which contains the full names of all white men and the first names of all white women for that year, with the number of the boys and girls, and includes a count of thirty-three unnamed negro slaves. The impression the settlers of Tappan and the founders of its Church left upon their region and upon the Reformed Church in America, has proved wonderfully enduring.

Their names will all be given here, and followed with information about them which cannot fail to be of interest. The sixteen patentees will come first, then the fifty-two Church members, and last, the fifty-four white men of the census of 1702, with the first names of their wives attached as in the original. The names in each list will be arranged in alphabetical order, spelled alike in each of their repetitions, and according to the best usage of their first hundred years at Tappan. The names starred came in at first as patronymics only, but are now nearly all identified, and will be brought out as far as known, through the information which will follow the lists.

## I

## THE SIXTEEN PATENTEES.

* Lambert Ariaensen	Pieter Haring
Daniel de Clerck (later "Clark" only)	Cosyn Haring
Cornelis Claesen Cuyper (Cooper)	* Adriaen Lambertsen
Staats de Groot	* Cornelis Lambertsen
John de Vries, Sr.	Claes Maunde
John de Vries, Jr.	* Gerrit Steynmets
* Huybert Gerritsen	Jan Stratemaker (Straat)
* Johannes Gerritsen	Iden Van Vorst

## II

## FROM THE ROLL OF CHURCH MEMBERS.

*a. Received at the First Communion, October 24, 1694.*

\* Lambert Ariaensen and Margrietje Blauvelt, his wife  
 Johannes Blauvelt  
 Cornelis Haring and Cathalina Flierboom, his wife  
 Cosyn Haring and Maria Blauvelt, his wife  
 Teunis Talman and Brechtje Haring, his wife  
 Teunis Van Houten and Tryntje Claes Cuyper, his wife

*b. Received at the Second Communion, October 23, 1695.*

Hendrick Blauvelt and Marretje Waldron, his wife  
 Jeremiah Cenniff and Annetje Woelfs, his wife  
 Jacob Cool and Barbara Hans, his wife  
 Floris Willemsen Crom and Cathalina Ariaens, his wife  
 Teuntje Floris Crom  
 Annetje Cornelis Cuyper  
 Cornelis Claesen Cuyper and Aeltje Bogart, his wife

Jan Claesen Cuyper and Tryntje Stratemaker (Straat), his wife  
 Daniel de Clerck and Grietje Cosyns, his wife  
 Jan de Vries  
 Jacob Flierboom and Maria Haring, his wife  
 \* Coenraet Hansen and Leuntje (or Leentje) Magiels, his wife  
 Pieter Haring and Grietje Jans Bogart, his wife  
 Mynert Hendricksen (Hogenkamp) and Jannetje Hendricks de  
 Puw, his wife  
 Rynier Mynertsen (Hysseryck) and Marretje Jacobs Flierboom,  
 his wife  
 Catharina Meyer  
 Albert Minne (Minnelay) and Meenske Jans, his wife  
 Grietje Minne, wife of Abram Blauvelt  
 Johannes Minne and Annetje Joachims, his wife  
 \* Maria Pieters, wife of Isaac Gerritsen (Blauvelt)  
 Casper Springsteen and Maria Foom, his wife  
 Annetje Idens Van Vorst, wife of Johannes Meyer  
 Annetje Van Houten  
 Gerritje Van Houten  
 Jan Waard (Waart) and Grietje de Puw, his wife

## III

## THE CENSUS REPORT OF 1702.

Lambert Ariaensen (Margrietje)	* Hendrick Gerritsen (Marretje)
Abram Blauvelt (Grietje)	* Isaac Gerritsen (Maria)
Isaac Brett (Magdalen)	* Johannes Gerritsen (Catharina)
Melchert Caspersen (Geertruyt)	* Coenraet Hansen (Leuntje)
Jeremiah Cenniff (Annetje)	Abram Haring
* Johan Claesen (Tryntje)	Cornelis Haring (Cathalina)
Samuel Conklin (Hanna)	Cosyn Haring (Maria)
Ariaen Crom	Peter Haring (Grietje)
Floris Crom (Lina)	* Gerrit Hendricksen
Gysbert Crom	* Herman Hendricksen
Willem Crom (Gerritje)	* John Hendricksen
Cornelis Cuyper (Aeltje)	John Hey (Tryntje)
Daniel de Clerck (Grietje)	* Gerrit Huybrechts
Jacob de Clerck	* Casper Jansen (May)
John de Puw (Janneke)	* Reyn Jansen (Lysbeth)
John de Vries (Ariaentje)	Willem Juwell, Sr., (Sara)
Jacob Flierboom (Maria)	Willem Juwell, Jr.

* Gerrit Lambertsen	Dirck Storm (Maria)
Edward Mek (or Meeks)	Dirck Straat (Tryntje)
* Jeuriaen Melgertsen	Teunis Talman (Brechtje)
Willem Merritt (Margery)	* Paulus Tjurcksen (or Tureksen)
Johannes Meyer (Annetje)	Claes Van Houten
Albert Minnelay (Meenske)	Teunis Van Houten (Tryntje)
* Rynier Mynertsen (Marretje)	Roelof Van Houten
Jan Perry (Sara)	Jan Waard (Grietje)
* Lowe Rynertsen	James Weller (Bethe)
	Frans Wey (Indian W.)

## INFORMATION.

*1. Respecting the Sixteen Patentees, and Their Relatives Found in the Other Lists.*

1. LAMBERT ARIAENSEN (Last name variously spelled. In early Tappan papers, it is sometimes Adriansen. The form Ariaensen went off through some lines into the family name Auryansen, in which it is still found in the neighborhood). His marriage in New York is thus entered—"April 9, 1682,—Lambert Aertszen van Thuyt in Gelderlandt and Margrietje Gerrits, j. d." (that is—"not before married").

Margrietje Gerrits was a Blauvelt. We know all about her now (see below). But I have not traced the husband back of this marriage. They had been married but four years at the date of the Tappan Patent. They have no child on the New York baptismal record. On the Tappan book, they have four from 1696 onward, viz., Pietertje, Tryntje, Abram and Lena. Two older than these must have been baptized elsewhere, as on the census report of 1702, they are given with six children, of whom two are sons. With their last Tappan baptism in 1706, they are entered as Lammert Adriansen Smith and Margrietje Blauvelt. So we find that Lambert's family name was Smith. He was the first Elder of the Tappan Church, was five times re-elected, and with every entry is given with this family name. Did it belong to him when he was married in 1682, or when he settled on the Tappan Patent in 1686? If it did, why was it not put in the marriage record or in the Patent? If it did not, when did it start? This question deepens in interest as we notice on the list of patentees the names Adriaen and Cornelis Lambertsen, and on the census report Gerrit Lambertsen. These men also come into the Church Consistory and the Church

records as Smiths. The two patentees Lambertsen could not have been Lambert Ariaensen's sons, as he had been married but four years in 1686. I venture the suspicion that they were his cousins, that there had been two earlier brothers, Adriaen and Lambert, the first the father of Lambert Ariaensen, and the second the father of Adriaen, Cornelis and Gerrit Lambertsen, and that the name Smith had been adopted by the family under the Holland law in their own country, and had belonged to the sons as a family name when they came from Holland to New York.

There is, however, a family tradition on this subject, which I will not omit to give. As a known fact, Lambert Ariaensen settled in 1686 at Greenbush, later Blauvelville and now Blauvelt. He was a smith by trade and was popularly known as "Lambert the smith." This grew into a fixed designation, and finally settled into a family name. This story was received with confidence by the people of a later day, and found its way into the published histories of Rockland county as a real historic statement. I offer no comment on it, but know that Lambert Smith was the ancestor of a most valuable Smith line that ran through the whole two hundred years of the Church till very recently, when it came to an end at Tappan through removals and deaths. Lambert and his wife stand first on the Church's member list. Lambert, Cornelis and Gerrit were many times in the Consistory. Each is on the record of baptisms with many children. Gerrit Smith, the famous land owner, born at Utica in 1797, noted for his interest in slaves, and for his philanthropy and liberality, was of this family. He owned land at Tappan in the memory of still living people. I am, however, called just here to emphasize only the important and lasting bearing for good of this family upon the Tappan Church (See the account below of a famous gift of land to the church in 1729. Through it Lambert Ariaensen and his associates still live in the support of the Church).

2. DANIEL DE CLERCK (OR DE CLERK—LATER "CLARK" ONLY). He is on all our three lists. He was the second Elder in the Church, and was often re-elected. Just before settling at Tappan, as "widower of Maria de Moll," he had married in New York April 8, 1685, Grietje Cosyns, widow of Jan Pietersen Haring and mother of Pieter and Cosyn Haring (See below). He had no children by the second marriage, but at least one son by the first followed his father to Tappan, and a de Clerk line from him came

down through the records. His last descendant in the Church was Maria, widow of John Outwater, and daughter of William de Clerk and Elizabeth Haring. She was born February 16, 1810, united with the Church October 7, 1837, and died November 1, 1895, aged 85 years, 8 months and 16 days. Jacob de Clerk, who is on the Church list below, as joining it at its second communion, was no doubt a son of this patentee. He married Annetje Van Houten at Tappan, October 16, 1706, and had eight children baptized in the Tappan Church.

3. CORNELIS CLAESEN CUYPER (KUYPER OR COOPER). The Tappan records have his wife as Aeltje Bogart. The marriage took place at Bergen, and is entered on the Bergen record by patronymics only; thus, "Cornelis Claes of New York, and Aeltje Teunisse of Brooklyn." This shows that the wife was a daughter of Teunis Bogart, and gives her residence before marriage. We have also on our lists a brother of Cornelis, Jan Claesen Cooper, with his wife, and a sister, Tryntje Claes Cooper, with her husband. The marriages of these are also on the Bergen record, thus, "Jan Claesen of Harsimus, and Tryntje Stratemaker of Hoboken, September 13, 1694, and "Teunis Roelofse of Amersfoort, (Flatlands) and Tryntje Claes of Manhattan, December 23, 1677." These entries show that the Teunis Van Houten of the Tappan Church and census lists, was a son of Roelof Van Houten, that the father of the Coopers was Claes or Nicholas Cooper, and that all these married persons were young at the time of their settlement at Tappan.

Cornelis, the patentee, became the third elder of the Church, and both he and his brother were again and again in the Consistory. The Coopers were in New York before 1650, but the parents of these three children seem to have settled in New Jersey, and the children themselves located at Tappan. In the Tappan Church their descendants became exceedingly numerous, occupying a very large place in the records. American Coopers have been distinguished as authors, teachers and professional men and women in considerable numbers, and one of them has left behind him a monument of his interest in the masses, and of intelligent liberality with worldly wealth, which will keep the family name alive to the end of time.

4. STAATS DE GROOT. His name, as given in New York and Bergen records from 1675 onward, was, in full, Staats Jansen de

Groot. His wife was Barbara Caspers (see Melchert Caspersen below. Her name in the baptismal records is again written Barbara Springsteen). I do not know whether these ever lived in Tappan, but their daughter Metje or Mettie de Groot joined the Church there in 1703, and Cornelia de Groot (perhaps another daughter) joined it in 1711. Mettie married Tyares (or Joris) Juwell, and Cornelia married Jonas Gerritsen. Both have children on the register of baptisms. Other de Groots appear on the books in later years. The de Groots were in New York before 1650. They were also in the Bergen and Hackensack Churches—in the latter from its start in 1686. Rebecca, daughter of Pieter de Groot of that Church, married Daniel Demarest in 1707, and became the great-great-grandmother of Rev. Dr. David D. Demarest, our late Seminary Professor at New Brunswick.

5. JOHN (OR JAN) DE VRIES, SR. The name de Vries had been in America very early, and had been sadly emphasized at Tappan through the misfortunes of Captain David Pietersen de Vries between 1640 and 1643.\* He had had no family, and had personally left the country at that date. Yet the name had continued in New Amsterdam. Pieter Rudolphus de Vries, who died in 1660, had long been a merchant in the city. But this Jan de Vries seems to have been a new arrival after the middle of the century. He came over as a mariner, and was first known as Captain Jan Gerritsen. The sometimes added "de Vries," which grew upon him as a family name, at first only meant that he had come from Vriesland (or Friesland). He was married in New Amsterdam, December 18, 1660. The marriage is thus entered on the New York Register: "Jan Gerritsen of Workum in Vriesland, and Grietje Teunis of Amsterdam in N. Netherland." He has six children baptized in New York, beginning in 1661 and ending in 1682, all of whom, except Jacob, baptized in 1679, were girls. With the first three of these children, he is entered as Jan Gerritsen, and with the last three as Jan de Vries. The name of the mother, Grietje Teunis, is the same with them all.

The name of this patentee never appears in any Tappan paper except the original Patent itself. He had lived in Harlem, N. Y., to the date of that paper, and there is no existing evidence that he ever settled at Tappan.

\* See "History of the Reformed Church of Tappan," prepared by the author of this sketch, in 1894.

Riker, in his "History of Harlem," states in regard to him that though he was called "de Vries" because he had last come from Vriesland, his real name was Van Dalssen, his original home having been Dalssen in Overijssel. He says his line went over into Orange (now Rockland) county, and started the Van Dalssen family there. He must have had Van Dalssen family sources of information that I have not. The first Van Dalssens at Tappan (and of course the first in Orange county) were Jan Van Dalssen and his wife, Anna Van Raetsvelt, who united with the Tappan Church in 1704. Dirck Storm, who had been the *Voorleser* of the Church from its organization, resigned his office in that year, and Jan Van Dalssen was chosen his successor at once. He was still in office in 1713, but probably died about that time. His wife appears on the records as a widow in 1718. With the baptisms from the latter date onward, other Van Dalssens come in who are evidently of the same stock with the *Voorleser*. But the Tappan records do not show any point at which the name de Vries could have passed into the name Van Dalssen.

6. JOHN (OR JAN) DE VRIES, JR. The terms "senior" and "junior" with these patentees, do not mean father and son, but simply the elder and the younger. The elder never had a son Jan, as I have shown. The two, however, were no doubt related. The younger married Ariaentje Dircks of Albany, October 10, 1679, and these made their home at Tappan, probably from the date of the patent. The wife never became a member of the Church, but Jan joined it October 23, 1695. They had four children, Maria, Helena, Johannes and Jacobus. Helena (or Lena) and Johannes married at Tappan, and Johannes had a son Johannes baptized in 1719. From this time the name de Vries does not appear on any Tappan record.

The brothers de Vries in our ministry of to-day are not of the early American stock, but were themselves born in Holland and came to this country when young.

7, 8. HUYBERT AND JOHANNES GERRITSEN. To these add Abram Blauvelt and Hendrick and Isaac Gerritsen of the census report, and Margrietje Blauvelt of the member roll. These six were brothers and sister. And one of them, Hendrick, had a daughter, Maria Blauvelt, who, on the same roll, appears as the wife of Cosyn Haring, a patentee. The family name of all these was Blauvelt. Their earliest American ancestor is on the New York records

simply as Gerrit Hendricksen, of Deventer, Holland. He married Marretje Lamberts Moll of Bushwick, L. I., May 7, 1646.\* There were several children, of whom the six described below in the order of their ages, were all connected with the Tappan settlement:—

(a) HENDRICK GERRITSEN (BLAUVELT), not one of the patentees, was baptized August 9, 1648. He married Marretje Waldron in New York, September 20, 1673. † Hendrick and Marretje were received into the Tappan Church October 23, 1695. Their daughter, Maria, as stated above, married Cosyn Haring, one of the patentees, and often an officer of the Church (See below).

(b) HUYBERT GERRITSEN, (BLAUVELT) one of the patentees, was baptized May 13, 1657. He married Willemtje Ariaens, perhaps a sister of Lambert Ariaensen, in New York, April 15, 1679. There is no evidence that these ever settled on the Tappan patent. But they had a son, Gerrit Huybertsen Blauvelt (on the census list, Gerrit Huybrechts), married at Tappan in 1704, a daughter, Marretje Huyberts Blauvelt, married (see Roelof Van Houten below) in 1705, and a daughter, Dirckje Huyberts Blauvelt, married at Hackensack in 1709. The first two of these settled at Tappan.

(c) JOHANNES GERRITSEN (BLAUVELT), one of the patentees, also one of the founders and first members, and more than once an officer of the Church. He was baptized April 9, 1659. He married Catharine ("Catie") Cornelis. I cannot identify the wife, nor have I found the date of the marriage. She never united with the Church. These were the great-great-grandparents of the Rev. George M. S. Blauvelt, pastor of the Tappan Church from 1864 to 1882. Many of their descendants have been well-known ministers of the Gospel. One of them was for many years a printer and publisher. In 1810 he published Dr. Van Harlingen's translation of Vanderkemp's sermons on the "Heidelberg Catechism," a valuable work in two volumes, still found in the older libraries of our Church.

(d) MARGRIETJE GERRITS (BLAUVELT), wife of Lambert Ariaensen Smith (see above). These have the honor of standing first

\*For full information in regard to his descending line, see my article on "The Blauvelt Family in America," published in the N. Y. Gen. and Biog. Record, Vol. XXVIII, pp. 158-161. †For the famous Waldron family of Harlem, and her place in it, see

Riker's extensive genealogy, pp. 554-567.

on the member roll of the Church. Margrietje was baptized September 25, 1661.

(e) ABRAM GERRITSEN (BLAUVELT,) not one of the patentees. He was baptized January 17, 1663. He married Grietje Minne or Minnelay (for this name see below), April 8, 1691. She became a member of the Church October 23, 1695. His name is not on the member roll, but this is a clerical omission, as he was an Elder of the Church in 1711. These parents stand first on the baptismal register of the Church.

(f) ISAAC GERRITSEN (BLAUVELT,) not one of the patentees, nor ever a member of the Church. He was baptized January 27, 1666. He married Maria Pieters (whose connection I do not know), January 2, 1693. She joined the Tappan Church, October 23, 1695.

9, 10. PIETER AND COSYN HARING. Also in the other lists Cornelis, Brechtje, Maria and Abram Haring. These six were brothers and sisters. They have been at Tappan as numerous and prominent as the Blauvelts. Both families had two men among the patentees, both were always represented in the Consistories, both were among the land givers of 1729, both were at the front in civil and Church conflicts, and both have given ministers to the service of Christ. It is important that both be distinctly understood in a history of the Tappan Church.

Pieter Haring, of Hoorn, North Holland, is the first ancestor of whom we now have knowledge. His third son, Jan Pietersen Haring, arrived in New Amsterdam April 15, 1660, and in 1662 married Grietje Cosyns, who, after his death, became, April 8, 1685, the second wife of Daniel de Clerck, as stated above. Could Pieter Haring of Hoorn have been of the same stock with the brave John Haring of the siege of Haarlem in 1573? It is highly probable. The nearness of time makes the question closely pertinent.

Jan Pietersen Haring and Grietje Cosyns had seven children, viz.: Peter, born in Harlem, New York, August 13, 1666; married Grietje Jans, daughter of Jan Louwe (or Lourens) Bogert, a refugee from Mannheim, who had come over in 1663, and was noted among Harlem's early settlers.—Vroutje, born May 3, 1667; married Teunis Quick,—Cosyn, born March 3, 1669, married Maria Blauvelt (see above).—Cornelis, born March 4, 1672; married Cathalina Flierboom (see below).—Brechtje, born July 4, 1675; married Teunis Douwense Talema (or Talman, see below).—Maria, born

September 27, 1679; married Jacob Tyse Flierboom (see below.)— and Abram, born November 24, 1681; married Dirckje Talema (see below). All these children are found on Tappan records and sent down lines in the vicinity of their early homes. Cornelis was the first deacon of the Church. He and Cosyn and Abram were repeatedly in the Consistory, first as deacons and later as elders. The children of Pieter were very numerous, but being mostly daughters, largely lost the name Haring through their marriages. His line is now represented by Miss Margaretta B. Powless, of Norwood, near Tappan, and her sister, Mrs. Petrus Kline, of New Durham, N. J., whose daughter, Mrs. Ira Bogert Haring, is a member of the Church to-day. The family of Cosyn also has been prolific. It has from the beginning hardly ever been unrepresented in the Consistory. Mr. John T. Haring, a present elder, belongs to it. (And see below for notice of a land gift in 1729).

11, 12. ADRIAEN AND CORNELIS LAMBERTSEN. Already fully treated under Lambert Ariacsen.

13. CLAES MAUNDE. No information. Name does not occur again.

14. GERRIT STEYNMETS. He was baptized in New York, August 27, 1656, and was a son of Casparis Steynmets and Janneke Gerrits, who had been married in New York, March 31, 1652. The family located in Bergen about 1660. Casparis became one of the first three magistrates of that place in 1661. Gerrit married VROUTJE CLAES of Bergen, February 24, 1684, and after her death, CATHALINA GERRITS, July 12, 1691. He probably never settled at Tappan. The name Steynmets abounds in the records of Bergen, Hackensack and Tarrytown.

15. JAN STRATEMAKER (OR STRAAT). His full first name was Jan Dircksen. He was received as a Church member at Bergen, December 30, 1664, and was married there to Grietje, or Geesje Gerrits, January 14, 1665. Three of his children also were married at Bergen, viz.: Tryntje Stratemaker ("from Hoboken") to Jan Claesen Cuyper of Harsimus, now Jersey City, September 23, 1664; Dirck Stratemaker to Tryntje Buys, November 27, 1698, and Jan Stratemaker to Neeltje Buys, January 12, 1707 (Aert and Johannes Buys, sons of Pieter Buys of Holland, settled in Harlem in 1661 and 1663. From them came the many of the name found on the Bergen, Hackensack and Tarrytown records). Jan Stratemaker is noted in Tappan history as the builder, in 1700,

of the first solid house in the settlement, a house still standing, and known, since the American Revolution, as the "Washington Headquarters." He sold it to his son, Dirck, in 1704. Dirck was a deacon in the Church in 1707, though, strange to say, his name is not on the member roll. Jan and his wife, Neeltje, joined the Church in October, 1708. Dirck and Tryntje had eight children baptized between 1699 and 1717. With the baptismal entries, he is four times given as Dirck Stratemaker, and four times as Dirck Straat. The name in Rockland county from his time onward has always been written Straat or Straut. In this form it continues in the county still.

16. IDEN OR IDE (full name IDEN CORNELISEN) VAN VORST. He married in New York, Hilletje Jans of Oldenburg, Germany, October 18, 1652. In the marriage record he is entered as of New Amsterdam. But his name indicates that his family was of Voorst in Gelderland, Holland. There is no evidence that he ever settled on his Tappan land. He had received in 1664 a grant of land at Harsimus, now Jersey City, and he probably lived there. His daughter, Annetje Idens Van Vorst, first appears in records as received into the Bergen Church, May 29, 1672. She married Johannes Meyer (full name Jan Jansen Meyer) in New York, June 13, 1677. The record of the marriage gives her as then of Harsimus. It is probable that her father interested himself in the Tappan Patent for the sake of these children. They became the ancestors of a line that has continued in Rockland county. They were the maternal great-great-grandparents of Rev. Isaac D. Cole, pastor of the Tappan Church from 1829 to 1864. Annetje united with the Church, October 23, 1695, and Johannes did the same January 17, 1705. He was in the Consistory as Deacon in 1711, and as an Elder more than once in later years.

2. *Respecting All Names in the Other Two Lists, Not Already Noticed.*

17. ISAAC BRETT AND HIS WIFE MAGDALEN. These settlers are on the census report of 1702, but not on any other record. Tappan has no traditions of them. "Brit" often occurs in the Tarrytown register. Our own New York Church Records do not have the name Brett as early as 1702. It has stood high in our min-

istry and eldership during the present century, however, and is an honored name among us at this very day.

18. MELCHERT (MELCHIOR OR MELGERT) CASPERSEN and his wife, Geertruyt Bartels. Of Bartels I know nothing. Melchert was a Springsteen. Riker says the original Springsteens were Swedes. Joost and Johannes Springsteen, however, came from Groningen in 1652. Their father, according to Riker, was Casper, and he adds: "Melle or Melchert Caspersen, whom he makes to have been their brother, was at Bushwick in 1663. He became a freeman of New York in 1696, but afterwards removed to Tappan." He had several children born in Brooklyn, among whom were Casper and Jeuriaen, both of whom come into our lists here, the former as Casper Springsteen and the latter as Jeuriaen Melgertsen. Each of these will be treated in his place below. We had above a Barbara Caspers or Barbara Springsteen, as wife of Staats de Groot. She was undoubtedly a sister of Melchert Caspersen.

19. JEREMIAH CENNIFF (OR KENNIFF) and his wife, Annetje Woelfs. These united with the Church October 23, 1695, and are on the census report of 1702, with six children unnamed, of whom two were sons. Jeremiah was a deacon in 1695, and again in 1702. From that date I do not find him again in any Tappan record. His children, Jeremiah Cenniff, Jr., and Abigail Cenniff, united with the Church in 1710. The former married Annetje de Revier at Tarrytown, January 31, 1719, and from that time onward was connected with the Tarrytown Church. In his marriage record, he is said to have been born on the Manor of Cortland. Other Cenniffs are also on the Tappan record. I know nothing of the name Cenniff. It has been intimated to me that it has so changed its character as to have carried away all suggestion of its earlier form.

20. JACOB COOL (OR KOOL—later COLE) and his wife Barbara Hans or Jans (a patronymic that in this case has so far defied identification). Jacob had been baptized at Kingston, January 1, 1673, and had lived there with his parents till his marriage. Having determined upon Tappan as his home, he came down just as the Church had been started, and at about twenty-six years of age, joined it with his wife, October 23, 1695. He was a grandson of Barent Jacobsen Kool, of Amsterdam, Holland, who was an officer under the West India Company in 1633, and is believed to have first come over in 1626. Jacob died before November 23,

1710, as Barbara is on the record as a widow at that date. Jacob and Barbara were the paternal great-great-grandparents of the Rev. Isaac D. Cole. Several ministers of the Gospel have been among their descendants.

21. SAMUEL CONKLIN AND HIS WIFE HANNA. On the census report only. The early spelling was Kankelie. Kankelies abounded at Tarrytown from the beginning, but were not numerous at Tappan. I cannot fix the connection of this pair. At a much later period, there were many Conklins in the Tappan Church. The name is a familiar one in Rockland county. It has become, through some of its representatives, a renowned name throughout our land.

22. ARIAEN, FLORIS WILLEMSSEN, GYSBERT AND WILLEM CROM. The name Crom became very common in the Tappan and Tarrytown Churches, and is still found in their neighborhoods. Floris Willemsen Crom and his wife Cathalina Ariaens (was she a sister of Lambert Ariaensen?) have a daughter Teuntje Floris Crom on the member roll of October 23, 1695. Willem Crom married Grietje or Gerritje Van Houten (see below).

23. JOHN, JANNETJE AND GRIETJE DE PUW (various spellings with this name). John married Anneke, Jannetje was the wife of Mynert Hendrick Hogenkamp, and Grietje was the wife of Jan Waard (see below). This family is still in the Tappan Church. It abounded also in the Church at Tarrytown, and is still widely prevalent on both sides of the Hudson. It is a Huguenot family. Nicholas de Puis came to New Amsterdam in October, 1662 from Artois with a wife and three children. He was the American ancestor of the family. It has given several ministers to the Church of Christ. In our own day it has won special distinction by the life and career of our United States Senator, Chauncey M. Depew.

24. JACOB (full name JACOB TYSE) FLIERBOOM and his wife Maria Haring, sister of Pieter and Cosyn Haring (see above.) Jacob and Maria have a daughter Marretje Jacobs Flierboom on the member roll of October 23, 1695. She was the wife of Rynier Mynertsen Hysseryck. Cathalina Flierboom, wife of Cornelis Haring, was no doubt Jacob's sister. The name Flierboom (or Vlierboom) came down in the Tappan Church to within a late date. It was also at Albany (see Riker). I have no knowledge of its history.

25. COENRAET HANSEN (in several places written Coenraet

Harte) and his wife Leuntje (for Leentje, i. e. Helena or Magdalena) Magiels. Hansen and Magiels are both patronymics. Hansen is one of the most difficult of these to follow. "Harte" may have been the family name here. Magiels means daughter of Magiel or Michael. The Magielsens were numerous at Bergen and also at Tarrytown, but I cannot fix their connections.

26. JOHN HEY and his wife Tryntje. No information.

27. MYNERT HENDRICKSEN HOGENKAMP and his wife, Jannetje de Puw (see above). The Hogenkamps became very numerous in Rockland county, and also appeared at Tarrytown. I have no doubt their origin is clear to the family, but I have no clue to it while preparing this sketch.

28. GERRIT, HERMAN AND JOHN HENDRICKSEN. Another patronymic. Were they brothers of Mynert Hendricksen Hogenkamp?

29. GERRIT HUYBRECHTS. Same as Gerrit Huybertsen Blauvelt (See above). His wife was Catharina Meyer (See below).

30. RYNIER MYNERTSEN HYSSEYCK and his wife, Marretje Jacobs Flierboom, daughter of Jacob Flierboom above. Rynier was twice an elder in the Church. No information as to his family line.

31. MEENSKE JANS (See Albert Minnelay below).

32. CASPER JANSEN and his wife May, also Reyn Jansen and his wife Lysbeth. No information.

33. WILLEM JUWELL, Sr., and his wife Sara. We have also Willem Juwell, Jr., reported in the census return of 1702, and Joris Juwell (see under Staats de Groot) on the baptismal records. "Juel" was very frequent at Tarrytown. I know nothing of its origin, but the name, with spelling Jewell, is common to-day.

34. EDWARD MEK. In Tarrytown records Meghts and Meeks, with a wife Maria or Marretje. No information.

35. JEURIAEN MELGERTSEN. A son of Melchert or Melgert Caspersen (See above). His full name was Jeuriaen Melgertsen Springsteen. He has a brother, Casper Springsteen (See below). Jeuriaen's wife was Catharina. They had two children baptized and recorded in Tarrytown in 1706 and 1708.

36. WILLIAM MERRITT and his wife Margery. I do not know the line of this family, but the name of Merritt is very common to-day.

37. CATHARINA MEYER. A daughter of Johannes Meyer and

Annetje Idens Van Vorst. She married Gerrit Huybertsen Blauvelt at Tappan, January 12, 1704. See above under his father, Huybert Gerritsen Blauvelt, and compare statement respecting "Gerrit Huybrechts."

38. ALBERT, GRIETJE AND JOHANNES MINNELAY (OR MINNE). Albert married Meenske (or Meinsje, for Wilhelmina) Jans. Grietje married Abram Gerritsen Blauvelt (see above), and Johannes married Anneke Joachims. Albert and Meenske are also on the Tarrytown books. They were married at Flatbush, November 6, 1684. Albert was three times elder at Tappan. The Minne or Minnelay family is still found on the east side of the river, with slightly changed spellings of the name. Riker says it came from Minne Johannes who, according to him, sailed from Friesland in the ship Stetin, in September, 1663. I myself have the ship's list before me while writing, and find the name printed "Merine Johannis." Perhaps Riker knew this to be a blunder. He also says "Manny" is another form of the name.

39. MARIA PIETERS, wife of Isaac Gerritsen Blauvelt (see above). Pieters is a patronymic. No information.

40. JAN PERRY (OR PERRE) and his wife Sara Jans. These were married in New York, March 17, 1686. The husband is entered on the record as a widower. They are on the census report of 1702. Twenty-one years later, we have on the banns list at Tappan, Feb. 9, and on the marriage record in New York, March 10, 1713, Jan Perry, born in New York, first engaged and then married to Catrina Stypers, of Germany, widow. Jan and Catrina have four children baptized at Tappan, the last as late as 1734. Whether the husband in both these marriages was the same man, I do not know. But Jan Perry and Catrina Stypers were the ancestors of a Perry family that has been very noted and substantially useful in the Tappan Church during the present century. The name meant more than words could express to the congregation during, and for years after, the building of the present house of worship in 1835, but deaths have long since removed the dear ones who bore it half a century ago.

41. LOWE RYNERTSEN. No information. Was he a son of Rynier (Rynert?) Mynertsen Hysseryck?

42. CASPER SPRINGSTEEN and his wife Maria Foes. To the wife I find no clue. Casper was a son of Melchert Caspersen Springsteen, and a brother of Jeuriaen Melgertsen Springsteen (see

above). Strangely enough I find twice on the baptismal record Casper Smidt and Maria Foons, for Casper Springsteen and Maria Foons. I can detect no family connection between Springsteen and Smidt, and have no doubt that Smidt, in the two entries, is a clerical blunder. We must carefully distinguish Casper Springsteen and Maria Foons of the Tappan record from Casper Springsteen and Maria, of the Tarrytown record. The latter is known to have been Maria, daughter of Dirck Storm (see below). Casper Springsteen and Maria Storm have a child baptized at Tarrytown, April 21, 1697, while Casper Springsteen and Maria Foons have one baptized only eight days later, April 29, 1697, at Tappan. The two Caspers were of course related, but what the relationship was we cannot tell.

43. DIRCK STORM and his wife Mary or Maria. These are on both Tappan and Tarrytown records, but neither give the wife's last name. With the baptism of one of her children, however, at Flatbush, October 20, 1678, it is given in full as Maria Pieters Montfort. Other Montforts, including a Pieter, are found on the same book.

Dirck Storm was a most important man. He and his wife came to New Amsterdam in the ship Fox in August, 1662, with three children. They came from Hertogenbosch (Bosch or Bois le Duc), the capital of North Brabant, Holland. They first lived in Harlem. In 1670 Dirck became Secretary at Brooklyn. In 1691, he was living at Tappan, then the county seat of Orange county, as county Clerk of Sessions. In 1702, he and his wife (no children being named) were reported on the Orange county census, he himself being rated among the men over sixty years of age. Probably he was at least sixty-eight or seventy by that time, as he had no doubt been at least twenty-eight or thirty, when, with three children, he came to New Amsterdam in 1662.

The children he brought with him from Holland were probably his sons Gregoris (also written Joris), Pieter and David. To these were added on this side, born in Harlem and Brooklyn, Maria (Harlem dates lost), Pietronella, baptized June 1, 1673, Aeltje, baptized October 20, 1678 (died an infant), and Aeltje, baptized October 31, 1680. At an early period, all these children had located at Tarrytown. Gregoris (or Joris) had married Engeltje Van Dyck (sometimes written Engeltje Thomas,) daughter of Thomas Van Dyck. (She had a son Dirck Storm, baptized Octo-

ber 20, 1695, who united with the Tarrytown Church in 1731). Pieter married Grietje, David married Esther. Both of these had many children. Maria married Casper Springsteen, Pietronella married Pieter Sie (See) and Aeltje is on the member roll at Tarrytown, no husband being connected with her name. From these children descended the Storm family of Tarrytown, more numerous, between 1700 and 1800, than any other family in the region. They still abound and, as a family, have been noted not for their numbers alone, but for their solid worth.

Dirck and his wife did not remove their Church connection from their Holland home till May 13, 1670, when they united by letter with the Brooklyn Church. And they did not remove it again till, in their old age, they put in their letters at Tarrytown, which was their last earthly home. How long they lived in Brooklyn cannot now be determined. Tappan was settled in 1686. They were located there in 1691, as we have seen, and were still living there as the Church book shows, in 1703. Dirck was a foremost man in all work. But especially he was a religious leader. He had probably gone to the new settlement soon after its start, invited and employed by the people to conduct their religious services, take charge of their religious life, and be the teacher of their children. Very naturally, when the Church was organized in 1694, they confirmed him in this *Voorleser* (public reader) relation, which he held for the next ten years, till 1704, taking charge of the Church records, and in all possible ways making himself useful to the Church and the community to that date. Then he went to Tarrytown. There in 1715, when he was over eighty years of age, the Consistory employed him to collect the full papers and statistics of their Church, which had been badly neglected since its organization in 1697. He performed that work with admirable fidelity, and committed every scrap and item to record with his own hand. He must have died soon after, as his familiar hand and signature disappear from the record as soon as it is complete. Too much cannot be said of the service he rendered to the Churches of Tappan and Tarrytown. There is abundant evidence through his extant work that he was one of the most cultured laymen of his place and time.

44. DIRCK STRAAT and his wife, Tryntje. See under Jan Stratemaker (or Straat) above.

45. TEUNIS TALMAN and his wife, Brechtje Haring, sister of

Pieter and Cosyn Haring (See above). These were the ancestors of a long line of Talmans, which has been prominent in the Churches and activities of Rockland county to this day. I do not know when or through whom the family started in America.

46. PAULUS T'JURCKSEN OR TURCKSEN. There were a father and son of this name in New York. The father married Aeltje Barents, daughter of Barentsen Kool, already mentioned, and aunt of Jacob Kool (Cool) who joined the Tappan Church October 23, 1695. This man on our list was the son. The name Turcksen is a patronymic. It early settled into Turks, and finally into Turk as a family name.

47. TEUNIS (full name TEUNIS ROELOFSEN) VAN HOUTEN and his wife Tryntje Claes Cuyper (see above, under Cuyper). These, as already stated, were married at Bergen, December 23, 1677. He was from Flatlands, and she from Manhattan Island. They were recorded with their patronymics only, thus: "Teunis Roelofsen and Tryntje Claes." The family name means that it came from Houten in Utrecht, Holland. Probably Roelof Van Houten and Claes Cuyper, the parents of these Tappan settlers, never came to America. Teunis and Tryntje may not have gone to Tappan till about 1692, as they had had seven children baptized in New York, the last in May of that year. But they were among the founders and first received members of the Church in 1694, and later they have upon its record four more children baptized. The first four of their eleven children are on our lists here, Gerretje (wife of Willem Florissen Crom), and Annetje, as members received in 1695, and Roelof and Claes as resident in 1702. The father was three times an elder, and was noted for useful service. The two sons named were also often in the Consistory. Teunis is on the Tarrytown records as always accompanying Domine Bertholf when he went there to preach. He and his wife were great grandparents of Catharine Van Houten, the maternal grandmother of the Rev. Isaac D. Cole.

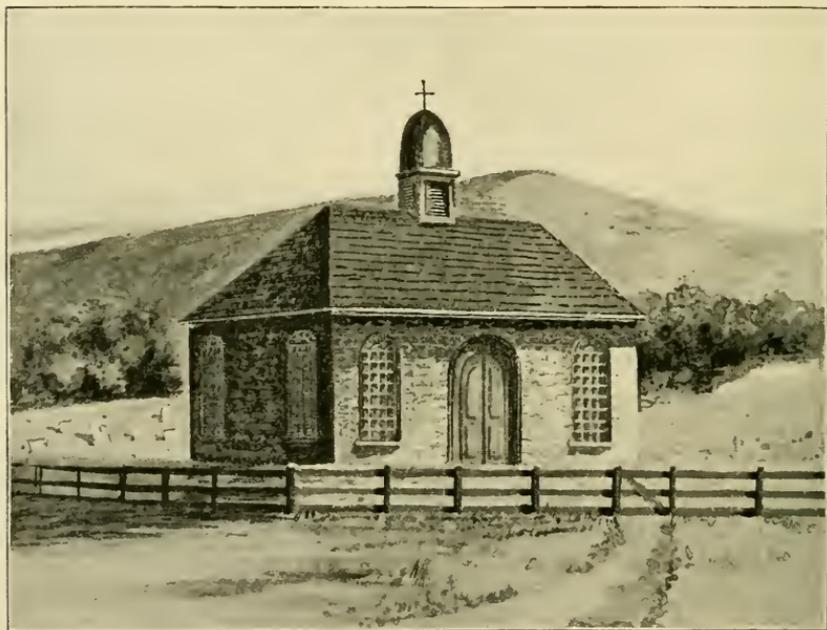
48. JAN WAARD OR WAART and his wife, Grietje De Puw. For her see above. Of him I have no information.

49. JAMES WELLER and his wife, Bethe. I cannot fix these parties. They were never members of the Tappan church.

50. FRANS WEY. No information.

These names have covered all the heads of families and all the

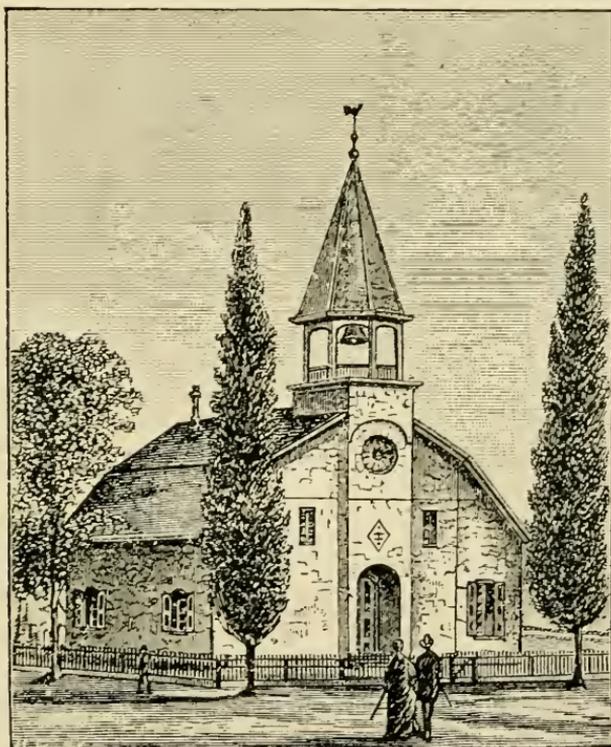
Church members at Tappan during the first sixteen years of the settlement, from 1686 to 1702. A few of them were Huguenots, but most of them were Hollanders. All of them, of both classes, were of the Reformed faith, and all understood and spoke the Holland language. All were faithful Church goers. They were of the best blood of the early Holland and French immigrations. Most of their names, as we have seen, ran through the Harlem, Brooklyn, Bergen, Hackensack, Acquackanonk, and Tarrytown Churches, as well as through their own. They well knew their



THE REFORMED CHURCH OF TAPPAN.—1716.

Bibles and their Church's history, and they were progenitors of later men who fought valiantly in civil and Church conflicts, and of many ministers of Christ, two of whom, in immediate succession, filled their own pulpit for a continuous period of fifty-two years. From the very first day of the settlement in 1686, every head of a family had supremely on his mind the importance of religion and education. At the very outset, while putting up log houses for their own temporary homes, they remembered to include one of the same sort for Church and school purposes. This served them

as their only church and school house till they could command sufficient means to erect a more substantial structure. In 1716, they built their first solid church. A picture of it, taken from their Church seal, adopted in 1783, and still in use, is herewith furnished. No history of its construction has come down to us. In it Major Andre was tried, condemned and sentenced in 1780. It



THE REFORMED CHURCH OF TAPPAN,—1788.

stood unchanged till 1788, when it was reconstructed with enlargement. The enlarged building stood just forty-seven years.\* It is well remembered by several persons still living. It was entirely removed in 1835, and replaced with the present house, which is now sixty-six years old.

Till 1729, the congregation owned no property except its church building and the graveyard attached, with limits nearly as

\* The history of its construction and architecture is described in the "History of the Reformed Church of Tappan," of 1894.

still seen. In 1729, Daniel de Clerck, Pieter Haring, Johannes (Gerritsen) Blauvelt, Lambert (Ariaensen) Smith and Cosyn Haring, all original patentees and perhaps the only ones then living at Tappan, gave it ninety-seven acres of land, as a token of their "good will and affection." The Consistory in that year, as will be shown below, had but recently called a first actual pastor for the Church, and had engaged to provide him with a residence. At once, upon receiving this gift, they proceeded to erect their parsonage, which is still standing, but has been several times repaired and on one or two occasions considerably enlarged, so that it is much changed since 1729.

THE REV. GUILIAM BERTHOLF.\*

Religious life, as we have already seen, was in and with the Tappan community from the very start. The log house, put up at once, had been faithfully used. Perhaps Dirck Storm, of whom some account has been given, had conducted the neighborhood religious meetings during the eight years and more that preceded the formal founding of the Church. But probably also, Guiliam (William) Bertholf, who had come to America in 1686, and had been at Hackensack and Acquackanonck as a lay worker from that year, had been often on the Tappan ground and given the people encouragement. In 1693, the Church of Hackensack, seven years old, and the Church of Acquackanonk, just organized, had sent him to Holland to be examined and, if found qualified, to be ordained and set apart as their pastor. In February 1694, he returned with full power, and at once began his work. He was the first Reformed Church minister of New Jersey, and seems to have studied all territory within his reach, and to have faithfully used every opportunity God gave him to promote already begun work, and to start new work for Christ. The Church of Tappan does not, as I formerly thought, owe its being to him. It grew out of the vital consecration of the original Tappan settlers. But it was organized by him October 24, 1694, and though he was never installed over it as a pastor, he was its real founder, and its only ministerial supervisor from 1694 till his death. For at least thirty years, he administered its sacraments, and kept the

\*The spelling is "Guiliam," direct from the "Huis Books," and always so written in American records that are authoritative. The Domine himself generally signed his name simply "G. Bertholf," but when writing in full "Guiliaem Bertholf." The "ll" is an error, taken from the Huguenot spelling—"Guillaume," used in our early records by Huguenot Clerks (See "History of the Reformed Church of Tappan," page 12).

closest watch over its minutes and records, which have come down to us complete for his whole period. So far as is known, the Church under his care, was always at peace and in good condition. The *Voorlesers* of his time were Dirck Storm first, and later Jan Van Dalssen. Tradition represents him as a man of deep piety and spirituality. We do not need tradition to prove to us that he was a tireless worker in his Master's cause. We have not the date of his death, but a still extant deed, bearing date February 16, 1626, has the signatures of himself and his wife. He was then seventy years of age. He probably died in that year, as he does not appear on any record of a later date. It is said that his remains were interred beneath the pulpit of the first Hackensack church. We deeply regret that no portrait has come down to us of this eminently faithful and widely useful man.\*

#### THE REV. FREDERIC MUZELIUS.

Upon the death of Domine Bertholf, the congregation determined upon establishing a formal pastorship for itself. It was led to the choice of the Rev. Frederic Muzelius, a young minister born in Germany January 5, 1704, of whose history before his settlement at Tappan nothing is now known. He was called November, 1727, and served twenty-two years, till November, 1749, when his pastorate was dissolved. He lived about thirty-two and a half years longer, till April 7, 1782. His remains lie in the oldest Tappan graveyard, within a few feet of the rear of the church. The original stone marking the spot, has out-weathered almost a dozen decades. The inscription upon it is easily legible still. It is given here with exact spelling and pointing.

“Here Lies Inter'd the Body of Rev. Frederic Muzelius, who Departed This Life the Seventh of April, One Thousand Seven Hundred Eighty Two. Born in Germany Anno Domini. One Thousand 1704, Aged 78 Years, Three Months, Two Days.”

Of Domine Muzelius' scholarship or pulpit power, no testimony remains. Nor can we judge what results he would have left behind him as a pastor, had there been united and peaceful conditions around him in his congregation. His ministry fell upon a time of fearful strain in our American Reformed Church.

\*For a sketch of the Rev. Guiliam Bertholf, see p. 168 of this volume; also the "History of the Reformed Church of Tappan."

From its start in 1628, it had been so absolutely subject to the mother Church in Holland, that every American contemplating the ministry, had been compelled to cross the ocean to study, or at least to be examined, ordained and installed. This had now been going on for a hundred years. But meanwhile the Church had been growing. By the beginning of Domine Muzelius' ministry, many were clamoring for the establishment of a college and a seminary in America, and for the founding here of a Cœtus (or Classis) with power to examine, ordain and install. But there was a large opposing element. Many were for a Conferentie (or Conference body) which should cherish the existing connection. The story of the conflict is an old and long one. Two bodies, respectively known as "The Cœtus" and "The Conferentie" were organized, and a conflict, whose details came to fill volumes of record, started on its way and lasted for many years. The Tappan congregation was terribly rent by it. Domine Muzelius at first seemed to favor the Cœtus, but soon gave himself up with his whole soul to the Conferentie. His entire Consistory and most of his people were for the Cœtus. The Domine developed such a spirit during the years that it became necessary to suspend him from the ministry. The Classis of Amsterdam, which had at first attributed his zeal to intense devotion to the mother Church, finally seeing that he was a victim of ungovernable passion and dangerous to the Church, concurred first in his censure and then in his suspension. This brought his pastorate to an enforced end in November, 1749. By mutual agreement the Church furnished to him during his subsequent long period of retirement a residence and an annuity. He bound himself by a written compact\* in the sum of two hundred pounds, not to preach or perform any ministerial acts publicly or privately in Reformed congregations in the vicinity, and not to foment or encourage schisms, divisions or dissensions among the people of the said congregations. Yet from his suspension till his death, more than thirty-two years, he kept up a continuous violation of this compact. In 1768, he actually organized a schismatic congregation in Tappan. This congregation he held together till 1779—eleven years—when it broke down, partly no doubt as the result of his own old age and infirmity, but probably more yet as an outcome of the glorious Reformed Church

\* See "History of the Reformed Church of Tappan," p. 66.

peace of 1771, whose effect must by that time have been accepted by the entire American people. All this history is very painful, of course. That the Tappan Church outlived its period is proof of divine vitality in our Lord's Church as an institution. It is a historic comment on His own words—"The gates of hell shall not prevail against it."

The business development of the Church under Domine Muzelius' ministry (1727-1749) was important. It came into possession of its ninety-seven acres of land in 1729. Fifty-five of these acres lay to the north and west of the church, and forty-two acres, all woodland, lay about a mile to the south in New Jersey. The parsonage, as stated, was built at once on the receiving of the land. The numerical growth was also important, as there was no other Church within many miles to which newcomers could resort. Two hundred and eighty persons were added to the communion, all but sixty-six of them on profession of their faith. The baptisms during the period were 1125.

During the month after this pastorate closed, December, 1749), the Reformed Church of New Hempstead (now Clarks-town) was organized as an offshoot from Tappan. From 1749 to 1830—eighty-one years—the two Churches maintained joint relations, having but one pastor between them. They were first served by Domine Verbryck from 1740 to 1784, and last by Domine Lansing from 1784 to 1830. From 1830 they have maintained separate pastoral relations.

#### THE REV. SAMUEL VERBRYCK.

The second pastor of the Church was the Rev. Samuel Ver-bryck. He was born April 30, 1721, at Raritan, N. J. He studied under Domines John Leydt, John H. Goetschius, Benjamin Van der Linde, and Theodorus J. Frelinghuysen. His ministerial record begins with a commendation of him to the Cœtus by Domine Frelinghuysen, as "a most diligent scholar and of fine promise." At the Domine's suggestion, the Cœtus asked and obtained permission of the Classis of Amsterdam to examine him and license him to the ministry. He was licensed in November, 1749. The two congregations of Tappan and New Hempstead sent him a joint call dated June 17, 1740. The call was approved by the Cœtus at its fall meeting, and he was regularly ordained and installed September 11. I used to hear in my boyhood from people who had been his parishioners, splen-

did tributes to the manly character of Domine Verbryck, but do not remember ever to have heard allusions to him as a preacher. What was especially magnified by his old friends was his remarkable fitness for his very peculiar times. I well knew all his four sons, and received much from them concerning their father. His record is well preserved. He was called to face the most desperate struggles both in Church and state, and he carried himself through them with wonderful judgment and courage, and with wonderful success. Within his Church circle he had close at his side from first to last the bitter Muzelius, always defaming him and plotting against him. Strange to say, his treacherous foe had some following in the Tappan Church and even among ministers in the country. I have spoken of the schismatic Church he started in 1768. We have its record book in our possession. It shows 165 baptisms, giving of course the names of the parents. It reveals through these names to some extent, the strength of his adherents, and the number of the families he drew off from the Tappan Church. From this record we may understand the local conditions he was compelled to confront. And then, within the wider circle of the whole Reformed denomination, he was called to the handling of a great trust. Devoted as he was to the views of the Cœtus, he became one of strong leaders to whom we owe the starting of our college at New Brunswick in 1766. He was one of its trustees from its organization to his death. Then too, it must be remembered that within his time, the American Revolution occurred. He was devotedly attached to the American cause, sacrificed much for it, and is said to have but narrowly escaped arrest and imprisonment for his zeal. Tappan is eminently historic ground. It was the county seat of Orange county at the time. Its Court House of the day, built in 1739, was burned in 1774, it was believed, by the loyalists. The result was the removal of the county seat to New City. The Andre episode of 1780 also connects with Tappan. Andre was confined in the village tavern, built in 1755 and still standing, but he was tried, condemned and sentenced in the Reformed Church, and executed on the hill to the west of the village. Before the war came to an end, the Domine was obliged to change his residence to Clarkstown as a measure of safety. On Sabbath morning, January 25, 1784, he was taken ill at the residence of one of his sons at Tappan

just as his people were gathering at the Church to hear him preach. He died on the following Saturday, January 31. His remains were interred on Monday, February 2, in a new cemetery, which had just then been set apart on the west side of the Greenbush (now Blauvelt) road. His grave was probably the first opened in that ground.

The Church record of baptisms under Domine Verbryck, as in fact from 1694 to now, is perfect. The total number of baptisms for this pastorate was 1153. The member roll for this period, however, is very defective. It was lost. All we have of it now was made up from inquiry and memory during the later period of Domine Lansing. The marriage record from 1754 to 1784 is wholly lost. No property transaction of prominence connects with the time of Domine Verbryck. The Church secured incorporation for itself in New York state in 1783, and in New Jersey at a little later date.

#### THE REV. NICHOLAS LANSING.

The third pastor of the Church was the Rev. Nicholas Lansing. He was a representative of one of the oldest families of Albany, N. Y., a descendant of Frederick Lansing, of the town of Hassel, in the province of Overysse, Netherlands, whose son, Gerritt Frederick Lansing, settled in Albany about 1650. His parents were John Jacob Lansing, born in 1715, and Catharina, daughter of Nicholas Schuyler and Elsie Wendell. He was born at Albany, September 20, 1748. In early life he was master of a sailing vessel, running between New York and Albany. While pursuing this calling he was converted, when about thirty years of age, and not a great while thereafter believed himself called of God to the Gospel ministry. He was called to the joint pastorate of the Tappan and New Hempstead Churches, August 11, and installed December 5, 1784. This joint pastorate he held till April, 1830, when at nearly eighty years of age he gave up New Hempstead, by that time long known as Clarkstown. In his pastorate at Tappan, however, he continued five years longer, till his death on the twenty-sixth of September, 1835. His remains, like those of Domine Verbryck, lie in the cemetery on the west side of the Blauvelt road.

During Domine Lansing's time, the old church of 1716 was rebuilt with enlargement in 1788, and the parsonage underwen<sup>t</sup>

extensive changes in 1797 and again in 1835. The forty-two acres of woodland in New Jersey were sold early in his ministry. The first church building at Clarkstown, erected in 1752, gave way to a new church in 1825. The Greenbush (now Blauvelt) Presbyterian Church was formed in 1812, and the Nyack Presbyterian Church in 1816, both from his Tappan and Clarkstown congregations. Both would have been Reformed Churches, but for resolute opposition with which Domine Lansing and his Consistory resisted their formation. Early in Domine Verbryck's ministry, the "English Presbyterian Church" of New Hempstead, and the Reformed Church of West New Hempstead had been formed out of the Church of Clarkstown. And again in 1822, the famous "Secession" under its assumed name of "The True Reformed Dutch Church" had drawn off families from both the Tappan and Clarkstown Churches. Through all these movements began and went forward great historic changes upon the territory with which the Tappan Church had started in 1694. At its organization, it commanded the whole area of the present Rockland county, and a very large portion of the northern part of Bergen county, N. J., besides. At the death of Domine Lansing, with very few exceptions, not a family of the congregation lived more than four miles away from the church.

The period of Domine Lansing at Tappan was not locally eventful. Of course the war of 1812 occurred while it was passing, but Tappan did not tryingly feel it. An interesting event took place in 1821—the exhumation and removal to England of the remains of Major Andre. I think the Domine took some part in a brief service held at the time.

No portrait of Domine Lansing or of any one of his predecessors has come down to us. This is matter for deep regret, as they were all historic men. The personality of Domine Lansing was wonderfully unique. Already it has long been a subject of legendary spell, and it is sure to become more so as the years go on. But the chief characteristics of the man were his godly life, his soul-possessing convictions, his doctrinal solidity and his pulpit power. As to person, figure and movements he was tall, gaunt and ungainly. He was in such feeble health when he began his studies that his relatives opposed the step, and his physician insisted that he would never reach the pulpit. Yet he gained instead of losing in strength, and enjoyed a phenomenal

vigor throughout his whole ministerial life. He wore the Continental dress until the day of his death, though it had been so long discarded that to most people it had already become a real curiosity. All his movements and words were nervously impulsive and many of them were fiery and impassionate. His life was a perpetual drive of energy applied to all matters alike, whether small or great. Yet he never broke down in his work. His whole nature was pervaded with his religion, and with the spirit of consecration to his Master. He was an indefatigable student of the Bible in its original, and also of the Latin and Greek fathers, and of the Latin theologians. He acquired much control over the scriptures, and his devotion to prayer was remarkable, causing him at times to spend a whole night in prayer. He knew every chord of the heart and every sensation of it. His sermons were enriched with delineations in which as in a glass every Spirit-led hearer could see his own exercises reflected and explained. His last sermon was delivered September 13, 1835, and is said to have been one of the most powerfully impressive discourses of his life. In it he summed up the teaching of his ministry by saying, 'I have never preached to you, 'Do and Live,' but always 'Live and Do.'"

The world, both at home and abroad, during his half century at Tappan, made wonderful advance. Especially the Church of God unspeakably widened its field. The century of modern missions dawned. The ports of the world began to open. Signs of the coming of the kingdom vastly multiplied and brightened. The Domine saw these signs, and they stirred his Christ-loving soul to its deepest depths. His later sermons were full of enthusiasm. My own child nature entered into them and was intensely moved. One of the brightest of my memories connects him with the 35th chapter of Isaiah. He read through its thrilling words the coming of the glory, and I am sure he thought it was not far away. I wonder how he sees and thinks about it now!

#### THE REV. ISAAC D. COLE.

The fourth pastor of the Church was the Rev. Isaac D. Cole. He was a son of the Church. All his ancestral lines both of his father's and his mother's sides, had been with the Tappan settlement and Church from their very start. The name Cool (Cole) came into the Church membership in October, 1695, and had

probably been in the locality in 1694, when the Church was organized. And the names Van Vorst, Meyer and Van Houten, all



THE REV. ISAAC D. COLE.

of his maternal ancestry, were in it equally early, the first having been among the original patentees. This pastor was literally a son of the Tappan Church, and his lines have never been unrepresented in it to this day. The line of Jacob Cool has given five of its sons to the ministry of the Gospel, three of whom have served in the aggregate of their terms, more than a century in pastorates in the Reformed Church.\*

After his graduation from the Seminary in 1829, he became at once an assistant to Domine Lansing, then eighty-one years of age, still pastor of the two Churches of Tappan and Clarks-town, and preaching in the two on alternate Sabbaths. His work in this assistant relation calling for but half his time, the other half was in April, 1830, engaged by the North Church of Schraalenburgh, which was, at that time, jointly with Hackensack, under the pastorate of the Rev. James V. C. Romeyn. These relations continued till April, 1831, when the assistant was called, ordained and installed at Tappan as an associate pastor. He kept up his services at Schraalenburgh, however, in addition to his work at Tappan, till December, 1832, when both were terminated by his acceptance of a call to the Second Reformed Church of Totowa, at Paterson, N. J. After a service of just one year in that Church, being recalled by his old people to the associate pastorship with Domine Lansing, under adequate provision for his support, he returned to Tappan, December, 1833, and began that long ministry there which was not finally closed by Classical act till February 9, 1864. He had, however, resigned in October, 1863, and had since that time been only awaiting that act for his formal release. In all, he was in the active ministry thirty-four years, all but one of which were given to this Church.

His wife, Anna Maria Shatzel, granddaughter on her mother's

\* see Dr. Cole's "History of the Reformed Church of Tappan," and the sketch of Second Totowa Church in this volume. — EDS.

side of Ebenezer Wood, deputy sheriff of Orange county for the fifty years preceding the erection of Rockland county in 1798, died August 16, 1863. This event, concurring with his own increasing years and consciously diminishing strength for his heavy pastoral work, determined him upon the retirement from active service which so soon followed. His last fourteen and a half years of earthly life were spent at Spring Valley, N. Y., where he had been born January 25, 1799. His death occurred August 30, 1878.

The present house of worship, built in 1835, the enlargement



THE REFORMED CHURCH OF TAPPAN,—1835.

of the parsonage to the north in the same year, and the erection of the present lecture room in 1859, were the prominent business transactions of the Church during my father's period. The prominent national event was the outbreak of our Civil War of 1861 to 1865. The draft of this war on Rockland county for men and means, felt severely within the first year of the next pastorate, is detailed in the two county histories written in recent years.

The records of the Church, kept by my father himself from 1829 to 1864, are complete. None of its baptisms or marriages

have been printed, but its Consistorymen and its members received are all printed with the Church history of 1894.

The Church founder and its first four pastors whose periods I have thus reviewed, have all passed from the earth. All of them, except Domine Bertholf, are sleeping as to their remains, in the grave yards of the Tappan Church. Their aggregate length of service amounted to 170 years—an average of thirty-four years to each. If there are any others, are there many Churches in the land that can show a record like this?

From 1864, there have been three successive pastors in charge, all of whom are still living,—the Rev. George Mancius Smedes Blauvelt, 1864-1882, the Rev. W. Hall Williamson, 1883-1889, and the Rev. Matthew Newkirk Oliver, who was installed in November 1890, and is the pastor of today. The statistics of these ministers and the prominent events of their periods may be given, but the time for characterization of the men has of course not yet come.

#### THE REV. GEORGE M. S. BLAUVELT.

The fifth pastor was the Rev. George M. S. Blauvelt. He was born at Lamington, N. J., December 8, 1832, was graduated from the University of the City of New York in 1850, and from Princeton Seminary in 1853; was ordained by the Presbytery of Passaic, September 21, of the same year, and was pastor of Presbyterian Churches successively at Chester, N. J., Racine, Wis., and Lyons Farms, N. J., from 1853 to 1864. His call to Tappan was approved and accepted in Classis at its session of February 9, 1864. He began his work at once, and continued at Tappan about eighteen years and a half, till the fall of 1882, when he accepted a call to Easton, Pa. In 1890, he became pastor of the Reformed Church of Franklin



THE REV. GEORGE M. S. BLAUVELT. Park, (formerly Six Mile Run) N. J., where he continues in active service at the present time.

The Rev. Mr. Blauvelt is descended from Gerrit Hendricksen (Blauvelt) of Deventer, Holland, through his third son, Johannes

Gerritsen (Blauvelt), one of the original Tappan patentees, a founder of the Tappan Church, and one of its land-givers of 1729.\* His father was the Rev. William Warren Blauvelt, D. D., born in 1800, a graduate of Queen's College in 1814, a noted teacher and minister of the Gospel, and widely known in his day as the able and faithful pastor, for sixty-two years, of the Presbyterian Church of Lamington, N. J. He died in 1888. His wife was Anna Maria Hutton, a sister of the late Rev. Mancius H. Hutton, D. D., of New York city, and a granddaughter of Domine Mancius, a Reformed Church minister of more than a hundred years ago. Rev. Dr. Blauvelt had two uncles who were ministers in our Church, and has left behind him, besides the former Tappan pastor, another son, the Rev. Isaac Alstyne Blauvelt, long a pastor in the Presbyterian fold.

The first year of the Rev. Mr. Blauvelt's pastorate at Tappan coincided with the closing year of our Civil War, and was full to him and his Church of interesting incidents.\* Under the long ministry of his predecessor, the Reformed Church of Piermont had been organized in 1838, and other Churches had come into being at Closter and Norwood. These new organizations had drawn off some families from the Tappan congregation, but it had kept up its numerical and financial strength. It was in good condition when the new pastor was installed. The year 1864 found high prices prevailing, but money was abundant, and the Church moved on with vigor. Costly work was at once done upon the parsonage, and expensive improvements, including the building of a fine organ, were made in the church. The people stood by the pastor with strong support. Much money was raised and all expenses were readily met. The Church audiences kept up through the whole eighteen and a half years. They were remarkable especially for the number of young men always in attendance. Yet in the late days of this pastorate, it was noticed that deaths brought trying losses not made up to the Church. Many noted supporters passed away and were not replaced. The old farms came up for sale, and were bought by persons who had no interest in the village Church, some of them no interest in any Church or even in religion as a cause. Before this pastor left in 1882, he felt that the Church had lost at least some of the strength it had, during most of his time, so happily enjoyed.

\* See "History of the Reformed Church of Tappan," pp.110-112. Also p. 213 of this volume.

\* See sketch of his life in the "History of the Reformed Church at Tappan."

## THE REV. W. HALL WILLIAMSON.

The sixth pastor of the Church was the Rev. W. Hall Williamson. The family is of Holland descent and for several generations has resided at Neshanic, N. J. There is the old homestead, still in the possession of the family and there, in the same old village, Mr. Williamson's great-grandparents, Cornelius Williamson and his wife, Magdalene, daughter of Carpenter Hall, of English ancestry, were born,—the former, September 18, 1776; the latter, February 29, 1778. He is the son of Isaac Van Doren Williamson and Maria Louisa Schenck. He was born at Flagtown, N. J., April 26, 1855. He graduated from Rutgers College in 1873, and followed civil engineering until



THE REV. W. HALL WILLIAMSON.

1876. In this year he was converted, and after teaching school for two years at Neshanic, entered the Theological Seminary at New Brunswick, and was graduated and licensed to the ministry in 1881. He at once became pastor of the Reformed Church at Annandale, N. J. His pastorate here was eminently successful. The Church prospered under his care, and not only its constituents, but the whole community, regretted his departure. He was called to Tappan July 2, and installed July 19, 1883. His pastorate continued about six years and a half, till December, 1889,

when he exchanged it for that of the Reformed Church of Irving Park, Ill. On the first of May, 1890, he was installed pastor of the First Reformed Church of Grand Rapids, Michigan. He is now settled as pastor of the Second Reformed Church of Philadelphia, to which he was called more than a year ago.

The period of the Rev. Mr. Williamson at Tappan, did not bring up prominent business transactions. But it was remarkable for a powerful revival of religion in the vicinity and the Church. The awakening began in Piermont, but quickly spread into the surrounding country. It became very active at Tappan. The Church held preaching services every night for six weeks, neighboring pastors assisting the Rev. Mr. Williamson in his

continuous work. Forty-five persons were added to the Church at the April communion. Whole families came together, and there were cases in which the children led the parents. The work had a deep effect upon the village, which had been notably careless on the subject of religion. It took on a new character. The pastorate of the Rev. Mr. Williamson will stand out in the Church's history as the season of this revival, which can never be forgotten by any who shared in its uplifting power.

#### THE REV. MATTHEW N. OLIVER.

The seventh and present pastor of the Church is Rev. Matthew Newkirk Oliver. His father, James Oliver, M. D., traces descent from Andrew Oliver, who came to America from county Armagh, in the north of Ireland, about 1740, and settled in Marbletown, Ulster county, N. Y., where he married Ann, daughter of Daniel Brodhead. His mother, Gitty, daughter of Cornelius C. Cole and Christina Row, traces descent from Teunis Bastiaensen Kool, who first appeared in America in 1663.\* He was born in Marbletown, November 12, 1834, was prepared for college at the Liberty Normal Institute, Sullivan county, the Kingston Academy and the Dutchess County Academy. He graduated from Union College in 1857. He began to



THE REV. MATTHEW N. OLIVER.

study law, but was compelled by failing health to seek recuperation on his father's farm. His sister's death led him to change his views as to a profession, and his health improving he entered the Theological Seminary at New Brunswick, and graduated therefrom in 1871. He was ordained and installed at Clover Hill, N. J., July 11, 1871. In this charge he remained for thirteen years. May 6, 1884, he became pastor of the Church of Rosendale, N. Y., where a very successful ministry was terminated by his call from the Church of Tappan.

He was installed at Tappan on the second of November, 1890,

\*This corrects a slight error in the "History of the Reformed Church of Tappan." See "Documentary History of New York," Vol. III, p. 61; also Judge Marius Schoonmaker's "History of Kingston," which gives Mr. Oliver's Cole ancestry clearly.

and has now been in the service of the Church about ten years. In a letter written to me early in his pastorate, he wrote in part as follows :

“The Tappan Church is passing through one of those crises which visit every congregation. It is in a state of transition from the old to the new order of things. The congregation is very different from what it was during the long pastorates of the former ministers. The personnel of the congregation is rapidly changing. New villages with new churches are springing up along the lines of the railroads. Travelling facilities are bringing in a new class of people. The work to be done is in some respects similar to that of forming a new congregation. In another respect it is one of readjustment to a new order of things. The church can never regain its original territorial proportions. But there is a possibility for the new element to be won over, and blended in time into a strong organization. Such a work is necessarily slow.”

This description is in line with what had at the time been for more than a score of years a growing forecast. Depletion had set in. \* The families who filled the gloriously vigorous Church of the first two hundred years, are nearly all gone. They gave to the general Church and to the world at large descendants who still live but have left their original home. The Tappan of the future will be a new settlement. The quaint old village, hidden behind the Palisades since 1686, has already begun to feel, and will feel more and more the grasping life of the great city so near at hand. Families have disappeared, but they will be replaced. Church pews have lost their occupants, but they will be again in demand. The present pastor understands all this. Willing to “spend and be spent” for a Church whose history fills his soul with pride, he is taking in the situation, and plodding on in the faith of a future for his Church, nearer at hand, perhaps, than some of his people think. One of the great incidents of the Church during his pastorate was its bi-centennial celebration in October 1894. † He devoted himself with unsurpassed earnestness to preparation for it, and his Consistory and people stood with him to make it a success. He has been keeping all along a manuscript journal of the events of his ministry at Tappan during this last decade of the nineteenth century. He is noted for his largeness of heart, his interest in the

\* See my address delivered at Nyack, N. Y., February 22, 1898, at the centennial exercise of the founding of Rockland county, published in Nyack the next day. † The “History of the Reformed Church of Tappan,” to which reference is made in this article, was prepared and published by Dr. Cole, at the request of the Consistory of the Tappan Church, in commemoration of the Bi-centennial Anniversary.

poor and suffering, and the courageous fidelity with which he withstands everything he thinks will hurt, and sustains everything he thinks will help the locality and the Church. Both need the willing support of the few who remain from the old stock of the past, and the cheerful help of new comers of Christian character, good judgment, and consecrated worldly means. The region is one of exceptional beauty. Its attractions have long been acknowledged. Its day of awakening can not be long delayed. Prayer has been earnest for it. The Master has earnest praying people in it now. It can not be considered poor even as to material possessions. A most valuable portion yet remains in its hands of the land gift of 1729. In the event of a strain greater than any condition of the present threatens, this might become its God-given strength to carry it through. We commend it to the faith and prayer of all who have loved it. The Lord has done wonderful things for it in the past. He will do even more wonderful things for it in the future, of which its coming children will take note and which will make them glad.

## THE REFORMED CHURCH OF PARAMUS

BY

THE REV. WILLIAM H. VROOM, D. D.

THE exact date of the organization of this Church is unknown. Its earliest official records have been lost. There is documentary evidence that it was in existence and enjoyed the ministrations of a regular pastor as early as 1725.

A few interesting facts concerning some of the earliest settlers of this region have been preserved in an historical discourse by the Rev. A. B. Winfield, published in 1853. From this and other sources we have obtained the following items. One of the first white settlers of this region was Albert Saboroweski, who emigrated to this country from Poland in the Dutch ship "Fox" in the year 1662. He was then twenty years old; in due time he married a Miss Vander Linde, and settled in Hackensack. He had five sons from whom the numerous Zabriskies of Bergen county and vicinity are descended. John, the eldest, settled on the homestead in Hackensack. Jacob, the second son, was stolen by the Indians at seven years of age, but was after some time recovered, and, having learned the Indian language, became an interpreter. The Indians claimed that they had taken him for that purpose. His father, through these transactions, obtained from the Indians a title to a large tract of land containing 1977 acres, and called, on an old surveyor's map, "The New Paramus Patent." Here Jacob eventually settled, and built his house in 1713 on a farm, near Blauvelt's mill, lately come in possession of Albert G. Hopper. The third son, George, settled in Schraalenburgh; Henry, the fourth son, in the Point, on the place now owned by Albert P. Zabriskie; Christian, the fifth son, on what is known as the Wessel property, now in possession of Cornelius Z. Board. The Paramus Patent extended from the homestead of Mrs. Peter Board on the south, about four miles north to the residence of the late Stephen S. Berdan, and from the Saddle

River on the west, one and one half miles east to the Sprout Brook. The name Paramus is said to be derived from the Indian "Peremessing," so called because it abounded in wild turkey. The first white settlers called it "Peremesse," from which it became gradually changed to its present form.

Hohokus, formerly called Hoppertown, was settled by John Hopper in 1712, who no doubt was one of the first of that name in the county; his descendents are very numerous.

Saddle River was first settled by the Hoppers and Ackermans. Aaron Ackerman was probably the first of that name in this country. He came from Holland, and built where Abram Ackerman Blauvelt now resides. That property has remained in the family to the present time, Mrs. Blauvelt being a descendant of the original proprietor in the direct line.

A description of this region in 1778, written by an officer in the Revolution, and found in the Historical Collection, says :

"This town is chiefly inhabited by Dutch people. Their church and dwelling houses are built of rough stone, one story high. There is a peculiar neatness in the appearance of their dwellings, having an airy piazza supported by pillars in front, and their kitchens connected at the ends in the form of wings. The land is remarkably level, and the soil fertile; and, being generally advantageously cultivated, the people appear to enjoy ease and a happy competency. The furniture in their houses is of the most ordinary kind, and such as might be supposed to accord with the fashion of the days of Queen Anne. They despise the superfluities of life, and are ambitious to appear always neat and cleanly, and never to complain of an empty purse."\*

Though there be no direct evidence, it cannot be doubted, that the Gospel was first preached in this place by that devoted man of God, Guiliam Bertholf, who was settled over the Churches of Hackensack and Acquackanonk from 1694 to 1724, and also supplied Tappan during the same period. Considering the vast extent of country over which he assumed a pastoral oversight, his visits to this settlement must have been few; but the people lived within the sphere of his regular charge, and attended upon his ministry, either at Hackensack, Acquackanonk, or Tappan, according to their proximity to those Churches. It appears that the close of Bertholf's ministry was marked by the organization of the two new

\* See Winfield's Historical Discourse, pp. 14—17.

Churches of Schraalenburgh and Paramus. These were now joined with Hackensack in one pastoral charge.

THE REV. REINHARDT ERICKZON.

The first minister called under this arrangement, and, therefore, the first pastor at Paramus was Reinhardt Erickzon, whose ministry began in 1725 and continued three years. He was born about 1700, and was educated in Holland. The records of the Classis of Amsterdam, lately recovered by Dr. E. T. Corwin, show that he was examined, and ordained by the laying on of hands, by the Classis of Amsterdam, on September 3, 1725, for the purpose of accepting the call, "authorized by the Consistory of the Reformed Church of New Barbadoes, [Hackensack], Schraalenburgh and Peeremus, situated in New Jersey."\*

A letter written by him to his brother-in-law, the Rev. Henricus Coens, in 1725, also mentions that he was then the minister at "Hackensack, Schraalenburgh and Peeremus." Here we are upon sure ground.

The results of Erickzon's ministry cannot now be stated, on account of the loss of the early records of the Church, but his subsequent ministry in Schenectady, N. Y., was very successful. "He was of considerable intellectual ability, highly esteemed by his ministerial associates, and influential in the councils of the Church. He was the first president of the Cœtus. His last pastoral charge was at Freehold and Middletown, N. J., where, after twenty-eight years of service, he fell a victim to the drinking customs of the day and was excluded from the pulpit. He died in 1771."\*

THE REV. GEORGE W. MANCIUS.

After a vacancy of two years, a second pastor was called in 1730, in the person of George W. Mancius, who served this Church together with Schraalenburgh about two years. He was a young man, and not connected with the Classis of Amsterdam at the time of his settlement, but afterwards, in 1732, placed himself under its care. In that year the Church of Kingston, N. Y., made a call upon him and enjoyed his services during the remainder of his active life. The Cœtus controversy raged during his time, and, while he was at first strongly in favor of the inde-

\*Acts of Classis of Amsterdam," Vol. XXII, p. 81.

"Brick Church Memorial" by the Rev. T. W. Welles, 1877, and Corwin's Manual, p. 257.

pendence of the American Churches, he became very conservative, and finally joined the Conferentie. He built up a powerful Church in Kingston with a membership of 420 at the close of his labors, and died September 6, 1762.

There was as yet no Church edifice at Paramus, and services must have been held in some private building. The erection of a church, however, had been under contemplation for several years. As early as November 17, 1726, Peter Fauconier had placed in the hands of the people of Paramus a written promise on behalf of himself and his partners, to convey to them a piece of land, "just over the Saddle River adjoining to John Boskirek's land, for the encouragement of their erecting of a protestant Church, and the procuring of a minister to serve the same." And on December 26, 1730, he executed a similar paper now in the archives of the Church, in which he alluded to the former paper, and definitely proposed to convey to the two Churches of Schraalenburgh and Paramus jointly, forty-five acres of land as before described, on condition "that there shall be in both churches a fit place appropriated for seven of the owners of the said tract, or their heirs to sit in forever," and also that "the intended minister" (alluding probably to George W. Mancius who was about to settle over these Churches) "and his successors do actually come and live thereon." It is not surprising that the people did not accede to this proposal.

Now that Mr. Mancius was gone, the congregation was without both church and minister. It was very difficult to obtain ministers in those days and no regular pastor was settled again for about sixteen years. Nevertheless, the people were not wholly deprived of the preaching of the Word, for Antonius Curtenius, who was the pastor at Hackensack, and for the latter portion of the term at Schraalenburgh also; and Johannes Van Driessen of Acquackanonk, supplied the pulpit from time to time and administered the sacraments. The baptismal register shows that that rite was frequently administered. The vitality of the Church is also shown by the fact, that, though destitute of a pastor, they proceeded during the vacancy to the erection of a Church edifice and carried the work to completion.

#### THE FIRST CHURCH EDIFICE.

A meeting of the Consistory and congregation was held on January 15, 1734, at the house of Johannes Wynkoop; when Con-

radus Vanderbeek and Johannes Wynkoop were chosen as a commission to build the church. They were to act in accordance with an elaborate set of regulations, embracing sixteen articles, drawn up and adopted by that meeting. In them provision was made for a just and satisfactory apportionment of the seats when the building should be completed, so that the rights of every person who contributed to the enterprise in money, materials, or labor, should be secured. Special provision was made for the old and deaf and indigent persons, by the assignment of favorable sittings to their use; also for the preservation of sound doctrine by the exclusion from the pulpit of all ministers not properly authenticated.

On April 21, 1735, the corner-stone was laid. The site was almost the same as that of the present church. The ground was furnished by Peter Fauconier. It was not the forty-five acres formerly alluded to, but the plot occupied by the present buildings—church, chapel and sheds—and the old graveyard adjoining the church. As a consideration for the same, he was guaranteed the use of seats for himself and his wife, and their heirs, for a continual possession to be exempt from all charges by the Church, except for the minister's salary. This agreement was faithfully executed. The building, like most of the Dutch churches of that period, was of stone, with an octagonal roof, and the steeple in the centre. Instead of pews, it was furnished with chairs, on the back of each of which was inscribed the name of its owner. The bell rope came down into the middle of the church. This building served the needs of a large congregation for sixty-five years. The territory covered was for a long time about fifteen miles square. Within the same limits there are now thirty-three churches, eleven of our own order, and twenty-two of other names.

#### THE REV. BENJAMIN VANDER LINDE.

At length, in 1748, Providence opened the way for the settlement of another pastor by raising up a young minister in the neighborhood. This was Benjamin Vander Linde. He was born at Pollifly, near Hackensack, in 1719, and was a relative of the wife of the first Zabriskie. He studied theology under Dorsius, and the elder Goetschius, and was the first minister licensed by the Cœtus in this country. The Classis of Amsterdam, after a correspondence upon the subject, consented that he might be ex-

amined here, by the ministers in Cœtus assembled, in the name of the Classis. This is confirmed by the recently procured records of the Classis of Amsterdam. In a report rendered by the Rev. Deputies *ad Res Exteras*, under date of January 9, 1748, it is said:

“The young man, [Benjamin] Vander Linde, to whom our assembly has heretofore granted permission to be examined by the Cœtus in that country, thanked us by a letter, for our resolution.”

The event was regarded at the time as portentous, because, possibly, foreshadowing a future separation from the mother Church. The examination took place in the spring of 1748, and was sustained. No sooner had Mr. Vander Linde been licensed than he received a call to become joint pastor of the two churches of Paramus and the Ponds. These charges were separated by ten miles of rugged country; yet the relation then formed continued without interruption for forty-one years, till the faithful pastor was summoned by the Master to lay down his staff and enter upon his reward.

Mr. Vander Linde's call is still preserved in the archives of each of the Churches. It was the first to be passed without the approval of the Classis of Amsterdam and differs considerably from the constitutional form now in use. It was printed in the “Manual and Record of the Church of Paramus” 1859. It provided that he should “preach once each Sabbath, and, on the first and second day of Christmas, on New Year's day, on the first and second day of Easter, on Ascension day, and on the first and second of Whitsunday.” On Sabbath afternoons he was to catechise the children.

He was to serve four times at Paramus and the fifth at the Ponds. On one Sabbath he was to preach on a text of his own choice, on the next, on the Heidelberg Catechism. If the Ponds raised more money than they might have service every third Sabbath, but no farther.

The salary was to be sixty pounds, current money in use in New Jersey and New York, paid in semi-annual installments, with an increase as soon as the congregation was able. The increase was made at a later time to £96. Besides this, Paramus agreed to furnish a suitable parsonage, with forty-five acres of land and firewood. He was also allowed four free Sabbaths.

The call was moderated by The Rev. A. Curtenius, and signed by the following names :

Elders—Albert Van Dien, Steve. Terhune, Jan Romyn, Bar-ent Van Hoorn, Hendrik Van Aele, Raelof Van Houte.

Deacons—Johannes Stek, Klaes Zabriski, Albert Bogart, Simon Van Winkle, Cornelius Van Houte, Steve Bogart.

A spirit of earnest piety, warmhearted love and liberality pervaded this call; and there is evidence that the pastorate which followed was fruitful and blessed. The whole period was exceedingly troubled with political and military excitements. In the earlier part, the French and Indian wars raged fiercely, and in the latter the war of the Revolution. The tremendous civil agitation incident to the break between the colonies and Great Britain, the adoption of the constitution and the establishment of a new government distracted the country, and dissipated religious feeling and energy. The services in many Churches were suspended for considerable periods. The Paramus edifice was used by the government for a time as a place for keeping prisoners of war. A portion of Washington's correspondence is dated at Paramus. Yet from the beginning of Vander Linde's ministry till the opening of the Revolution, elders and deacons were elected regularly each year with one exception only (1761), and during the war and thence forward to the end of the century—though all records for the period are lost except that of the baptisms—the Classis held its sessions regularly, and this Church had its minister and elder present almost invariably. The baptismal register shows great fidelity in the use of that ordinance; and the list of members subsequently gathered to constitute a new roll, shows that many precious fruits had been gathered during those troubled years.

Two years after Vander Linde's settlement, 1750, Mrs. Magdalen Valleau, a daughter of the before mentioned Peter Fauconier, the donor of the Church lot, deeded to the Consistory of the Church forty-five acres of land, the same presumably which her father had proposed to give on different conditions, twenty years before. The original deed of this conveyance is still in the possession of the Consistory, and is recorded in the clerk's office of the county of Bergen, in book G of deeds, folio pp. 282-284, on the twentieth of June, 1794. Its date is, "the thirteenth day of April, in the twenty-third year of the reign of our Sovereign Lord, George the Second, by the grace of God of Great Britain,

France and Ireland, King, Defender of the faith, etc. Anno Domini, One thousand, seven hundred and fifty." It states that this land is given, "for and in Consideration of three places or seats, in the Peremus Church, that is to say, one woman's place, and two men places; also for Divers other good Causes and consideration and her thereunto moving, and especially for promoting the good and benefit of the said Church and congregation."

A portion of this land has been sold, but the greater part is still in possession of the Church, and is comprised in the present parsonage farm, and in the eastern part of the cemetery, named "Valleau," in honor of the generous donor. The present year is the one hundred and fiftieth anniversary of this notable gift. Mrs. Valleau at that time was a resident of Hackensack, but there is a well-authenticated tradition that upon her death her remains were laid to rest in the old graveyard near the monument recently erected to the memory of some of her descendants.

The pastorate of Mr. Vander Linde was troubled with ecclesiastical as well as civil excitements, for it was at this period that the great controversy between the Cœtus and Conferentie raged. Though licensed and ordained through the Cœtus it appears that his sympathy was with the Conferentie during the earlier part of the contest; yet the Cœtus, being the party of progress and independent life, was destined to win, however learned and respectable the other party might be, and in the final settlement the Paramus pastor and elders were found supporting the "Plan of Union," and in favor of an independent American Church. He and his Elder, Stephen Zabriskie, were members of the famous convention, held in New York in 1771, to devise measures of peace between these parties; and he and Elders Frederick Van Rype and Arent Schuyler were members at the convention held the next year at the same place when the "Plan of Union" was subscribed and the independence of the Church proclaimed.

After the war of the Revolution, the old church was found greatly damaged by the strange use it had served, and in need of extensive repairs. The Great Consistory and a number of the congregation assembled, on the 23rd of June, 1785, and agreed that the decayed church should be rebuilt as speedily as practicable, and restored as it was before; and that the sum of eight shillings, New York money, should be laid upon each seat (chair), to be paid on peril of forfeiture of the seat to the Church.

In this way the work was completed and paid for, and the need of the people was served for fifteen years longer till the present building was erected.

During the same year, 1785, in December, the Classis of Hackensack was in session in this church, when a petition came up from the people of Ramapo, to be organized into a separate Church. These people formerly attended at Paramus and a number of them held seats there. The request was granted unanimously, and they became the first off-shoot from the Paramus stock.

Two years later, in 1787, a similar request for organization was made by the people at Pascack, but subsequently it was withdrawn, and that colony did not separate till twenty-five years later.

But about the year 1784, the impossibility of accommodating the people at Paramus, led the pastor and Consistory to seek means of relief. After due deliberation, they decided to build another church at Saddle River, six miles northward, for the accommodation of that part of the congregation, and to inaugurate a Consistory there to look after the interests of that people. But, at the same time, it was provided that no separation from Paramus should take place. The two Consistories were always to constitute one body and have every interest in common. To secure this arrangement a very solemn and stringent instrument of writing was drawn up, under date of January 7, 1788, and signed by both Consistories, binding and obliging themselves and their successors in office, both elders and deacons, that they should never attempt to separate the two congregations, but that they should always be united under the strongest bonds of love and peace; that, "One Church shall not, nor may not *tear away* nor *fall away* from the other, *without* the consent of *the majority* of *the whole* great Consistory," of both of the organizations. It also provided that the minister, when there was one only, should live at Paramus, and, "that the oldest Church, that of Paramus, should be accounted and considered in every respect whatever as the mother Church, by both the aforesaid congregations." It was also agreed, that, in case of backsliding, or falling away, on the part of either without consent, such party should forfeit its church building and two acres of land on which it stood, to the other faithful Church.

This remarkable agreement which held securely for twenty-three years, shows why the Saddle River Church, though it had a

form of organization, and was afterwards separately incorporated, had no independent ecclesiastical existence and was not reported in the Classis till its separation from Paramus in 1811.

THE REV. GERARDUS A. KUYPERS, D. D.

Mr. Vander Linde was now growing old, and the addition of the Saddle River Church added much labor to his charge. The Consistory, therefore, in 1788, called the Rev. Gerardus Areense Kuypers, a young man just licensed to preach the Gospel, to be his colleague. He was the son of the Rev. Warmoldus Kuypers, and was born in 1766, in the Dutch colony of Curacoa, whither his father had gone from Holland as a pastor. When Gerardus was two years old his father removed to this country, and became

pastor eventually in the churches of Hackensack and Schraalenburgh. The son, therefore, was educated wholly in this country. He sat first at the feet of the distinguished Peter Wilson, LL. D., of Hackensack Seminary; and later, under the theological training of his father, and Drs. Romeyn and Meyer. Licensed at nineteen, he became at once a pastoral colleague of Mr. Vander Linde. The Collegiate Church of New York sent him a call almost immediately, which he at first declined, on account of his



THE REV. GERARDUS A. KUYPERS, D. D.

obligation to this Church; but upon its renewal, the next year, 1789, he felt it his duty to accept. He was dismissed from Paramus April 15, 1789, having served the Church ten months only.

Dr. Kuypers afterward officiated in the old Garden street Church in the Dutch language, but at length was constrained to use the English, his last service in Dutch being in 1803. He was a man of fine presence, polished manners, well read in theology, and a noted student of the Bible. His preaching was spiritual, his pastoral gifts neither few nor small; withal he was modest, retiring, and clothed with humility. He died in 1833, after a ministry of forty-five years in all, being, at the time of his death, the senior pastor of the Collegiate Church, and likewise senior of the pastors of all de-

nominations in the city of New York. \* The portrait here presented is a copy of a painting in possession of the Collegiate Church, and kindly furnished for this work.

“The venerable Vander Linde did not long survive the departure of his youthful colleague. Within less than three months, July 8, 1789, he was called to a better world at the age of 70 years. He had seen the congregation increase and send out two branches, with a third about to start, and yet retain undiminished vigor at home. His labors must have been immense; his congregation extended at least twenty miles east and west, and fifteen miles north and south. He must have literally worn out in his Master’s service. His bones were disinterred in the year 1800, and placed beneath the pulpit of this church.” \* where they have lain in undisturbed repose just one hundred years.

#### THE REV. ISAAC BLAUVELT.

At the death of Mr. Vander Linde, the connection of this Church with that of the Ponds was severed, and Paramus remained vacant a year and five months. At the end of that time, on December 12, 1790, a call was extended to the Rev. Isaac Blauvelt. Mr. Blauvelt was born about 1750, and licensed by the old Classis of Hackensack in 1780. His first settlement was over the Churches of Hopewell, Fishkill and New Hackensack, and continued seven years. He then came to this Church. He had the reputation of a popular preacher, but his promising career was brought to a sudden and disastrous end, within a few months, by charges of gross misconduct; this was in the summer of 1791. The Consistory, in conjunction with a neighboring Consistory arraigned him upon the charges preferred, and suspended him from the ministry and from the fellowship of the Church. The particulars of the offence charged, and of the original trial, are entirely lost in consequence of the loss of the Church records of that period. But Mr. Blauvelt took an appeal from the action of the Consistory to the Classis of Hackensack; from that body it was referred to the Particular Synod, where, in May 1792, by simple resolution, without formal investigation, the sentence of suspension was annulled; but the bond of union between him and the congregation of Paramus was dissolved, on the ground that his ministry there would be altogether unprofitable. In this Mr. Blauvelt concurred.

\* “Year Book of the Collegiate Church of New York,” 1889, also Corwin’s Manual p. 334.

\* “Manual and Record of the Church of Paramus,” pp. 29-30.

The Classis was greatly dissatisfied with this disposal of the case, as being entirely irregular, and took an appeal to General Synod. The appeal, signed by Solomon Froeligh and Andrew Gray, was founded on the three following reasons:

“1. That Mr. Blauvelt had been restored to the sacred ministry without being at all acquitted of the charge brought against him or making a confession.

“2. That the investigation of his case was not conducted in a proper and regular manner.

“3. The appellants are of opinion, that, on the supposition of Mr. Blauvelt's innocence, the sentence pronounced against him is in the highest degree injurious, and ought to be annulled.”

The General Synod on June 3, 1794, sustained the appeal, reversed the act of Particular Synod, and thus left him under suspension by the Consistory. Mr. Blauvelt moved to New Rochelle and lived on a farm, maintaining the walk of a consistent Christian. Thirty years later, he requested the Synod to restore him to Christian privileges. His request was granted, though he was not restored to the ministry. He died about 1840.\*

#### THE REV. WILLIAM PROVOST KUYPERS.

After another vacancy of nearly two years from the time of the suspension of Mr. Blauvelt, the Church, in May, 1793, tendered a call to the Rev. William P. Kuypers, a brother to one of its former pastors, which was accepted. He was born in Hackensack, in 1773, and studied with Dr. Livingston. His pastorate lasted only three years, and like the former one, was brought to a very painful close April 12, 1796, by his trial before the Classis and suspension from his office, on a charge of having used abusive language involving serious accusations against Dr. Froeligh. The latter, having explained the matters involved, demanded that Mr. Kuypers should confess that he had accused him falsely. This Mr. Kuypers refused to do and his suspension followed. A year later Mr. Kuypers, while under suspension, went over to the Episcopal Church, and accepted an office there; for this insubordination he was deposed from the ministry. Very soon after this, he returned to the Classis and made a thoroughly Christian and penitential confession of his errors, and the Classis gladly restored him to his office. He passed a long life of usefulness and honor in other

\*“Manual and Record of the Church of Paramus,” pp. 30-37.

fields. His charges were: Boonton, Hempstead, Long Island, (Presbyterian), and later, in Texas and the Red River country. He died in 1851 at the age of seventy-nine, "cheered to the last by a steadfast faith and illumined by a glorious hope."

THE REV. WILHELMUS ELTINGE, D. D.

The disastrous ending of the two previous pastorates had a sadly depressing effect upon the congregation, but this was greatly intensified by another vacancy of three years' duration. The house of God had again become dilapidated through neglect. Vital piety had almost vanished. Religious profession was largely a formality. Vice of all kinds was rampant, especially among the youth, and the colored people were totally neglected, living in ignorance and in the practice of horrid enormities. But a better time was now at hand. It was signalized by the calling of the Rev. Wilhelmus Eltinge to the pastorate, whose ministry was immediately attended by a great revival of religion. The call, as in the two previous instances, was made jointly by Paramus and Saddle River.



THE REV. WILHELMUS ELTINGE, D. D.

Mr. Eltinge was of Huguenot extraction, and was born near Kingston, N. Y., in 1778. He finished a full course of study in Princeton College and under Dr. Direk Romeyn, and was licensed to preach at the age of twenty. The next year 1799, the call of Paramus, made upon him, was approved by the Classis; and on June 30, he was ordained.

The pastorate thus inaugurated continued without interruption through sunshine and storm for fifty-one years.

His coming to this field occurred almost at the time of the organization of the Classis of Paramus. He was made the first stated clerk of that body, and served in that capacity twenty-seven years. He was a very prominent figure in all the deliberations and councils of the Classis during the first half century of its existence. He found a great congregation awaiting him here, but hardly the form of a Church; for there was not even a roll of members.

It is known that there were books of consistorial records previous to that time, but, amid the troubles of the Church and country, they had disappeared.

Mr. Eltinge entered upon his work two months before his ordination; and by careful inquiry from house to house, through all his widely extended field, succeeded in finding 171 persons, who claimed to be members in full communion. They were nearly all men and their wives, or widowed ones, with scarcely a young person among them. By act of the Consistory they were recognized as constituting the official roll of members.

After his ordination Mr. Eltinge's first sermon, preached on the afternoon of the same day, alarmed the whole community and awakened multitudes to their need of Christ. His text was Ezek. 33: 7-9. Nothing could be more worthy of record here, than an account of the great revival which followed. In a letter communicated at the time by Mr. Eltinge, to *The New York Missionary Magazine*, dated August 31, 1801, he says:—

“The revival now began to spread; every sermon was blessed to some, and particularly those from John 3:7, Eccl. 11:9, and 2 Cor. 5:17. Animated by these truths, and strengthened in the inner man, we erected prayer meetings, and established a separate catechise for the black people in particular; both institutions were violently opposed by many, but the Lord notwithstanding has crowned them with abundant success. As family worship was almost totally neglected, previously to family visitation and administration of the Lord's Supper, I preached on September first, on Jer. 10:25, which service tended much to the reviving of that important though much neglected duty. On September nineteenth, we had a preparation sermon, when ten persons in the midst of all the persecutions, had the resolution to come forward and desire admission; who after having been strictly examined on doctrinal and experimental religion, and after evidencing by their conduct their having experienced a saving change, were admitted as members into full communion. September twenty-second the Lord's Supper was administered; on account of the strictness of the preparatory sermon, the previous exhortations and the mode of admission, few, in comparison with the whole number of members approached; conscientious scruples about their previous state prevented them. Through the months of October and November, the work of the Lord was spreading rapidly. It now became a praying congregation; scarcely a sermon, a prayer meeting, or a catechise was attended, but some were pricked to the heart, and others were comforted. . . . November fourteen, *seventeen* new members were added to the Church. On the ensuing Sabbath I preached

from Matt. 9:2. This was a great day to our souls; its exercises were not only blessed to the communicants but greatly to the spectators. The revival continued to increase through December, 1799, and January 1800. New cases of conviction were daily heard of, and sinners everywhere crying out 'what they should do to be saved.'

On January twenty-third, *twenty-eight* new members were received; on the twenty-sixth of the same month it proved a glorious sacramental occasion . . . . On April third *thirty-seven* persons enlisted under the banners of the Lord Jesus . . . . On July seventeenth *twenty-seven* new members were added to the Church . . . . On October second we received an addition of *thirty-four* souls; this was truly a joyful day; no sooner had we entered "the tabernacle of the Lord of Hosts," but it proved "amiable" to our souls; the power of the Spirit was great both in speaker and hearer. I preached from Acts 3:19, "Repent ye therefore and be converted" etc; a solemn silence pervaded the audience; they were all attention, hearing as for the salvation of their immortal souls, and mostly bathed in tears; nor was the Lord's presence less glorious on the ensuing Sabbath . . . . Many of the communicants enjoyed that near, dear and intimate communion with the Spirit, which cannot be described; even the spectators in general were deeply impressed by a holy awe; many were melted to tears, and a few so struck as to weep audibly.

On April second *twenty-one* new members were admitted into the Church . . . . and on June eighteenth *eight* new members . . . . and on August twenty-seventh *nine* were admitted . . . . Thus from September first, 1799, to August thirtieth, 1801, a period of two years, *two hundred and seventeen* new members have been added to the Church of Christ in this place . . . . besides these upwards of fifty in full communion have during this period, experienced serious exercises of mind, and according to their fruits undergone a hopeful conversion . . . . The doctrine which has been generally owned as "the power and wisdom of God," unto the conviction, conversion, and salvation of souls, is that of regeneration in its several branches; this has been most violently opposed and most shamefully ridiculed, and yet this has proved most abundantly successful in the hand of the Spirit, to the awakening and melting of the most hardened sinners, and to the edifying of the people of God.

May the Lord continue his good work here and in other places, and perfect it to the coming of our Lord Jesus Christ, is the prayer of

WILHELMUS ELTINGE."

This revival continued in a measure for several years. Up to April, 1805, one hundred and four members were received in addition to the 217 above mentioned; thus making three hundred and

twenty-one received on confession within the first five years of Mr. Eltinge's ministry. A few came by letter also, and, as very few were dismissed, the membership must, at that time, have numbered nearly five hundred. The Classis first required a statistical report from the Churches in 1811. At that time this Church reported as follows :

Families, 300. Persons, 2000. Members in full communion, 431. Infants baptized, 50.

The wide interest awakened by the revival, and the great congregations which assembled at Paramus in consequence, made



THE REFORMED CHURCH OF PARAMUS,—1800.

it necessary to provide larger and better Church accommodations. Within two months, therefore, after Mr. Eltinge's ordination, August 12, 1799, a meeting of the congregation was held to consider the matter. The plan adopted at that meeting was to remove one end wall of the old building and extend the two side walls 30 feet in length. At a second meeting held April 16, 1800, the matter was reconsidered, and it was resolved to take down the old structure entirely, and to erect a new building 65 feet in length by 50 feet in breadth, fronting toward the east, and to be

placed south of the old church. Three managers were appointed with full power to employ workmen and to superintend the work. These were Christian Zabriskie, John Berdan and Casparus Bogert.

The old building was taken down in April or May, 1800, and worship was held during the interval of building, in a large barn on the opposite side of the river. The great revival continued here with increased power, and so quickened the zeal of the people for building the Lord's house, that by the fall it was ready for occupancy. Here on September 2, 1800, the Classis of Paramus was organized.

At the completion of the church, all the pews, including those in the galleries, were appraised by the managers, and then set up according to the appraisal at public vendue. This took place toward the close of 1800, and resulted in the immediate sale of every seat offered, including the galleries, with the exception of one pew. The benches along the wall on the gallery were reserved as free. Payment was to be made in three installments; so that a final settlement was not effected till September 12, 1803. It was then found that all obligations had been met and that there was a surplus in the treasury, in bonds, notes, cash and one pew, amounting to £533, 16s. 8d.

The final report of the auditing committee was as follows :

#### AUDITOR'S REPORT.

“To the Church of Jesus Christ meeting for worship of God at Paramus, N. J., Grace, Mercy and Peace be multiplied.

The subscribers duly chosen (by the builders of the new church at Paramus aforesaid), auditors, to examine, settle and report the accompts of John D. Berdan, Christian Zabriskie and Casparus Bogert, managers appointed for the erection, finishing and sale of the aforesaid building, having carefully examined and compared the same with the original receipts and vouchers, beg leave to present the following report :

That the managers stand charged as follows :

1. To amount of vendue book for sale of pews in the new church,	£3286 2 0
2. Received for old material,	17 9 1
3. Received for overplus materials,	32 14 5
4. Balance on moneys received and paid for in- terest,	6 2 4
	£3342 7 10

And that the said managers have paid as follows :

1. For the building and finishing the church including the manager's fees for attendance, the allowance for old seats and all expenses,	£2495 17 6
2. Cash for new barn on parsonage,	143 0 3
3. " " repairs on parsonage,	5 12 8
4. " paid Peter Swin for second house on parsonage,	110 0 0
5. Lost by error on account of John R. Westervelt,	10 8
6. Cash deposited in hand of Consistory of Paramus as per receipt,	£ 534 12 8
7. Expended in recovery of debts and suits as per receipt rendered,	21 1 0
8. There remains in hands of managers to collect, balance on pews not paid,	31 13 1
	<hr/>
Making in all the aforesaid sum,	£3342 7 10

. . . . In closing the report, we with pleasure, state: That we have had the most full and satisfactory evidence of the managers having discharged the duties and trust reposed in them with the utmost faithfulness and care.

All which is respectfully submitted,

JOHN J. BANTA, / Auditors.  
THOMAS WILLS, /

Paramus, September 15, 1803."

A new bell had recently been placed in the tower of the church, much to the delight of the congregation. It had been ordered from London, and bears the inscription, cast in the metal: "Thomas Mears, London, 1801."

This is the same bell that still cheerfully calls the congregation to worship, or tolls the knell of the departed dead.

After the sale of the pews in the new church, the Consistory found themselves possessed of considerable money and real estate; and took measures to secure their legal incorporation. As the relations between Paramus and Saddle River were complicated, it was necessary to set forth the property rights of each part; this was done in a series of articles, still preserved in the archives of Paramus, and signed by the Consistories of both parts for themselves and their successors. It was then :

"*Resolved*, That this Consistory form themselves into two bodies

politic, and that the two following certificates be forwarded to the county clerk for that purpose.

CERTIFICATE OF INCORPORATION.

To promote the peace and prosperity of the congregation of Paramus, we the subscribers, Ministers, Elders and Deacons, the Consistory of the lower part of the congregation of Paramus, do hereby certify that we take upon ourselves the following name, viz.: The Consistory of the Congregation of Paramus, in order to become a body politic and corporate in law, and trustees of the lower part of the congregation of Paramus and its temporalities, after the following manner, viz. :

TRUSTEES.

1. Of the poor money belonging to the congregation.
2. Of the one-half of the parsonage house, land, and of the old barn or hovel.
3. Of the new Paramus church, and of the whole of the fund, raised by selling of the aforesaid church, as also of the interest of the aforesaid fund. Here, however, it must be observed, that the trustees are not allowed to use any of the 1,375 dollars, the capital of that fund, unless by a consent of a majority of the builders of that church, and those are to be accounted builders, whom the articles of the Church call such.
4. Of the whole of the new barn, as also of the second house on the parsonage, purchased from Peter Swindt; with these views, upon these conditions, and under these restrictions, we, the subscribing Minister, Elders and Deacons, the Consistory of the lower part of the congregation of Paramus assume this name, THE CONSISTORY OF THE CONGREGATION OF PARAMUS, and here to affix our hands and seals,

WILHELMUS ELTINGE, V. D. M.

ELDERS.

Christian A. Zabriskie  
Daniel Westervelt  
John Zabriskie  
Garret Hopper.

DEACONS.

John J. Hopper  
Garret Zabriskie  
Jacob Demarest

Recorded the sixteenth November, 1802.

Liber P. of Deeds, pp. 260, 261.

N. WADE, *Clerk.*" \*

CHURCH LANDS.

In 1805, a careful survey of the Church lands was made by the surveyor, John D. Haring. And, as the deed of Peter Fauconier had been lost, and certain boundaries were unsettled or needed readjustment, two deeds were made to the Consistory by

\* The certificate of the saddle River Consistory reads the same except the names, &c.

John Ackerman and David G. Ackerman, respectively, who were owners of the adjoining properties, by which the lines were established as they have been maintained to the present time. These deeds both bear date of June 7, 1805. Subsequently in 1825, the land lying between the Hohokus and Saddle River roads was sold for 40 dollars an acre, realizing 370 dollars for the same. In 1888 a tract of nine acres, lying west of the Valleau Cemetery, was purchased from John H. Zabriskie for the sum of \$725, and added to the cemetery.

#### THE CHURCH IN 1811.

The condition of the Church just previous to the separation of Saddle River, is exhibited in the following report made that year to the Classis :

“At the time of the settlement of our present minister in 1799, there were 165 members in full communion; of whom 42 have died, 8 have been dismissed, and 2 suspended. During his twelve years' residence, 397 members have been received into the Church; 65 adults baptized, of whom 13 have died, 45 have been dismissed and 22 suspended, 12 for heresy, and 10 for malconduct, and that with regard to the present condition of their congregation, the following statistical accounts will show, (for the year 1810) :

Number of families	300
Total of the congregation	2,000
Members received on confession	12
Members received on certificate	2
Members dismissed by certificate	6
Members suspended	3
Members died	4
Total now in communion	431
Adults and infants baptized	52

*Pastor, WILHEMUS ELTINGE.*”

It is evident from the foregoing figures, that the congregation had now grown beyond the ability of one minister to adequately care for it. The people were widely dispersed. The two churches were six miles apart. Each had services on alternate Sabbaths only. The want of regular Church services led the people into habits of visiting on the Lord's Day, and other forms of Sabbath violation, which persisted among some long after the occasion had been removed. Along with these sprung up other vices, which became a serious menace to the morals of the community. The Consistory in 1811, sent up a request through the Classis to the Partic-

ular Synod, asking to have a petition circulated through all Dutch Churches of New Jersey and New York, praying the legislatures of those states to "amend the law for granting licenses to inn-keepers and for affixing a penalty on all inn-holders who shall allow frolicing to be carried on in their taverns or outhouses." Various acts of the Consistory, especially the constant recurrence of its acts of discipline for drunkenness, card-playing, horse-racing and other offences, evince its vigilance in guarding the morals of the community and the purity of the Church.

But the time had now come for a concentration of its work. This was to be brought about by a separation between Paramus and Saddle River. The movers for this separation were Mr. Eltinge and the Paramus portion of the Consistory. The Saddle River Consistory opposed it vigorously. The matter was first mooted in the Consistory June 3, 1811, when the Paramus Consistory proposed that the stringent compact of 1788, by which they formed themselves into two Consistories, but bound themselves to remain ever united as one Church, should now be submitted to Classis for ratification; so that they should become by their own voluntary act two separate independent Consistories, even as they were already two bodies politic. After several meetings and much contention, a majority of the Great Consistory, on September thirtieth, acceded to the proposal. They also agreed to allow the Paramus congregation to call their minister by themselves, and so permit the pastoral combination to be dissolved. Mr. Eltinge thereupon submitted his resignation as the pastor of the combined Church, in a letter, in which he sets forth at length his two grievances, which he had vainly sought to have removed, and which now led to his resignation. These were:

*First.* A failure of the Church to fulfill promptly the temporal contract. His salary upon settlement had been fixed at £152 in cash, with parsonage and firewood. For a number of years there had been arrearages, which the Consistory had paid out of their private purses, which burdened his friends and injured his feelings.

*Secondly.* The refusal of Saddle River to allow a sufficient use of the English language in preaching to accommodate the English hearers and to meet the taste and education of the rising generation. In consequence of this the minister was losing his facility in preaching in English, and was likely, through the disuse of the Dutch language in the Churches, to be laid aside in the prime

of life as a useless shepherd. He gave them assurance, moreover, that he had three other calls in his hand from important Churches, and solicited their prayers that he might decide upon a course in accordance with the divine will.

When the Classis met at Paramus, early in October, 1811, they ratified the proposal to form two independent Consistories by the following act :

“*Resolved*, That, whereas, by a written instrument, bearing date January 7, 1788, it appears that a number of families then belonging to the congregation of Paramus were organized into a new congregation by the name and title of the congregation of Saddle River, and,

Whereas, said organization has never received classical approbation: that the Consistory and congregation of Paramus, and the Consistory and congregation of Saddle River, are, to all intents and purposes, two distinct and independent Consistories and congregations, and be forever hereafter considered and treated as such.”

The Classis now advised the two Churches to make a joint call on Mr. Eltinge. They agreed to do so, but Mr. Eltinge would not consent. At a subsequent meeting held the same month, the Classis dissolved the combination and allowed Paramus to call Mr. Eltinge for their own minister. The Saddle River Church appealed from that decision to the Particular Synod, in consequence of which, the consummation of the new arrangement was delayed for a time; but after a very elaborate presentation of the matter on both sides, the Synod confirmed the action of the Classis, and this practically closed the contest.

The Church of Paramus, subsequently, in 1813, purchased from the Church of Saddle River their interest in the parsonage farm of forty-five acres, the parsonage and hovel, all at Paramus, for which they paid the sum of £550 (\$1375), which was taken from the invested fund of the Church. The deed for the same, under date of June 11, 1813, and signed by all the Consistory of Saddle River, is recorded in Liber I, 2, of deeds for Bergen County, p. 254 and 255.

After the separation of Saddle River, this Paramus Church, for the first time since its organization, enjoyed the entire services of its minister. The arrangement, however, lasted only five years and was marred by an unhappy difference, which arose in 1813, be-

tween Mr. Eltinge and two of his members, Henry A. Hopper and Peter A. Westervelt. The question at issue related to the proper mode of conducting a prayer meeting. Mr. Eltinge had condemned the method employed in a certain meeting, claiming that it amounted to lay-preaching. Though no very vital principles were involved, the matter led to a series of charges made by these members against the minister, and counter charges by the minister against the members. In the investigation and trial which followed, the people naturally took sides; many witnesses were examined, and much bitter feeling resulted, to the great injury of the Church and religion. The case was carried to the Classis on appeal, where the entire proceedings of the Consistory relating thereto were declared unconstitutional, and were reversed, nullified and made void. The Classis then attempted to settle the difficulty by making an elaborate deliverance on the proper method of conducting such meetings.\* Mr. Eltinge appealed to the Particular Synod, but the matter was finally settled between the parties themselves. Other controversies and contests raged at the same time, and both the Consistory and the Classis were kept busy for several years considering grievances, complaints, appeals and counter appeals.

In June, 1814, the Church of Pascack was organized on a petition signed by seventy-nine heads of families. About one-quarter of these were from the Church of Paramus.

#### CONNECTION WITH TOTOWA.

In 1816 the Church of Totowa, having become vacant, entered into a combination with Paramus, by which they secured one half the services of Mr. Eltinge. This arrangement was favored by the fact that Mr. Eltinge, in that year, left the parsonage at Paramus and fixed his residence on his farm, on the banks of the Passaic, about two miles above Acquackanonk, and four from Paterson, where he abode the remainder of his life. He continued to serve these two Churches for seventeen years, till 1833. During this period the secession took place among the Bergen County Churches, and Mr. Eltinge became the most prominent leader of the opposition to that movement. The defection from the Paramus Church was small, and yet the True Reformed Dutch Church of Paramus, was the first of the Seceder order to be organized. On

\*Minutes of Classis, Vol. I, pp. 146-147.

the twenty-first of April, 1823, Mr. Eltinge and his Consistory addressed a memorial to the Particular Synod of New York, in which they state that they had designed to present their grievances to the Classis; but that, upon trial, no two ministers and elders could be found willing to request such extra meeting; and that the president of Classis was unwilling to call such meeting upon request of one minister and one elder already presented; that they therefore were compelled to bring their urgent matter directly to the Synod or remain inactive for a year, and that they did not hesitate to choose the former course. Then they state, that, after the secession of October 25, 1822, "the Rev. Dr. Solomon Froeligh came within the bounds of our congregation, and organized a True Reformed Dutch congregation of Paramus, from seven mal-contented families out of the congregation of Paramus, three from the congregation of Wyckoff, and one from the congregation of Preakness with some others, and afterwards administered the sealing ordinances, — Baptism and the Lord's Supper, — to said Church within the bounds of the congregation of Paramus. . . . They therefore ask that the Synod either immediately try Dr. Froeligh on the merits of the case, or refer the matter for trial and decision to the General Synod, before whose bar he, as professor, was immediately responsible for his schismatical conduct."\*

Mr. Eltinge's pastoral connection with the Church of Totowa was dissolved by the Classis December 10, 1833, and thenceforth, to the end of his ministry, he served Paramus only. In 1839, Rutgers College honored him with the degree of Doctor of Divinity. He had been a trustee of that institution since 1807. He was a man of positive character and decided convictions which he was ever ready to maintain. He met many tremendous difficulties in his career, grappled with them and fought his way through them. If his Church received a set-back occasionally, it quickly recovered and forged onward again. There were few years not blessed with accessions. It is believed that about six hundred souls were added by confession and certificate during his time. Old age and failing strength at last compelled him to resign his charge in May, 1850. He died in 1851, and his remains, at first interred at Passaic, were removed a few years later at the expense of this congregation, and now repose, together with those of his wife, in the ministers' plot opposite to the entrance to the

\*For full paper see Minutes of Classis, vol. I, pp., 171, 172.

Valleau cemetery. The place is marked by a marble shaft, erected by the congregation, bearing the following inscriptions :

MEMORIAL  
OF  
REV. WILHELMUS ELTINGE, D. D.  
FOR MORE THAN FIFTY YEARS PASTOR OF  
THE CONGREGATION OF PARAMUS,  
BORN APRIL 22, 1778,  
LICENSED TO PREACH THE GOSPEL, SEPTEMBER 22, 1798,  
ORDAINED AND INSTALLED AT PARAMUS JUNE  
30, 1799.  
RESIGNED APL. 23, 1850.  
DIED JUNE 24, 1851.  
IN TOKEN OF AFFECTION AND ESTEEM,  
ERECTED BY THE CONGREGATION OF PARAMUS  
1860.

The portrait, on page 254, is from a painting in possession of his grandson, Joseph Hasbrouck, M. D., of Dobbs Ferry, N. Y.

REV. AARON B. WINFIELD.

Eight months were now consumed in securing a new pastor but the choice at length fell upon the Rev. Aaron B. Winfield, who served the Church happily for nearly six years, when God called him to a higher service.



THE REV AARON B. WINFIELD.

Mr. Winfield was born at Montague, N. J., December 13, 1815. His paternal ancestors were English; his maternal, Hollandish. He was trained in our institutions at New Brunswick and licensed by the Classis of Orange, in 1842. After two brief pastorates, at Friendsville, Pa., and Sand Beach, he accepted the call to Paramus, and entered upon his labors on the first Sabbath in January, 1851. He

is described as having been an earnest and powerful preacher; ready in the Scriptures, forcible in his reasonings, striking in his illustrations, often pouring forth a stream of startling truth send-

ing joy or terror to the heart. His appeals to the conscience were direct, impressive and often awakening. He proclaimed truth and duty regardless of the applause or frown of men.\*

After his settlement, blinds were placed on the church, carpet laid in the aisles, and it was provided at a congregational meeting, that the offices of chorister and undertaker should go to the same person; the Church at this time, maintained its own hearse which was committed to the chorister as a requisite of his office.

The Church in 1852 reported 167 families, and 162 members, with a Sabbath school of 105 scholars. During Mr. Winfield's ministry 54 members were added to the communion, thirty-one on confession and twenty-three by letter. He was the first historian of this Church whose work has come down to us. A sermon from his pen entitled "The Safety and Sure Defence of Zion, together with the History of the Reformed Dutch Church and Congregation of Paramus, N. J.," was published in 1853. Never in very vigorous health from his student days, he succumbed to consumption, November 17, 1856, at the early age of forty years. His remains and those of his wife, lie in the ministers' plot in Valleau cemetery, and are marked with a suitable shaft upon which it is stated that it was,—

"Erected in memory of our Pastor by the Congregation of the Reformed Dutch Church of Paramus."

#### THE REV. EDWARD TANJORE CORWIN, D. D.

The Rev. E. T. Corwin succeeded to the pastorate the next year. His installation took place September 22, 1857, and his ministry continued six years. He was born in New York, July 12, 1834. Having pursued a college course in the College of the City of New York, and the theological course in the New Brunswick Seminary, he was licensed by the Classis of Bergen in 1856. After spending another year at the Seminary in New Brunswick as a resident graduate, he accepted the call to Paramus as his first charge. Sixty persons were received into the communion of the Church, 52 by confession and 8 by certificate, during his pastorate. A new kitchen was built to the old parsonage and repairs made to the church. What is now well known as the Valleau cemetery, was established at his suggestion, in 1859, and the grounds laid out under his direction and care. The benevolence of the Church was

\* Corwin's Manual, page 556.

increased and the Sabbath school improved. "A Manual and Record of the Church of Paramus" was prepared by him and published in 1858, and in an enlarged form in 1859, containing 105 pages. In it the old deeds and many other old papers and documents relating to the Church, and also a complete list of members from the beginning of the century, were printed. By means of this work, the preparation of the present history has been greatly facilitated. While pastor of this Church, he also published, in 1859, the first edition of his well-known work, "A Manual of the Reformed Church in America." Other and greatly enlarged editions have



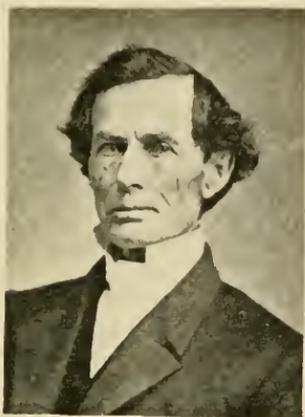
THE REV. E. TANJORE CORWIN, D. D.

since been issued, and to this work also we have been many times indebted for valuable materials. He closed his labors in this Church in 1863, having accepted a call to the Church of Millstone, N. J., where he labored until 1888. He received the degree of Doctor of Divinity from Rutgers College in 1871. After leaving Millstone, Dr. Corwin held the position of Rector of Hertzog Hall for seven years. He also served as temporary assistant for several short terms in the chairs of Hebrew and Old Testament Exegesis and also New Testament Exegesis in the New Brunswick Theological Seminary. In 1895 he accepted a call to the Church of Greenport, N. Y., but resigned in 1897 to make a voyage to Holland under the appointment of the General Synod as its historiographer, for the purpose of collecting the remainder of the "Amsterdam Correspondence," and other historical matter, stored in the archives of the Holland Church. After fifteen months in that country he returned, bringing with him materials sufficient for several volumes, which are to be published under the direction and at the expense of the State of New York.

THE REV. ISAAC S. DE MUND.

The Church next called the Rev. Isaac S. De Mund, and he was settled as pastor in April, 1864. He was in the maturity of his life, having been born at Stillwater, N. J., in 1803. His train-

ing and education were in the Presbyterian Church, he having graduated from Princeton College in 1823, and having been licensed and ordained by the Presbytery of Newton in 1825. After



THE REV. ISAAC S. DEMUND.

serving for a time as a Home Missionary in Ohio, he ministered successively to the Churches of Kingwood, N. J., (Pres.), Walpeck, Pompton, Houston street New York, Yonkers, Belleville and Second Lancaster (Ger. Ref.), before coming to this field. Mr. DeMund was a man of gentle and gracious spirit, sufficient learning and deep piety, and devotion to his ministry. His work was greatly hindered, in this field, and his own happiness marred, by a

troublesome and protracted contention in the congregation regarding the ownership of the pews. We have seen that when the church was built in 1800, the pews were all sold to individuals. With the constant changes ever occurring in a large congregation, these pews had changed hands again and again, often in an informal manner and frequently in fractional parts. Now, after the lapse of sixty-four years, it was impossible to ascertain in many instances, in case of a disputed claim, who the rightful owners were. Assessments laid upon the pews for repairs, were, in these cases, left unpaid; and, though the congregation was large and wealthy, the finances were in such a deplorable condition, that funds could not be secured to meet the Church's needs. . The Consistory battled with this difficulty for three years in a vain endeavor to straighten it out. Although the pastor was not involved in the trouble, the irritated state of many people made it impossible to preserve harmony, or to hope for spiritual results; and in February 1870, Mr. DeMund resigned. Thirty members were added to the communion during his ministry, fourteen on confession and sixteen by letter. He afterwards supplied the First Church of Coxsackie, the Second of Athens, and Ramseys for brief periods, and, in 1875, was made *emeritus*. He died in the blessed hope of the Gospel, after a long life of faithful service, at the home of his son, John F. DeMund, M. D., in Ridgewood, N. J., April 23, 1888.

The Church now remained vacant for a period of twenty months, from sheer inability to agree upon a financial system by which a salary could be secured. This was entirely due to the confusion which existed respecting the ownership of the pews, and the powers of the Consistory for managing the Church property. The church building was in a state of dilapidation; the steeple had settled over to the east and the walls in places were crumbling. The parsonage was almost in ruins, and was pronounced to be beyond repair. The Consistory were compelled to announce that unless the people came to their help they should be obliged to close the church. Thirty sessions of Consistory, and fifteen congregational meetings were held during that vacancy for the purpose of seeking a way out of the difficulty. The congregation was canvassed again and again on all sorts of propositions, looking either to the building of a new church, or the repair of the old one. As no harmony of opinion could be secured on that subject, the Consistory finally determined to build a new parsonage and take measures to call a minister.

#### THE REV. GOYN TALMAGE, D. D.

In November 1871, the Rev. Goyn Talmage, D. D., was called on a salary of \$2,000 to be raised by subscription, and it was stipulated that the new parsonage was to be completed before he brought his family.



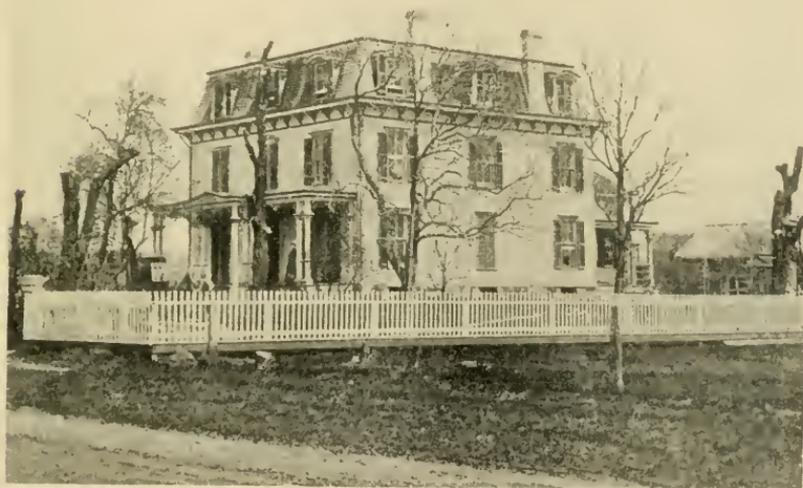
THE REV. GOYN TALMAGE, D. D.

Dr. Talmage was born at Somerville, N. J., December 7, 1821. He was the son of the Hon. David Talmage, and one of four brothers who have served their generation with honor and distinction in the ministry. He was educated at our institution at New Brunswick, having graduated from the Theological Seminary in 1845. His first settlement was at White House, N. J., thence he went to Niskayuna and afterwards to Greenport, Long Island.

In 1862 he became corresponding secretary of the Board of Domestic Missions. Five years later he returned to the pastorate at Rhine-

beck, N. Y., and thence was called to Paramus. Rutgers College honored him with the degree of D. D., in 1871.

Dr. Talmage's magnetic ministry and wise management quickly led this Church out of all its troubles. The parsonage was completed and all the out-buildings put in repair in 1872, at a cost of \$5,375. The renovation of the old church was then undertaken; the steeple was restored, the walls repaired, new windows put in, the galleries lowered, and a recess built for the pulpit at a cost of \$11,378.37. Mrs. Catherine L. Wessels and her daughter, Mrs. J. H. Pell, were large contributors. This work was com-



THE PARSONAGE,—1872.

pleted in 1874. In the next year the hall, in which the congregation had worshiped during the repairing of the church, was purchased, removed to the Church grounds, and fitted up for a commodious chapel and Sabbath school room. Shortly after this a house was built for the sexton. The pews in the renovated church were now rented, and the finances placed on a stable basis. While all this material progress was being made, the Church was not left destitute of spiritual blessing. On Dr. Talmage's arrival there were 125 families reported, and 125 members; 116 persons

were added to the communion, 85 by confession and 31 by letter during his pastorate. He resigned his call, June 1, 1879, for the purpose of taking charge of the Church of Port Jervis, N. Y., where he continued to labor for nine years with remarkable efficiency and success. In the fall of 1888 the conditions of health induced him to relinquish his heavy charge, much to the sorrow of his people, and remove to Somerville, where he continued to perform useful service, mostly in preaching, till the Divine Master called him to his reward on June 24, 1891.

THE REV. JOHN CORNELIUS VAN DEVENTER.

The successor of Dr. Talmage was the Rev. John C. Van Deventer, who was called in September, 1879, from Glenham, N. Y. He conducted a quiet and successful ministry for seven years and was highly esteemed by his people. Ninety-three persons were received into the communion during that time, sixty-two by confession and thirty-one by certificate. In October, 1886, he resigned and accepted a call from the Church of Nyaack, N. Y., where he remained till the close of his earthly ministry. His portrait, and particulars of his career, may be found in connection with the history of that Church.

THE REV. WILLIAM HENRY VROOM, D. D.

The present pastor began his labors in March, 1887. He was born near Somerville, in Somerset county, N. J., in 1840. His parents were William Vroom and Maria E. Porter. He was educated at Rutgers College and the Theological Seminary at New Brunswick. He was licensed to preach the Gospel by the Classis of Raritan in 1866, and immediately became the pastor of the First Reformed Church of Hoboken, N. J. Other settlements were at Davenport, Iowa, La Cygne, Kansas (Pres), and the Church of the Clove, High Falls, N. Y. He was honored with



THE REV. WILLIAM H. VROOM, D. D.

the degree of D. D., by Hope College, in 1898. One hundred and sixty-seven persons have, thus far, been received into the

communion during this pastorate, ninety-five by confession and seventy-two by certificate.

The valuable pipe organ was presented by Mrs. Elizabeth Blauvelt, one of the members, as an expression of filial affection as well as love for the Church. Engraved upon a small plate of bronze is the following inscription :

IN MEMORIAM,  
THIS ORGAN IS GIVEN TO THE REFORMED CHURCH  
OF PARAMUS, N. J., IN LOVING REMEMBRANCE OF  
ABRAHAM H. ACKERMAN  
AND  
MARY ACKERMAN,  
BY THEIR DAUGHTER, ELIZABETH M. BLAUVELT,  
NOV. 1, A. D. 1892.

At the same time the addition was built behind the pulpit, steam heat installed, and the interior redecorated and refurnished at a cost altogether of over \$6,000.

Notwithstanding the many changes occurring around her this ancient Church still displays a good measure of life and vigor.

The present officers are :

Pastor, WILLIAM H. VROOM, D. D.

ELDERS.

WILLIAM HARDING  
A. ACKERMAN BLAUVELT  
GARRET H. WINTER  
ALBERT D. ACKERMAN

DEACONS.

JOSEPH P. WINTERS  
ARTHUR G. ZABRISKIE  
ALBERT H. STORMS  
WALTER HANHAM

STEPHEN T. VAN EMBURGH, Superintendent of Sabbath school.

## THE REFORMED CHURCH OF CLARKSTOWN

BY

THE REV. DAVID COLE, D. D.

THIS Church, as to organization, stands fourth in order on the roll of the Classis of Paramus. It had a full set of elders and deacons from its beginning, and was never collegiate with the Church of Tappan. Yet it was a genuine child of the latter, and the lives of the two, through Clarkstown's first eighty years, were very closely associated. The Rev. Samuel Verbryck had the charge of both Churches from 1749 to 1784, and the Rev. Nicholas Lansing was pastor of both from 1784 to 1830. Each, during his period, had his home in the Tappan parsonage, and gave to the Tappan Church two-thirds, and to the Clarkstown Church one-third of his Sabbaths. And each always received two-thirds of his salary from Tappan, and one-third from Clarkstown. The calls of the two, dated respectively June 17, 1750, and August 11, 1784, and the subsequent occurrence of their installations, which took place, the former September 11, 1750, and the latter December 5, 1784, are all recorded on the Tappan minute book. And the same book contains the rolls of the early Consistories of both Churches. No separate minute book for Clarkstown seems to have been kept previous to about 1800. The joint pastorate of Domine Verbryck was terminated by his death, January 31, 1784, and that of Domine Lansing by his resignation in the spring of 1830. Domine Verbryck was called on a salary of eighty New York pounds, or \$200 a year, with promise of an increase of twenty pounds in the event of the death of Domine Muzelius, who, since his retirement in 1749, had been an annuitant upon the Tappan Church. Domine Lansing was called upon a salary of \$425. To these amounts in money were of course added the use of the parsonage and its farm, and also certain minor perquisites which were specified. Each, in each church during every year of his pastorate, was to preach on the Heidelberg Catechism at a

second service during the five most pleasant months, and to administer the Lord's Supper three times. But one marriage record was kept for the two Churches, and this was on the Tappan book. This record, for Domine Verbryck's time, is almost wholly lost. The two Churches kept separate records of their members from the beginning, but that of Clarkstown from 1753 to 1800 can not now be found. The baptismal records are the glory of the two Churches. They were always kept separate, and each Church has its own today without a month of break from its beginning. Both in full and in exact original form and order, that of Tappan from 1694 to 1822, and that of Clarkstown from 1749 to 1795, were published and widely circulated over the area of both Churches in 1884.\*

What is now known as Rockland county did not come into separate existence till February 23, 1798. In 1749 it was still part of Orange, and was divided into the precincts of Orangetown on the south and Haverstraw on the north, with their dividing line not strictly defined. This local condition continued till after the Revolution. On the seventh of March, 1788, the legislature of the state of New York erected these two old precincts into Orange county towns with boundaries clearly fixed. Three years later, on the nineteenth of March, 1791, it set off from Haverstraw the two towns of New Hempstead (now Clarkstown) on its southeast, and Ramapo on its southwest. Within the present century, on the thirtieth of March, 1865, it further contracted the town of Haverstraw by erecting its northern part into the town of Stony Point.

Clarkstown, as a name, was first applied to a mere hamlet about seven miles to the north of the Tappan church, and just over the line within the precinct of Haverstraw. Soon after its adoption, however, it was superseded by another designation, which, strange to say, in its turn, gave way again to the first name resumed. An event of great interest to the little hamlet occurred, no one can tell in just what year. That it had taken place before 1749, however, is proved by the corporate name given to the new Church in that year organized. A strong colony of Dutch, Huguenots, English and Scotch had come over from Hempstead, Long Island, and joining the old settlers, had had influence enough to change the name of the hamlet to "New Hempstead." This name took strong hold, extended widely over the country to

\*See Beers' History of Rockland Co.

the west and northwest, and finally, in 1791, became the first name of the new county town in that year instituted. Most of the family names of the new comers from Long Island, will be given below. Their advent had brought great quickening to the hamlet's life, and it had a most important bearing on the formation and growth of the new Clarkstown Church. At its very start the Church received in its official papers the title of "The Protestant Reformed Dutch Church of New Hempstead." In place of "New Hempstead," would of course have been written "Clarkstown," if it had been founded a little before.

The new Church, formed but one month after the enforced retirement of Domine Muzelius from his Tappan pastorate, must of course have grown partly out of feeling, but more yet out of real need. The people who inaugurated it were undoubtedly worn out with the troubles at Tappan, and glad to start a brighter Church home among themselves. Yet there were two other reasons for the new step. They lived a long way from Tappan, especially in the days of primeval roads. But more than this, they were obliged to make provision for the people who had come over from Long Island. These were the main reasons for the new movement of 1749.

Into this movement, however, entered a little side history which must be given to make this narrative complete. There was no divided feeling among the new comers from Hempstead, nor was there the least antagonism between them and the old settlers over religious faith or Church polity. All were firm for Reformed doctrine and government. But there were among them many not familiar with the Holland language, which would be used exclusively in the new Church as it had been in the Church of Tappan. These people, some of them Scotch, located themselves prominently on a hill near Nanuet, to which they gave the name of "Scotland," still heard in the talk of the old people of the region. And they very soon started a Church for themselves, a little to the north of the present village of Spring Valley,—a Church known at first as "The English Church of New Hempstead," but now found on the roll of the Presbyterian General Assembly as "The Presbyterian Church of Hempstead, N. Y." The exact date of this Church's organization is not known but we have a full list of its elders and deacons in a preserved deed, dated December 12, 1754, which fact of course implies that the Church had been founded before that date. The Reformed Church is undoubtedly the older of the two,

but there cannot be much difference as to age between them. And the only reason for founding two Churches instead of one, was the difference as to language between the founders. All were absolutely agreed upon the doctrine and polity to be held and observed in the Church of Christ.

It is not at all probable that Domine Muzelius, whose retirement from the Tappan pastorate in November, 1749, had come about in manner as above described, ever had anything to do with the founding of the New Hempstead Church. Under the circumstances of the time, we may be sure he would never have been



THE REFORMED CHURCH OF CLARKSTOWN,—1825.

intrusted with the start or the care of a new Church. We have sufficiently shown what did start the movement for the new Church. The precise day of its formal organization, as finally brought about, is lost. The year and month, however, are known. It was organized in December, 1749.

And now the Church has had a history of a century and a half. It has, as stated, no separate minutes of its first eighty years. It erected its first house of worship in 1752—a plain frame structure, on the site now occupied by what the people call their “old

church," still standing on the road to New City. That structure was demolished in 1825, and the present "old church," built of stone, was built on its site in the same year. The more recent and beautiful church, now used by the congregation, stands about a mile to the south of the "old church." It was finished in 1871. Its cost was \$22,000, and there is no debt upon it. The organization was legally called "The Protestant Reformed Dutch Church of New Hempstead" till May 6, 1841, although for many years before that, the people had been calling it "The Protestant Reformed Dutch Church of Clarkstown." This last name was definitely fixed upon it by legislative enactment at the date named. Since 1867, its proper legal name has been simply "The Reformed Church of Clarkstown." The old burial ground of the congregation, hallowed by the most precious associations, and unspeakably dear to the older people especially, is part of the "old church" site. Its use, however, has been long ago superseded by large and more modern cemeteries, originated and controlled by corporations having no connection with any special denomination or Church.

Sketches of Domines Verbryck and Lansing, the pastors of this Church's first eighty years, are given in the history of the Tappan Church. \*

By reason of the lateness of its start, and because of the wisdom of Domine Verbryck, its pastor from 1750 to 1784, the Clarkstown Church ran quite clear of the great Coetus and Conferentie conflict, which so severely tried the Church at Tappan. It had, of course, the experience of hard work which came in later with the continued growth of the population over its surrounding country, and with the needs which increased with that growth. It felt the throes of the American Revolution. And much later still, it felt, in common with the other Churches of its county and of Bergen county, N. J., the rocking of the great Reformed Church secession of 1822. Many new Churches of its own and other denominations now cover the ground originally occupied by this Church alone. During the last century and a quarter, Churches have grown up at Haverstraw, Blauvelt, Nyack, Piermont, Middletown, Nanuet, West New Hempstead, Spring Valley, Monsey, and at other places, all within its original congregational bounds. This was to be expected. It testifies to the growth of population, and to the spread of the kingdom of Christ.

\*See "History of the Reformed Church of Tappan."

The story of the upbuilding of the Clarkstown Church, which will take up the rest of our allotted space, will require, first, a glance at the families that have filled the pews from 1749, and second, appropriate notices of its pastors since 1830, when it began its wholly separate Church life.

The earliest families were, first of all, many of the very same which had formed the strength of the congregation at Tappan. The comers from Long Island by no means threw the old settlers into the shade. The following names, most of them pure Dutch, but a few of them Huguenot, which had been so familiar at Tappan, come in also at Clarkstown, viz., Ackerman, Blauvelt, Bogart, Conklin, Cool, Crom, Cuyper, de Clerck, Demarest, De Puw, Gerritsen, Hansen, Haring, Hendricksen, Hogenkamp, Jansen, Mebie, Meyer, Minne, Nagel, Onderdonk, Riker, Smith, Sickelsen, Stephens, Storm, Talman, Van Dalssen, Vanderbilt, Vandervoort, Van Houten, Van Cleef, Van Nostrand, Van Orden, Voorhees, Waldron, Westervelt, Williamsen and others less common. But the Long Island immigrants and later new comers added to these before 1800, many entirely new family names, some of which went into the rolls of the Dutch and others into those of the English Church, such as Alyee, Allison, Blanch, Campbell, Coe, Cox, Duterie, de Baen, Duryee, de Noyelles, Dubois, de Ronde, Forseur, Felter, Ferdon, Gero, Gordon, Gurnee, Halstead, Jumens, Knapp, Luqueer, Magie, Oblinis, Ogilvie, Palmer, Peneur, Polhemus, Pye, Quackenbush, Remsen, Seaman, Secor, Serven, Suffern, Terneur, Tremper and Vermilye. These lists do not exhaust either the old names or the new. But they give the most prominent of both. Very many of both classes are still represented in the county round about Clarkstown. And I may say of both, as in the Tappan sketch I have said of the founders and early people of that Church, that as to home-love, business capacity, integrity, patriotism, Biblical knowledge and Christian devotion, they represented the very best blood of the early Dutch, Huguenot and English immigrations. Better material could not have been brought together to lay the foundations of a Christian Church. I pay this tribute to them from personal and life-long acquaintance with their lines so largely revealed through the records of the Clarkstown Church.

To make the history of this Church's early constituency full, however, a further episode in its progress must even yet be noted.

About fifteen years after its organization in 1749, an incident occurred which sent up a very unexpected accession to it from the old Tappan Church below. Down to 1774, Tappan had been one of the court towns of Orange county. Its court house stood on the green at the side of the church. The Revolution was approaching. Party feeling for and against the British government was running high. Ebenezer Wood, who had been many years Deputy Sheriff of the county, was living in the court house with his family. He was ardently and outspokenly American in his feeling. The court house was burned, it was believed by incendiaries, supposed to be his political enemies. The result was the removal of the court center and all the court officers and their families to the locality north of the Clarkstown church, since that time known as New City. All the new comers went at once into the Clarkstown Church, and gave it a fresh and most important impulse. The name of Wood, which became and so long continued prominent at New City and in the upper part of the county, was gained to Clarkstown in this unexpected way.

The spiritual character of this Church was always solid, and at times in its history noted revivals have occurred. It shared especially in the remarkable work of grace with which Rockland county Churches were visited in 1819-1821. In 1819, it reported an accession of twenty-five on profession. In 1821, the minutes of the Particular Synod of New York say, referring to this revival during the previous year. "The work has extended to the congregation at Clarkstown, under the care of Rev. Nicholas Lansing, which has received at one communion one hundred and three members as the fruits of the revival." These years were memorable in the county. In my young life I used often to hear them referred to, and prayers offered that they might come again. I do not know the particulars of all later special outpourings of the Holy Spirit upon this Church, but on several occasions it has been blessed with unusual quickenings. It has had many spiritual-minded pastors. With one exception only, of the Rev. Peter J. Quick who had charge of it from 1837 to 1866, its pastorates from 1830 have been short. In all they have been nine in number, and no one of them has exceeded seven years in length. I remember taking personal part in a revival service with the people in 1869, and find, upon referring to subsequent Minutes of General Synod, that an ingathering of fifty-two persons on profession is re-

ported as the result of that work. It would be interesting to go over the records and ascertain the reported outcome of the work of this Church for its Lord during its century and a half of history. But we have no room for this now.

I bring my article to an end by giving what I have of my own personal knowledge and have been able to collect in regard to the ministers of this Church since 1830. I have known each of them, and most of them intimately, as they have been passing along.

#### THE REV. CHRISTOPHER HUNT. \*

The Rev. Christopher Hunt was born at Tarrytown, N. Y., September 10, 1801. He lost both parents while in early childhood, and was cared for in an orphan asylum, in which he received excellent spiritual training, which was greatly blessed to him. He was graduated from Rutgers College in 1827, and from the New Brunswick Seminary in 1830. He was pastor at Clarkstown, 1830-32, at Nassau, N. Y., 1832-37, and in New York City (Franklin street), 1837-39. He died of pulmonary disease, May 7, 1839. I knew him from his years in the New Brunswick Seminary, and well remember his personal magnetism, which was partly of his natural temperament, but grew more yet out of his spiritual character. He had a bright mind and especially a fine imagination. His style ran into the poetic. In fact he wrote much in verse, though he is not known to have printed any of his compositions. He had well improved his opportunities, and was a man of much culture. As a preacher he was clear, warm and effective. He was devoted to his pulpit and pastoral work, and his congregations loved him dearly. Soul-winning was his passion. His exercises during his last illness were intelligently spiritual, comfortable to himself and comforting to his friends. His last words were, "All is well."

I have not yet been able to ascertain the names of his parents. He married Jane, sister of the Rev. John Scudder, famed as the founder of our Reformed Church Mission at Arcot in India. Mrs. Hunt was a lady of exceptional refinement and sweetness of disposition, and at the same time of rare managing and directing skill. After her husband's death, she conducted a school for girls in New York City for many years, and became widely known for her success, especially in impressing upon her pupils her own loveliness of temperament. She was born De-

ember 9, 1808, and died October 11, 1867. Both husband and wife are buried in New York Bay Cemetery. The only child now remaining is a daughter, who is the wife of the Rev. John L. MacNair, pastor of the Reformed Church of Rochester, Ulster county, N. Y.

THE REV. ALEXANDER H. WARNER.

The Rev. Alexander H. Warner was born in New York City, November 20, 1800. He did not determine upon a profession till it was too late to take a college course. He was graduated from the New Brunswick Seminary in 1832. He was pastor at Clarks-town, 1832-37, and at Hackensack, 1837-63, when failing health led him to resign his charge and take a season of rest. His last active service was rendered as chaplain for nine years, from 1868 to 1877, at the New Jersey State Prison at Trenton. He died at Hackensack, August 22, 1882, at nearly eighty-two years of age.



THE REV. ALEXANDER H. WARNER.

He was a devoted Christian, a man of superior judgment, a profoundly spiritual preacher and pastor, and highly regarded as a counsellor. His steadiness of spirit and kindness of heart made him greatly loved, and fixed an emphasis on his friendship which cannot be forgotten by any who knew him. He was called in every direction in cases of trial, his ministry being felt to be sustaining and uplifting in a remarkable degree. These things were of my own personal knowledge. I regret that I have not had at hand testimony from other sources.

THE REV. PETER JAMES QUICK.

The Rev. Peter James Quick was born in Somerset county, N. J., March 6, 1806. He was graduated from Rutgers College in 1833, and from the New Brunswick Seminary in 1836. His pastorate at Clarkstown was his only one. It ran to the length of twenty-nine years (1837-56). Having after his resignation passed a short time in retirement and rest, he accepted a call to the rectorship of Hertzog Hall, New Brunswick, which he held from 1869

till 1874. From this time he was librarian of the Sage Library till the date of his death, which occurred on the ninth of November, 1886, when he was in the eighty-first year of his age.



THE REV. PETER JAMES QUICK.

This brother was held back in his career by a diffidence which seemed like self-depreciation. He was in fact a scholar and sermonizer of far more than common merit, and a most industrious and hard-working pastor. Refined in every thought and habit, and eminently conscientious as to living and duty, he commanded profound respect and inspired universal confidence. The Rev. Dr. John A. DeBaun, who grew up from childhood under his minis-

try, says of him : " He had a reserve which made it a torture for him to preach before any people but his own, so that aside from occasional exchanges with his near ministerial brethren, he was rarely heard out of his own pulpit. But there he was a power. His sermons were carefully prepared, pre-eminently instructive, and earnestly and impressively delivered. The seed sown sprang up, and God was glorified and sinners saved. "

#### THE REV. BENJAMIN C. LIPPINCOTT.

The Rev. Benjamin Cooper Lippincott was born in Hoboken, N. J., November 22, 1824. He was graduated from Rutgers College in 1847, and from the New Brunswick Seminary in 1850. His pastorates were at Hurley, 1850-66, Clarkstown, 1866-72, Wallkill Valley, 1872-77, North and South Hampton, Pa., 1877-81, and Port Ewen, 1881-98.

It was during his ministry, in 1869, that the revival occurred, of which I have spoken above as coming under my own observation. It is said that two of its converts became ministers of the Gospel. It was during his pastorate also that the new church now used was begun, and was brought to completion in 1871. This was his second work in church building, a new church having been erected by the people at Hurley during his pastorate there. It would seem that as to ingathering of souls,

his period at Port Ewen must have been the most productive. Several of his communion seasons there brought in large accessions on profession of faith. In 1887



THE REV. BENJAMIN C. LIPPINCOTT.

he received seventy-one at a time, in 1888 and again in 1894, twenty-four, and in 1898, the year before his death, twenty-eight. "As a pastor and counsellor of the young, and especially of young men, he excelled. Scores of young men were brought to Christ through his personal effort. When asked on his dying bed by one who was beside him, what message he should carry to his brethren in the ministry, he answered, 'Be thou faithful unto death, and I will give thee a crown of life.' "\* He died at Kingston, on Sabbath morning, January



THE REFORMED CHURCH OF CLARKSTOWN,—1871.

\* See Minutes of General Synod, Vol. XIX, p. 565.

29, 1899. His funeral was held in the First Reformed Church of that city, and his remains were laid to rest among the people of his first charge, at Hurley, N. Y.

THE REV. FERDINAND S. SCHENCK, D. D.

The Rev. Ferdinand Schureman Schenck is a grandson of a distinguished physician of Somerset County, N. J. His father, the Rev. Martin Luther Schenck, was a most active and useful minister of our Church, who served thirty-three years in pastoral work, and died very suddenly on the eleventh of March, 1873.\*

The son was born at Plattekill, Ulster county, N. Y., August 6, 1845, was graduated from the College of New Jersey in 1865, and from the Albany law school in 1867. After a practice of law for two years, he entered the Theological Seminary at New Brunswick, and was graduated from it in 1872. His pastorates were at Clarkstown, 1872-77, Montgomery, 1877-89, Hudson, 1889-96, and University Heights, New York, 1897-99. In June of the last named year he was elected by the General Synod of our Church to its professorship of Pastoral Theology and Sacred Rhetoric in the New Brunswick Seminary, to succeed the Rev. Dr. David D. Demarest, who had died in 1898. He was installed in his office, September 26, 1899, and is now filling his seminary chair. The honorary degree of D. D. was conferred upon him by Rutgers College in 1891.

The Church of Clarkstown was his first charge. He entered upon it just after the new church building had been completed. The people had been divided over the question of location, and over the style of construction. A debt of \$16,000 remained upon the congregation, and with the feeling that existed, the outlook was perplexing. He preached his first sermon from the words, "Christ Jesus came into the world to save sinners." The people were pleased with it, and placed



THE REV. FERDINAND S. SCHENCK, D. D.

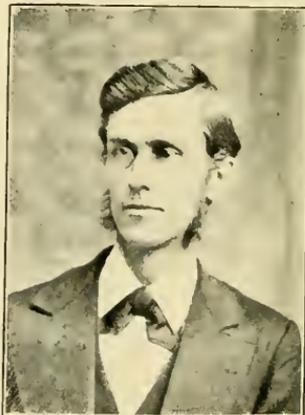
the words upon their church wall as a decoration. He went on with his work, preaching the Gospel, taking no sides, and the

\* Corwin's Manual, p. 432.

divided people came together. Ten thousand dollars of the building debt passed off during his five years of pastorate. He was popular and successful in all his charges. What our Reformed Church thinks of him as a man, as a scholar, and as a Christian minister and teacher, is proved by its course in elevating him to the high position he now holds.

#### THE REV. SAMUEL STRENG.

The Rev. Samuel Streng was born at Pella, Iowa. He was graduated from Hope College in 1871. After a suspension of study for three years on account of impaired health, he entered the New Brunswick Seminary in 1874, and finished his course in 1877. His first pastorate was at Clarkstown, 1877-82. Later he was pastor at Churchville, Pa., 1882-90, and at Kalamazoo, Mich., 1890-92. This last charge he resigned on account of ill health. Then in succession, he served for a time as Classical missionary, taught a while in Hope College, and was stated supply at Fairview, Illinois, till in 1897, he entered upon the final illness, from which he passed to his heavenly rest on the third of October, 1900. He was buried at South Branch, N. J., on the sixth.



THE REV. SAMUEL STRENG.

“Mr. Streng was a man of brilliant intellectual powers, and it was only on account of his extreme modesty and his feeble health that he failed to take a more prominent position among the clergy of the Reformed Church. But what I wish specially to say is that he was a man of wonderful faith. During the last year I had opportunity to meet him often. He was constantly racked with pain, and yet never failed in holding on to his faith in God. . . . Among the last words he spoke to me, last July, were these, ‘My sufferings are almost more than I can bear, but O, I am so happy within!’ He longed for the end to come, but was ever patient to await the Master’s call. A true servant of God rests from his labors and sufferings.”\*

\*The Rev. Wm. Veenschoten, “Christian Intelligencer,” Oct. 12, 1900.

## THE REV. DAVID M. TALMAGE.

After the resignation of Mr. Streng, a vacancy occurred in the pastorate of the Church, continuing from 1882 until 1884. The pulpit was meanwhile occupied by the Rev. Charles Stedman Hageman, D. D. of Nyack, as a stated supply.

The Rev. David Mather Talmage, who next succeeded, and who is the second of the nine pastors still living, is a son of the distinguished Rev. John V. N. Talmage, D. D., for forty years Reformed Church missionary at Amoy, China. He was born at Amoy, February 4, 1852, and was graduated from Rutgers College in 1874, and from the New Brunswick Seminary in 1877. He was appointed missionary to Amoy at once, upon being li-

censed, and took his place in the work.

Failure of health, however, compelled him to abandon foreign work, and to suspend all active service for a considerable time. Upon recovering his strength, he entered upon work in this country. He was pastor at Bound Brook, 1883-84, and at Clarkstown 1884-88. Since 1888 he has been pastor at Westwood, N. J. Here he has been blessed in building up to a good degree of working strength what, when he took it, was a mere infant Church. It has more than trebled in its membership under his faithful care. His pastorate



THE REV. DAVID M. TALMAGE.

at Clarkstown was brief, but spiritually useful. He was also successful in reducing the debt upon the new Church building. After his resignation there followed a vacancy of two years in the pastorate from 1888 to 1890, during which the pulpit was supplied by Samuel Marinus Zwemer, who was at that time pursuing his seminary course at New Brunswick, but has since become noted as the missionary of the Reformed Church, to Arabia.

## THE REV. EUGENE HILL.

The Rev. Eugene Hill was born at Rosendale, N. Y., September 12, 1846. He was graduated from the Ellenville Academy in 1863, and served in the United States Army from the spring of

1864 to February, 1866, after which he returned to his home and entered into business at Eddyville. In the winter of 1868, he married Miss Lettie Rhinehart, of Rosendale. Both united, during the same winter, with the Rosendale Reformed Church.

In 1869, having removed to Eddyville where there was no Church of our denomination, he united with the Methodist Church, became very active in its Christian work, and soon was licensed to the Methodist ministry. Acting, however, a little later on the advice of his former Rosendale pastor, the Rev. M. F. Liebenau, he determined upon seeking licensure in the Church of his childhood. Placing himself



THE REV. EUGENE HILL.

under the counsel of the Classis of Kingston, he sought and obtained from the General Synod, the necessary dispensation from a seminary course, and was finally examined and licensed to the ministry in 1881. After having served with usefulness in pastorates at Rosendale, Esopus, and Three Bridges, he was called to the charge of the Clarkstown Church, and served as its pastor from 1891 to 1897. During his time, the church was cleared of all remaining debt, and a new parsonage was built. There was a constant growth in the congregation, and 122 persons, of whom 85 were by profession, were added to the membership. The Rev. Mr. Hill is now pastor of the Reformed Church of West Coxsackie, N. Y.

#### THE REV. GARRETT M. CONOVER.

The Rev. Garrett Milton Conover was born at Clinton, Hunterdon county, N. J., March 29, 1866, was baptized in the Church of Lebanon, and made his profession of faith at about fourteen years of age in the Church of Annandale. He was prepared for Rutgers College in its own Grammar School, was a member of its class of 1892, and was graduated from the New Brunswick Seminary in 1895. His first pastorate (1895-97) was of the two Churches of Hawthorne and North Paterson, in both of which he was successful in both temporal and spiritual work. At North Paterson

the membership was more than doubled, in both Churches substantial improvements were made in buildings, and at Hawthorne indebtedness was reduced. In December 1897, he was called to Clarkstown, where he was heartily received, and he has been popular and has done good work. The Church has lost in recent years by the death of some of its old and strong supporters, but it continues united and vigorous, and is working heartily with its pastor. During this year, 1900, it has celebrated its one hundred and fiftieth anniversary. It is true as ever to the Reformed denomination, and faithful in its support of all our work and institutions. It has made a change recently in its parsonage property, and of the cost of this change a small amount is yet standing, which will of course be removed very soon. A future of growth must be before the locality of this Church, and continued unity of purpose and spiritual devotion will certainly insure to it an expansion far greater than it has known in its past. Every old friend will wish it Godspeed as it pushes on to the rank to which it is entitled among the agencies for the spread of the Redeemer's kingdom in its own vicinity, and in the broader outlying world.



THE REV. GARRETT M. CONOVER

# THE OLD REFORMED CHURCH OF TOTOWA

BY

THE REV. THEODORE W. WELLES, D. D.

[T is difficult to determine when the Reformed Dutch Church of Totowa was organized. What is known as the Totowa tract was originally patented to George Willocks, one of the proprietors of East Jersey, and subsequently became the property of Anthony Brockholts, Halmagh Van Houten and Ralph Van Houten. Other lands on the north side of the Passaic, in the township of Manchester, were given by the proprietors, at an early date, to Maryen Camblo—Marian Campbell—and by her transferred to Blandina, wife of Petrus Bayard, in 1697, and November 2, 1706, were conveyed to George Ryerson of Pompton, Ryer Ryerson and Francis Ryerson, of New York. The western half of Manchester and about all the First Ward of the City of Paterson, were purchased of the Indians in 1709 by George Ryerson, of Acquackanonk, Uriah Westervelt, of Hackensack, and Francis Ryerson, of New York. Totowa was settled by the Van Houtens about 1720. The occupation of the land was slow. The First Ward of Paterson and the lower part of the Second Ward had no white inhabitants in all probability until 1740 or 50.\*

“The first white owners of the soil, in the territory we have mentioned, were all Dutch, and with the exception of the settlers of the Wagraw tract, the portion lying north of the river and east of Clinton street, were relatives of the Acquackanonk patentees.” For more than half a century they attended the Acquackanonk Church, but as the population of the several neighborhoods increased there was a demand for additional accommodations. This probably caused the pastor at Acquackanonk to hold service and to

\* These wards are on the north side of the Passaic River,—the First on the east, the Second on the west side of Temple street—and may be considered as occupying about the central portion of the territory of the congregation of the Old Totowa Church.

catechise and baptize at the houses of those who were able to accommodate the people."\*

During the ministry of the Rev. Johannes Van Driessen as pastor of the united congregations of Acquackanonk, Ponds and Pompton, Totowa was made a preaching station and the work of gathering a Church there was inaugurated. His connection with these Churches ceased in 1748, and in 1750 the Rev. David Marinus, then a theological student, was called by the united congregations of Acquackanonk and Pompton, but was not ordained and installed as pastor until October 8, 1752. His labors were greatly blessed, the Consistory of the Churches to whom he ministered testifying, in 1756, that he discharged the duties of his office "so zealously and piously, with praiseworthy edification, that it has pleased the richness of God's goodness to cause his service of the Churches so to grow and flourish that out of the Churches of Acquackanonk and Pompton, with the general consent of both, a third Church has arisen at Totowa."

In harmony with this declaration, the Great Consistory and congregation of Acquackanonk, February 24, 1856, empowered their pastor, the Rev. David Marinus, to immediately constitute a Consistory at Totowa. Two months later, April 23, 1756, there is a Consistory at Totowa, enrolling four elders and four deacons—Simeon Van Winkel, Jacob Van Houte, Johannes Ryerson and Jacobus Post, elders; Dierk Van Giesen, Helmich Van-Houten and Frans Post, deacons. At this time the Reformed Churches of New Jersey were twenty in number, making the Church at Totowa the twenty-first Church of the Reformed faith and polity organized in the state.

#### THE HOUSE OF THE LORD.

This is mentioned as early as November 3, 1755. When the Consistory was formed at Totowa the edifice was finished, having been erected on land belonging to Henry Brockholst, of Pompton, the lot being situated on what is now known as Ryle avenue, at that time the principal road north of the Passaic. It stood near the foot of the hill, within a stone's throw of the bright waters of the Passaic, about thirty feet east of the avenue and about a hundred feet south of Matlock street. It was a stone building about thirty or forty feet in area, the walls eighteen or twenty feet high, the roof rising steeply from all four sides to a central peak, crowned

\*William Nelson, in *History of Passaic and Bergen Counties*.

with a square cupola surmounted by a gilded weather-cock as a finial. The doorway was in the middle of the front, a huge window on each side, and above, in the centre, a stone, set diamond-wise in the wall, bearing the inscription, *Het Huijs des Heeren, 1755*. (This is the House of the Lord, 1755). The floor was occupied by two rows of long pews, with a gallery on each side, a very high



THE OLD REFORMED CHURCH OF TOTOWA. — 1755.

pulpit, overhung by a large sounding board, and before the pulpit a special pew for the *Voorleser*.

The church was erected in 1755, but it was not until 1762 that the trustees acquired a legal title to the land on which it stood. At this date a deed was executed by Henry Brockholst, who says that he was prompted to do so by the good will he owes and the regard he has for the progress of the Christian religion, and espec-

ially the manner of worship of the Low Dutch Reformed Church of Holland, and also in consideration of four seats in pew No. 1.

The trustees to whom this deed was made were Cornelius Kip, Robert Van Houten, Cornelius Westervelt, Johannis Van Blarcom and Cornelius Garritse, "members of the Low Dutch Reformed Congregation of Totowa."

#### THE REV. DAVID MARINUS, THE ORGANIZER.

Immediately after the completion of the church the Consistories of Acquackanonk, Totowa and Pompton called the Rev. David Marinus to take pastoral charge of the three congregations, preaching at Totowa a fourth of the time and making house to house visits once a year. For this service the Consistory at Totowa promised to pay him a yearly salary of twenty-nine pounds, "New Jersey money reckoned at half Proclamation money, or otherwise New York current money," so long as he might continue their teacher. The call was executed April 23, 1756, and in accordance with its provisions Mr. Marinus served the Totowa congregation for six years, or until 1762, when the Churches of Totowa, Fairfield and Boonton (now Montville) called the Rev. Cornelius Blauw as their pastor. Mr. Marinus, however, continued to serve the Acquackanonk congregation until 1773.

A short time after his ordination, he bought of Henry Brockholst, July 20, 1754, a hundred acres of land at Totowa, between the Falls and Hamburg avenue, upon which, it is said, he built a house on the north side of Totowa avenue, near Jasper street, where he resided until December 2, 1760, when he exchanged properties with Garret Van Houte, of Sloterdam, and henceforth occupied the Van Houte farm.

During his ministry the Conferentie party by some means got possession of the church building at Pompton Plains, and deprived him of the use of it. The result was a division in the Pompton Church, and another building was erected for him across the river on the plains where he continued to preach for a few years. It was built about 1760, and after standing for ten or twelve years was removed and used for other purposes.

An outline of the life and character of Mr. Marinus is given in the history of the Acquackanonk Church.

#### THE REV. CORNELIUS BLAUW, OF THE CONFERENTIE.

The Rev. Cornelius Blauw, a Hollander, of whom but little

is known, was called to the pastorate of the Churches of Totowa, Fairfield and Boonton, by what was known in the Church of those days as the Conferentie party. He was installed pastor of these Churches in 1762 by the Rev. John Schuyler, of Hackensack, and the Rev. Johannes Ritzema, of New York, two of the most ardent Conferentie ministers. He remained about five years, when he removed to Hackensack to take charge of the Second Church there, and, after a three years' ministry, in 1771, finished his labors on earth to render an account of his stewardship to the great Judge of all. He lived at Two Bridges, and having no carriage was taken to and from church by the more fortunate people. Towards the close of his life he fell into irregular and dissipated habits. He is said to have been a good preacher, but a quarrelsome man, "invading the congregations of others, accepting calls from the disaffected and illegally administering the ordinances to them."

The disaffected were the Conferentie party, a small minority of the Dutch people and Churches, opposed to the projects and plans of the Cœtus party. The contention has already been described in these pages. It disturbed the whole Church filling it with animosity until 1771. The Conferentie were the Tories of the Church; the Cœtus were the Continentals. "It was the spirit of the age and of the land fighting for liberty, when the attempt was made to bind it down by forms, customs and veneration for the Fatherland, and it conquered then, as it always will conquer in any future struggle."

The Rev. HERMANUS MEYER, D. D., THE LEARNED DIVINE.

The pulpit of the Totowa Church seems to have been vacant after the removal of Mr. Blauw in 1767, until 1772, unless, as is not improbable, their old pastor, Domine Marinus, resumed the duties of his ministry. In November, 1772, Totowa and Pompton together called the Rev. Hermanus Meyer, D. D., and he was installed as their pastor.

Dr. Meyer was born in Bremen, Lower Saxony, of good parentage, July 27, 1733. He was a graduate of Groningen University, Holland, and was distinguished for his deep reading and learning, the warmth of his piety, and the ardor of his evangelical preaching. His sermons were practical and pointed. On one

occasion, after preaching on the necessity of regeneration, an officer of the Church met him and said: "Flesh and blood cannot endure such preaching." He quickly answered, "Flesh and blood cannot inherit the Kingdom of God." He came to this country with the Rev. Jacob R. Hardenbergh, D. D., (who was afterwards the first president of Queens, now Rutgers College), when he was returning home from a visit to Holland. He was almost immediately called to Kingston, N. Y., and for a time served the people with great acceptance,\* but his marriage, April 17, 1764, with Rachel Hardenbergh, a daughter of Col. Joannes Hardenbergh and Maria DuBois, of Rosendale, N. Y., and sister of the Rev. Dr. Jacob R. Hardenbergh, one of the most ardent and influential members of the Cœtus party, together with his conscientious scruples in relation to the oath of allegiance to Great Britain, which he was obliged to take, renouncing allegiance, civil or ecclesiastical, to any other power, caused great trouble. He thought he had abjured the authority of the Classis of Amsterdam, Holland, and so declared. The Consistory of the Kingston Church was of the Conferentie party, and greatly offended by these things closed the church doors against him, and guarded the entrance with an armed sentinel. For several years previous to his receiving a call to Totowa he ministered in private houses.

October, 1784, he was appointed Professor of Hebrew, and in 1786 Lector or Assistant to the Professor of Divinity in the Theological Seminary of the Reformed Church. He received the degree of D. D. from Queens, now Rutgers College, in 1789. He died after a brief illness, October 27, 1791, widely lamented, and was buried under the pulpit of the Pompton Plains church. His remains have never been disturbed. He was a profound scholar and had begun a new translation of the Old Testament, but only completed the Psalms. It is said that "his last sermon was from the text, 'He that hath the Son hath life,' dwelling particularly on the last clause of the text, 'hath life.' He had contemplated administering the Lord's Supper two weeks from that day, but he was taken ill. During his sickness he sent for one of the elders and gave him directions about his funeral.

\*In 1763 Dr. Meyer, it is said, made a trip from Kingston to Albany, about fifty miles away. "The congregation in view of the contemplated journey, held a meeting, and the Consistory prepared a form of prayer to be used by the people 'for the special protection of the pastor during his long and perilous journey to Albany.' Two elders accompanied him as far as Catskill to protect him." It now takes about an hour to go from Kingston to Catskill by railway.

He also remarked: 'I meant to have administered the Lord's Supper next Sabbath, but the Lord has intended otherwise, and I shall not drink wine again until I drink it in my Father's Kingdom. As expressive of his pious sentiments, he said, after taking a little refreshment: 'I have no more taste for what I once relished, but the bread of heaven is provided for me.' '\*

He was esteemed one of the most amiable of men, a pious and faithful ambassador of Christ. Few men stood higher in the opinion of the Church at large, or were more generally beloved. "It is reported," says Dr. Duryea, † in his thirtieth anniversary sermon, "by some of the aged who remember him, that in the latter part of his ministry he spoke often from the pulpit with streaming eyes and broken heart."

The Church, however, during his ministry seems to have been in a feeble condition. Several causes may have contributed to this result, among which the most powerful and influential were beyond all doubt the exciting events attending the struggle of the American colonies to achieve their independence and the severe and widespread financial distress which followed the dawning of peace. Liberty was proclaimed throughout all the land, but the hosannas that greeted the proclamation came from many a poverty-stricken home, and were answered with a cry from despairing hearts for labor for the hand that had carried the musket and was now ready to toil. It required a long time for the country to recover from the effects of the war, and the prevailing depression, when the nineteen years' pastorate of Dr. Meyer was terminated by his death, was probably the reason why the church at Totowa remained quiescent and, so far as known, for a period of eight years made no effort to secure a pastor.

#### TOTOWA WITHOUT A PASTOR FOR EIGHT YEARS.

The period bounded by Dr. Meyer's death and the call of another pastor to Totowa, while leaving no record of spiritual activity, was fraught with events of the greatest importance, inaug-

\* Dr. Meyer's children were: Jacob bp. January 20, 1760; Maria bp. November 17, 1768; Rebecca bp. November 18, 1769, all born at Kingstown, Johannis born at Pacquanac, October 19, 1794, graduated from Columbia College, and was pastor at New Paltz, New Hurley and Schenectady, N. Y. The Rev. Jeremiah Romeyn, D. D., born in New York city in 1768 and died 1818, having been Professor of Hebrew in the Theological Seminary of the Reformed Church since 1797, was a grandson of Dr. Meyer.

† The pastor for many years of the Second Church of Totowa.

urating influences far-reaching and permanent, tending to the Church's future growth and prosperity.

When Dr. Meyer closed his eyes in death, the territory which had been the arena of his ministerial labors for nineteen years, was a rural scene of exquisite beauty and loveliness, a masterpiece of the adorable Creator. Here and there a snug farmhouse might be seen, perhaps a dozen from the Falls to Dundee lake, their quaint appearance plainly intimating their sturdy Dutch origin and the thrift of their occupants, while about them on every side were fields of corn or grain or pasture lands or fruit-bearing orchards, where cattle grazed and flocks were folded. Through the landscape, its banks overhung with drooping willows and bending alders, or fringed here and there with buttercups and violets, the Passaic leisurely flowed to the sea, its waters dancing in sportive glee and idle abandonment, as young colts frolic in the meadow before they are harnessed for the service of mankind.

It was the valley of the Passaic, almost as God made it, awaiting the development which God intended when in the beginning He marked a channel for the beautiful river and piled up the huge rocks which form the great falls.

The manner in which this development was accomplished is interesting and instructive, linking scenes in the West Indies with scenes in New Jersey, and through a confusing multitude of events bringing God to our view as the great Shepherd of His people.

January 11, 1747, two years after the Totowa Church was erected, a Scotch merchant and his wife, residing on the Island of Nevis, in the West Indies, were gladdened by the birth of a son, who is known in history as Alexander Hamilton. He came to America in 1772, the same year that Dr. Meyer commenced his ministry at Totowa. He took an active part in the conflict for American independence, and when President Washington formed his first cabinet he appointed Mr. Hamilton secretary of the treasury.

Through his recommendation and influential exertions a number of public-spirited individuals of New York, New Jersey, and Pennsylvania formed an association for establishing useful manufactures, and having resolved to locate themselves in New Jersey, they were incorporated by the legislature of the state November 22, 1791, selected the great Falls of the Passaic as the

principal site of their operations, and gave their town the name of Paterson, to honor William Paterson, who as governor of New Jersey had signed their charter.

Those who contributed towards building the city sought the advancement of their personal interests. The prospect of gain was the hope set before them. They were shrewd business men, but through their labors God was bringing prosperity to the people and a blessing to the Church at Totowa.

#### THE REV. HENRICUS SCHOONMAKER, THE DUTCH ORATOR.

In 1799 Totowa, awakened from her eight years' sleep by the hum of the spindles and noise of the factories in the new town across the river formed, a union with the Church at Acquackanonk and secured the services of the Rev. Henricus Schoonmaker. He was born July 18, 1739, in Rochester, Ulster county, N. Y., and having been licensed by the Cœtus, was called to the Churches of Fishkill and Poughkeepsic. He had been preaching at Acquackanonk since 1774, when he commenced his labors at Totowa. He could not preach very well in English, but was considered the most eloquent and impressive speaker of the Dutch tongue in the country. In March, 1816, he relinquished his charge because of the increasing infirmities of age, and removed to Jamaica, Long Island, where he remained until his death, January 29, 1820. An outline of his life and character forms a part of the history of the Acquackanonk Church.

After the termination of Mr. Schoonmaker's pastorate, "the Totowa Church, which had hitherto had preaching every third Sabbath, resolved to have service every Sabbath if possible, and so notified the Acquackanonk Consistory."\* Although less than two weeks had elapsed since Mr. Schoonmaker's pastorate ceased, the Acquackanonk Church informed the Consistory at Totowa that they had secured the services of the Rev. Peter Van Pelts, of Staten Island, and asked Totowa to take a third of his services. The Totowá Consistory thought the action of the Acquackanonk Church premature or *ex parte*, as they had not been consulted, and repeated the demand for half the ministerial service. In reconsidering the matter the Totowa Consistory agreed to pay \$300 a year for the pastor's support, if he would preach

\*"The Old Totowa Church," by William Nelson.

one third of the time at Totowa, and give them services on the intervening Sabbath afternoons for eight months in the year, Totowa also to be exempt from the care or cost of the parsonage. While these negotiations were pending a proposition was received from the First Presbyterian Church at Paterson suggesting terms as follows: "If Totowa would pay \$250 towards the support of the Rev. Samuel Fisher"—a sum less than one-third of his salary—"Mr. Fisher would act as their minister in visiting the sick, attending funerals, visiting the schools and catechising the children, and would preach at Totowa every other Sabbath, while the Totowa people would have the privilege of attending the Presbyterian Church." It is almost needless to say the Totowa people were too loyal and true to the Church of their fathers to entertain such a proposition, and in a short time secured a pastor to the manor born."

THE REV. WILHELMUS ELTINGE, D. D., THE ENGLISH PREACHER.

After the resignation of the Rev. Mr. Schoonmaker, the Totowa congregation, March 16, 1816, resolved to become incorporated, having as their title "The First Reformed Dutch Church of Totowa," to repair the Church edifice and, as already stated, to have preaching if possible every other Sabbath.

A party of progress had evidently arisen in the Church, determined to inaugurate a new order of things, and secure a modernized sanctuary and services in the English language. This led to their acceptance of a proposition received from the Rev. Wilhelmus Eltinge, of Paramus, to the effect that he would give them sixteen full Sabbaths in the year, the Paramus congregation assenting, and also his six free Sabbaths, making a total of twenty-two Sabbaths in the year, besides two holiday sermons; Totowa to pay \$300 a year for his services.

A committee of eighteen was appointed\* to secure the needed repairs, and pushed the work forward with commendable energy. A new floor was laid, new pews were put in, the galleries repaired, more light obtained by putting fan lights over the door, and the interior of the building painted white. When all was finished the building was rededicated to the service of God, July 14, 1816, by

\* The committee were John Joseph Blauvelt, Abraham Godwin, Edo P. Merselis, John Doremus, John Van Blarcom, Cornelius Van Winkle, David Benson, Abraham Van Blarcom, John Berdan, Jacob Van Houten, Abram H. Houten, Albert V. Saun, Edo Merselis, John G. Ryerson, Andrew Ackerman, Adrian Van Houten, Garrabrant Van Houten, Esq., and Henry Godwin. The three last named were appointed managers to carry into prompt and immediate effect the determinations of the committee and to superintend the work.

the Rev. Wilhelmus Eltinge, who had recently become the pastor of the Church. A sketch of his life and character is given in the history of the Paramus Church. He lived on a farm of his own, ten miles distant from the Paramus Church. He would frequently start from home Saturday morning, lecture in some house in the evening, spend the night with some parishioner, Sabbath morning preach in one of the churches, Sabbath afternoon preach in the other church, and Sabbath evening lecture in some house on his way home. He continued to serve the old Totowa congregation until it expired in 1827, suffocated by the smoke of its burning home. He followed, as their pastor, those of the old congregation who built a house of worship on the Paterson side of the river, and continued to serve them in this capacity until 1833. He died in 1851.

Dr. Eltinge seems to have been very popular with the Totowa congregation. His ministrations were attended with God's blessing upon his labors. The year after he assumed the pastorate of the Church in 1817, he reported 130 families and 167 communicants; in 1827, the year the church was destroyed by fire—170 families, 1,100 persons in the congregation and 134 communicants. In 1825, one of the members of the Church thought there should be a settled pastor at Totowa or Paterson, and proposed the organization of a new Church in Paterson, subject to the Totowa Consistory, or with a Consistory of its own, and that the same pastor serve them both, preaching alternately on either side of the river. To this end, he was ready to grant a seven years' lease of a house suitable for a parsonage, on Park street, now lower Main street, the yearly rental of which was \$260; and friends offered to furnish the same suitably for a pastor's use. He thought his offer equivalent to \$350 a year. The Totowa congregation does not appear to have appreciated this offer, as in view of it they declare themselves satisfied with Dr. Eltinge, and, "Resolved, that we are not ready to sell our minister and our souls for the sum of \$350 per annum for seven years."\*

#### THE OLD CHURCH OF TOTOWA DESTROYED BY FIRE.

On Monday, March 26, 1827, about eleven o'clock in the morning, the roof of the old Totowa Church was discovered to be on fire. It was a dry and windy day, and before the fire engines arrived the roof was a sheet of flame. The progress of the fire

\* "The Old Totowa Church" by William Nelson.

was so rapid that in less than half an hour the woodwork was a heap of smouldering ruins and only the desolate walls remained. The fire was supposed to have originated through the carelessness of a sportsman who shot at a bird on the roof of the building and caused a piece of burning wadding to be lodged between the shingles. The old bell, which had rung for nearly three quarters of a century, it is said, "wept great tears of metal as the pitiless flames slowly and savagely crawled up and around it, wreathing it in their merciless embrace, until at last it fairly wept itself away, the crash of the falling roof sounding its requiem."

Many varied and tender memories clustered about the old building, its quaint appearance awakening in hearts innumerable, reminiscences of a never-to-be-forgotten past, of ecclesiastical conflict resulting in the independence of the Reformed Church in America, of the Revolutionary struggle resulting in national freedom, and of departed loved ones who within its walls had proclaimed the tidings of redemption or learned the way of everlasting life and were resting in Heaven.

For more than seventy years its walls had echoed with songs of thanksgiving and praise. Assembled worshipers within its courts had obtained precious foretastes of "the peace of God which passeth all understanding," but the flames which destroyed their house of worship destroyed the peace and harmony of the congregation.

When the project of rebuilding the church was inaugurated, a question arose in regard to the location of the new edifice. A portion of the congregation desired to have it placed on or near its former site; others desired to have it located on the Essex side of the river in the young but promising city of Paterson. The controversy was fierce. It was Dutch against Dutch, and a Dutchman, it is said, never yields. He is open to conviction, but like the Scotchman of whom we have read, he would like to see the man able to convince him that he is in the wrong.

A majority of the Consistory, headed by the minister who resided beyond the bounds of the congregation, were anxious and determined to have the new house of worship on the Paterson side of the river. A considerable portion of the congregation sided with them, giving them a legal right to the title, the property and the records of the Church, and these rights they insisted upon maintaining to the fullest extent.

Those who were opposed to the erection of a house of worship on the Essex side of the river, by these proceedings were not only deprived of the means of grace, but could not even erect a new house of worship for themselves where their former house of worship had stood, and where many of their kindred had been laid to rest to await the appearing of the great God their Saviour. The very soil which held the remains of their loved ones, and for which their families had paid, was claimed and legally held by those who had abandoned it and moved to distant parts. The whole matter was therefore submitted to the Classis of Paramus, but ecclesiastical authority could not prevail over legal rights tenaciously claimed.

It was an unhappy contention, but has resulted in advancing the Kingdom of God. A greater work has been accomplished by the two Churches which have taken the place of the Old Totowa Church, than could possibly have been wrought by either, alone. A Reformed Church was needed on both sides of the river, and their existence for the last three-quarters of a century is a practical exemplification of the truth, God causes the wrath of man to praise Him. The flames which consumed the Old Totowa church, while dissolving long established relations and rending in twain the old congregation, have been a source of Gospel light, revealing to thousands "the Lamb of God who taketh away the sin of the world," and giving glimpses to dying generations of the glory awaiting the redeemed in the home of the Heavenly Father.

We are lost in admiration of the wisdom of God as we behold His tireless providence causing all things to work together for good, and using all things: the genius of a Hamilton, the founding of a city, the flames which destroy the property of mankind, and even the fierce passions which array brothers in the Lord in contending factions, using all things to advance the interests of the Messiah's Kingdom and make the earth ring with the Gospel of His love.

## THE REFORMED CHURCH OF WEST NEW HEMPSTEAD

BY

THE REV. HENRY W. BRINK.

THE Reformed Church of West New Hempstead, familiarly known as the Brick Church, occupies a brick and stone structure situated in the eastern part of the town of Ramapo, Rockland county, N. Y. Its history can be dated from a meeting of several members of the Dutch Reformed Church at the house of James Christie, September 28, 1774. This meeting elected James Christie and Garret Eckerson as a nominating committee, and, on nomination by this committee, chose Cornelius Smith, Abraham de Baan, Rynier A. Quackenbos, and Johannes Smith as elders, and Jacob Servant, Petrus de Marest, Gerret Smith and Abraham Onderdonk as deacons. Gerrit Van Houten and Johannes W. Cogg were chosen delegates to arrange with the Synod for organization. Cornelius Smith was substituted for Gerrit Van Houten at the first service, which was held at the house of James Christie the second of October. The Synod, on the fifteenth of November, granted their approval for a Consistory, and on the fourth of December, Dr. Benjamin Vander Linde, the minister at Paramus, N. J., supervised the formal organization and confirmed the Consistory chosen in September.

The first name of the Church was the "Reformed Protestant Dutch Church in the upper part of Kakeath." The name Kakeath, or Kakiat, was the early designation of this region. The records of 1824 show that at some time previous to that date the name of the Church had been changed to West New Hempstead. The word West was prefixed to distinguish it from the Dutch Church of Clarkstown, to which the name of New Hempstead had been given. The first name of the town of Ramapo was New Hempstead. Kakiat is an Indian name.

The first pastor was the Rev. David Marinus,\* the ancestor of the Marinus families at Ridgewood, N. J. He became pastor

\* See sketch of his life in Acquackanonk history in this volume.

soon after the organization and continued until 1778. In 1788, a building was erected on the site of the present church. The second pastor was the Rev. Peter Leydt, \* who ministered from 1789 to 1793. He was succeeded in 1793 by the Rev. George G. Brinkerhoff, \* the first president of the Classis of Paramus. His ministry closed September 6, 1808.

THE REV. JAMES D. DEMAREST.

Sabbath, September 21, 1809, the Rev. James D. Demarest was installed pastor of the united congregations of West New Hempstead and Ramapo. In the early part of 1821, ninety-five persons were received into the communion on confession of faith in Jesus Christ. In 1824, Mr. Demarest with sixty-eight of the members of the Church, including two of the Consistory, joined the Secession movement then spreading in Bergen and Rockland counties. The pastor and those associated with him formed the so-called True Reformed Dutch Church of Monsey. The Classis of Paramus in September 1824, after hearing many witnesses, convicted Mr. Demarest of the crime of public schism and deposed him from the ministry. The two elders who seceded were also deposed from their office. Mr. Demarest lived until 1869, and his long life left a lasting impression on the scenes of its activity.

After the Secession, elder Cornelius A. Blauvelt and deacon Isaac J. Cole applied to the Classis for recognition, with the result that the Classis appointed the Rev. Wilhelmus Eltinge, pastor of Paramus and Totowa, N. J., to meet with the remaining male members, to superintend an election of officers to fill the vacancies and to ordain them. Mr. Eltinge fulfilled these duties July 11, 1824, and Classis adopted the following :

*“Resolved.* That the Consistory organized by the order of Classis at West New Hempstead, viz.: Adrian R. Onderdonk, John Tinkey, Jr., David Cole and Cornelius A. Blauvelt, elders; Isaac J. Cole, John J. Eckerson, Adrian Onderdonk and Bernard Debaun, deacons, be and are hereby acknowledged to be the lawful Consistory of West New Hempstead in connection with the Reformed Dutch Church, which Consistory was organized by the Commissioner of Classis, the Rev. Wilhelmus Eltinge, July 11, 1824.”

THE REV. JEFFERSON WYNKOOP.

At the stated fall session of the Classis, on the first Tuesday of September, 1824, the recently organized Consistory, in union with

\* See sketch of his life in Ramapo history in this volume.

the Church of Ramapo, presented a call to the licentiate, Jefferson Wynkoop, and he having accepted the same, was ordained October 7, 1824, and installed pastor of the united Churches of West New Hempstead and Ramapo. The relation thus formed was dissolved November 9, 1836, Mr. Wynkoop having accepted a call from the Church at Athens, Greene county, N. Y. During his pastorate, Sabbath schools were established, one about 1830 and another previous to 1836. It is somewhat remarkable that during the twelve years of his ministry, he made no report to Classis concerning the condition of the Churches he served, until the April preceding his dismissal to the Classis of Greene. He then reported for the Church of West New Hempstead, 60 families, 24 persons received into the communion of the Church upon confession of their faith, and two by certificate, making a total of 84 communicants.

#### THE REV. PETER ALLEN.

After the close of Mr. Wynkoop's pastorate, the Church was vacant for nearly a year, when a call from the united Churches of West New Hempstead and Ramapo, was accepted by the candidate, Peter Allen, and a pastorate inaugurated that continued until dissolved by death.

Mr. Allen was born in Columbia county, N. Y., in the year 1808. He had early religious impressions, and they seem to have matured when he was about fourteen years of age. Soon after his conversion, he had a strong inclination to enter the Christian ministry. His father needed his services on the farm, and for several years he was industriously employed in the fields of the old homestead. His New Testament was his constant companion and often, in the field, was it taken from his pocket to refresh his mind with its precious teachings. He sought to do good and was very useful in a neglected neighborhood, in sustaining social meetings by his prayers and exhortations. His heart burned to make known the love of Jesus; but his early education being imperfect and his means of improving it limited,



THE REV. PETER ALLEN.

he tried to dismiss the idea of serving his Master in the Church as a minister. But it was of the Lord, and the way was providentially opened, when he was about twenty-one years of age, for his instruction in the classics, under the assistance of the Rev. Dr. Isaac N. Wyckoff, then of Catskill, N. Y.\*

He entered the seminary at New Brunswick in the fall of 1834, and was licensed to preach in the summer of 1837, by the Classis of Poughkeepsie. He was ordained at West New Hempstead, Wednesday morning, the service commencing at nine o'clock, December 27, 1837, and installed pastor of the Churches of West New Hempstead and Ramapo. From 1789 to 1853 the West New Hempstead Church had shared the services of its pastors with the Church of Ramapo. In the latter year the connection was dissolved and the Rev. William T. Van Doren became the pastor at Ramapo, but Mr. Allen continued to occupy the pulpit of the West New Hempstead Church until his death, April 28, 1862. "Where he began his ministry, he lived, and loved, and labored, and died." His last sermon was preached February 23, about two months before his death, from the text "Be clothed with humility." During his sickness he wrote a letter to a friend which reveals the beauty of his character and the fervor of his piety. He says: "For four weeks I have not been able to preach. But why should I fear? My Heavenly Father has promised never to leave me, nor forsake me. Those who feel themselves pilgrims on earth seek for a better country. I feel that although the chief of sinners, having merited perdition as oft as I have sinned against God, I am pardoned and shall finally be saved. To me Christ is all in all; 'other refuge have I none.' Unless I get better my days are few. But Jesus has sanctified the tomb. 'I dread not its gloom.' The glorious morning of the resurrection will call the righteous forth to shine as the sun in the firmament." †

A short time after the separation from Ramapo, on Thanksgiving Day, November 20, 1856, the congregation unanimously resolved to erect a new church edifice on the old site. The committee appointed to obtain subscriptions and to act as a building committee, consisted of Joseph C. Blauvelt, John J. Coe, Aaron Blauvelt, and Levi Sherwood.

The work progressed, notwithstanding the financial depression of 1857, and the new building was dedicated to the worship of

\*Funeral Sermon by Rev. John H. Duryea. †Memorial Notice in "Christian Intelligencer."

God, January 20, 1858. It continues to be the house of worship. Mr. Allen was the only pastor buried in the cemetery of the Church. One of his sons is the Rev. John K. Allen, D.D., of Tarrytown, N. Y.

THE REV. JOHN R. BROCK.

In the year 1862, the Rev. John R. Brock\* became the pastor. In 1830 a Union Sabbath school had been opened in Spring Valley. This school was connected in various ways with the West New Hempstead Church. Its history was that of success, though the work met with several interruptions. In 1864 its building



THE REFORMED CHURCH OF WEST NEW HEMPSTEAD, — 1858.

was sold, and other provision was made for the needs of the Sabbath school. In 1850 the West New Hempstead consistory arranged for the building of a church edifice in Spring Valley. This building was completed by 1854, and services were held there for several years under the supervision of the mother Church. In 1863 steps were taken to build a new edifice in Spring Valley, which work was completed the next year. The Reformed Church of Spring Valley was organized in 1865, and Mr. Brock resigned

\* See sketch of his life in Spring Valley history in this volume.

his connection with West New Hempstead to become the first pastor of the daughter Church.

THE REV. GEORGE J. VAN NESTE.

He was succeeded the same year by the Rev. George J. Van Neste, who served this Church four years till 1869. Mr. Van Neste was born at Weston, N. J., in 1822. He was educated at New Brunswick, graduating from the Theological Seminary in 1846. He had been pastor at Bound Brook and Lodi, N. Y., before coming to this Church. His subsequent charges were Little Falls, N. J., St. Johnsville, Kiskatom, Flatbush, N. Y., and Pottersville, N. J. He was a vigorous writer, and distinguished for his sound views of the truth and his high estimate of the character and dignity of the ministerial office. About a score of young men who became able ministers of the Gospel, were encouraged to undertake their preparation for this work through his advice and influence. He was for years a member of the Board of Education and greatly interested in that work. He closed his ministry in Pottersville in 1892, and the next year removed to Millstone, where he died, January 18, 1898. His remains repose in what is familiarly known as the "Brick" Burying Ground, near Weston, within sight of the homestead where he was born.



THE REV. GEORGE J. VAN NESTE.

THE REV. HENRY MATTICE.

Then for two years the Rev. Henry Mattice supplied the pulpit. He was never installed over the church, but resided in the parsonage and performed the duties of a minister. He was born in Schoharie county, N. Y., August 22, 1822. He was greatly interested in Sabbath school work, early in life, and was sent as a missionary by one of the Churches at Albany, to Kansas, where he established about one hundred and fifty Sabbath schools. In 1861 he was licensed by the New School Presbytery in Kansas and in 1868 was ordained by the Old School Presbytery at Kaskaski, Illi-

nois. From 1864 to 1866 he was an agent of the United States Christian Commission, in 1867 he supplied a Church at Trenton, Ill.; from 1869 to 1871, supplied the Church at West New Hempstead, and then was assistant superintendent of the House of Industry, and missionary pastor at Calvary Chapel, New York. He established the first Italian mission in that city. After laboring several years in Coytesville, he took charge of the Morgan street mission at Jersey City, where he established the Free Church, of which for nine years he was pastor. Being in ill health he accepted a call to Unionville, N. Y., and afterwards to the First Church of Hoboken. He died at Unionville, August 12, 1897.



THE REV. HENRY MATTICE.

During the Civil War, while serving on the Christian Commission, he was captured by Quantral, the famous Confederate guerilla leader, but was released when he made known his mission. He was an earnest, faithful, devoted servant of the Lord—he rests from his labors and his works follow him.

## THE REV. BENJAMIN T. STATESIR.

In 1872, the Rev. Benjamin T. Statesir became the pastor and remained till 1881. He is still in the active work of the ministry. He was born in Monmouth county, N. J., in 1841, and having passed through the regular college and seminary course at New Brunswick, he was licensed by the Classis of Monmouth in 1865. His first charge was at Stone House Plains, where he ministered six years, and then came to this Church. After leaving West New Hempstead, he, for seven years, held the position of Principal of the Grammar School at Somerville, N. J. At the end of that time he felt himself called



THE REV. BENJAMIN T. STATESIR.

to resume the pastoral work, and in 1889, accepted a call to the Church of Fallsburgh, at Woodbourne, N. Y., where he still remains.

After the resignation of Mr. Statesir, there was no regular pastor for five years. This was due to the financial condition of the Church which did not warrant engaging a settled minister. During this time services were regularly maintained, though occasionally without a preacher. Many of the supplies were students in the seminary at New Brunswick.

#### THE REV. JOHN LAUBENHEIMER.

In 1886 the Rev. John Laubenheimer became the pastor. He was born in New Brunswick, N. J., in 1861. During his childhood his parents removed to Bergen Point, where he received his early education. He pursued his college and theological course at New Brunswick and graduated from the Theological Seminary in 1886. During his middle and senior years in the seminary, he supplied the Church of the Huguenots on Staten Island. He was ordained to the ministry in the West New Hempstead church, and after ministering to this people a little over two years, accepted a call in 1888, to the Church at East Greenbush, N. Y., where he is laboring at the present time. During



THE REV. JOHN LAUBENHEIMER.

the interval before the settlement of his successor, a revival passed over the community and a large accession to the Church followed. This revival appeared first in meetings conducted by the members of the Church without a minister. Later they were assisted by the Rev. Jacob West, D. D., Corresponding Secretary of the Board of Domestic Missions.

#### THE REV. THOMAS S. DUSINBERRE.

The immediate predecessor of the present pastor, the Rev. Thomas S. Dusinberre, was installed over this Church in 1889. He was born in Warwick, N. Y. Having graduated from Rut-

gers College in 1861, and from the Theological Seminary at New



THE REV. THOMAS S. DUSINGERRE

Brunswick in 1864, he was licensed in that year by the Classis of Paramus, and for some months he supplied the Presbyterian Church at Amity. In 1865-66, he was engaged in teaching the classics, and during a portion of the latter year served as missionary at Park Chapel, Albany. His first regular pastoral charge was at Prattsville, N. Y., where he remained four years. Then, for over nineteen years, he labored with much success in the Church of Linlithgow, until, in 1889, he was called to West New Hempstead. His ministry in this Church continued till October, 1900, when impaired health constrained him to resign his call.

#### THE REV. HENRY W. BRINK.

The Rev. Henry W. Brink received a call from this Church in the year 1899, and is its present pastor. He was born at Katsbaan, Ulster County, N. Y., in 1875. He was prepared for college at the Kingston Academy, Kingston, N. Y., and graduated from Rutgers College in 1896. His theological studies were pursued at the New Brunswick Theological Seminary and completed in 1899. In that year he received from Rutgers College the degree of Bachelor of Divinity, as the result of an examination sustained in special branches of study. While in the Theological Seminary he supplied the Church at Glen Rock during the greater part of the years 1897 and 1898, and immediately upon the completion of his studies, he accepted the call of the Church of West New Hemp-



THE REV. HENRY W. BRINK.

stead where he was ordained to the ministry and installed as pastor on the twentieth of June, 1899.

In September of that year a Young People's Society of Christian Endeavor was organized and continues in successful work. The Sabbath school is maintained, except in the winter season. A mid-week prayer meeting is held Wednesday evenings. The finances of the Church are on a firm basis with the aid of several endowments. The people give liberally to the support of their Church and to outside benevolence. While there is room for better things in these financial matters, and also in the spiritual life of the Church and community, the Lord's grace is manifest. The present membership is ninety-seven.

The location of the church gives a beautiful view of the mountains, hills and valleys of Ramapo. It is surrounded by the graves of many of those who made its history. The old cemetery close to the building dates back to the days of the Church's foundation. The Church has opened a large new one across the way and one of private ownership extends the cemetery in the rear. A new parsonage was built in 1899-1900. The Church has owned several in the course of its history. The land now occupied by the county alms house at Viola was once the parsonage farm.

The present elders are: Alpheus J. Coe, John J. Gurnee, Cornelius E. Blauvelt and James H. Serven. The deacons are Jacob Wood, Herman Van Houten, John Blanchard and Charles I. Blauvelt. The most of these names appear in the successive generations which formed the Church's history.

# THE REFORMED CHURCH OF SADDLE RIVER

BY

THE REV. ISAAC VAN KAMPEN, PH. D.

THE Reformed Dutch Church of Saddle River was organized in 1784. At the time of its organization it constituted the upper part of the congregation of Paramus. But as the congregation was large and scattered, it was resolved to build another



THE REFORMED CHURCH OF SADDLE RIVER. — 1819.

church at Saddle River to accommodate that part of the congregation. This was done in the above year. The congregation was organized and a Consistory appointed and ordained. The new Church was styled the New North Reformed Low Dutch Church at Saddle River. It was not to be considered as having

a distinct existence of itself, but simply a second Church, to accommodate the scattered congregation.

An iron-clad contract was drawn up between the two Consistories, agreeing that the two congregations should never attempt to become separated without the consent of the majority of the whole Great Consistory. Besides other conditions, it was agreed that each Church should enjoy half of the minister's services. The Rev. Benjamin Vander Linde was at this time pastor. These Articles of Union were signed January, 1788. The members of the Saddle River Consistory who affixed their names to the above contract, were: elders—Albert Terhune and Barent Forshur; deacons—Andries Hopper and David Ackerman. These Articles of Union were written in the Dutch language.

The first church edifice at Saddle River was a wooden structure, octagonal in shape. There were no pews in this building, the worshipers furnished their own seats. Neither was there any means provided to heat the building during the winter season. But to keep himself comfortable, each person brought with him a foot stove, containing live coals. This structure remained standing until 1819, when it was superseded by the present commodious and substantial edifice.

#### THE REV. BENJAMIN VANDER LINDE.

These events occurred while the Rev. Benjamin Vander Linde was in charge of the Paramus congregation. He continued to minister to the united congregations for five years after the organization at Saddle River was made, viz., from 1784 to 1789, and was therefore the first pastor of this Church.\*

#### THE REV. GERARDUS A. KUYPERS, D. D.

As this organization at Saddle River greatly increased Mr. Vander Linde's labors, the Consistory called a young man, the Rev. Gerardus Arense Kuypers, who had just been licensed to preach, to assist him. This young colleague was born in Curacoa in 1766, but studied in this country and was licensed by the Particular Synod of New York in 1787. He was installed in these Churches in June 1788. Soon after this he received a call from the Collegiate Church of New York, and was dismissed from Paramus April 15, 1789, having served these congregations about ten months. With-

\* For sketch of his life, see p. 246.

in three months thereafter, on July 8, the venerable pastor, Mr. Vander Linde, was himself called away to his reward. Worn out in the work of the Master, he was laid away to rest. The vast amount of work that he accomplished in his extended field was the best testimony of his zeal and fidelity.\*

#### THE REV. ISAAC BLAUVELT.

On the 12th day of December, 1790, the Rev. Isaac Blauvelt was called to the pastorate of the united congregations. Mr. Blauvelt was born in 1750, studied theology under the Rev. Jacob R. Hardenbergh, D. D., and was licensed by the Classis of Hackensack in 1780. In the year of his settlement in this charge, Mr. Blauvelt, though still a young man, was honored by being chosen President of General Synod at its session in New York. As a preacher he seems to have been very popular. His ministry at Paramus and Saddle River, however, was of short duration, for in the summer of 1791, he was suspended by Consistory for some misconduct. The Classis sustained the action of the Consistory in the matter, as did also the General Synod to which judicatory the case had been appealed.†

#### THE REV. WILLIAM PROVOST KUYPERS.

In 1793 the Rev. William P. Kuypers was called to these united congregations and continued to serve them for three years. He was born at Hackensack, 1773, studied under Dr. Livingston, and was licensed by the General Synod in 1792. On April 12, 1796, he was suspended from the ministry by Classis, for using abusive language toward Dr. Froeligh. On confession of his faults, he was re-instated into the ministry by Classis, but his relations with the congregations of Paramus and Saddle River were dissolved.‡

#### THE REV. WILHELMUS ELTINGE, D. D.

The last of the ministers who served this congregation while it was connected with Paramus, was the Rev. Wilhelmus Eltinge, whose ministry extended from 1799 to 1811. Mr. Eltinge was born near Kingston, N. Y., in 1778. He graduated from the College of New Jersey, 1796, was licensed in 1799, and in the same year accepted the call to Paramus and Saddle River. This relation

For sketch of his life, see p. 251. † For sketch of his life, see page 252. ‡ For sketch of his life, see p. 253.

continued in Saddle River for twelve years, until this Church in 1811, became separated from Paramus and assumed an independent life. His relation with Paramus continued until he finished his career in the active ministry.

The ancient custom of having a precentor and a reader was maintained in this church for years. These officials stood in front of the pulpit; one read the chapter and hymn, while the other took charge of the music.

In 1804 some difficulty arose about singing in English. Before this there had been no difficulty about singing in Dutch, as this was very simple. But when singing in English was introduced, the question arose whether the three parts or only the tenor alone should be sung. The matter was settled by the Great Consistory; it was resolved that the three parts, treble, tenor and base should be sung. Mr. Peter Haring, the *Voorleser*, did not seem to accept their decision very favorably at first, but was finally persuaded to conform to the same.

Near the beginning of Mr. Eltinge's pastorate of the combined Churches, in the year 1800, the Paramus society erected the present edifice for worship. Being now in the possession of considerable money and real estate, the Consistories saw the necessity of becoming incorporated into two bodies politic. Two certificates of incorporation, signed by the members of each Consistory respectively, were therefore filed with the county clerk, and recorded November 16, 1802.

The certificate of incorporation of the Saddle River society, was signed by the following members of Consistory: elders, Abram Haring, Peter G. Haring, Henry Terhune and Nicansin Hopper; deacons, Peter C. Smith, John Perry, John G. Hopper and Lewis Concklin.

The desirability of a dissolution of the combination of the congregations of Paramus and Saddle River had been felt for some time by a portion of the Paramus people, and about the year 1811, the subject was brought under serious consideration.\* The work in this combined congregation had now become a large one, and was extremely laborious and burdensome to the pastor. The two churches of the congregation were six miles apart and much time was consumed in travelling between them. And while the two Consistories were distinct bodies politic, yet they were but one

\* See page 262, of this volume.

body ecclesiastically. This became a cause of frequent misunderstandings. Besides, as the pastor was compelled to divide his time between the two Churches, each Church was therefore every other Sunday without preaching. Moreover, the transition from Dutch to English was fast becoming a matter of importance. Mr. Eltinge's call required him to preach seven months in the year in the Dutch language, and the other five months, Dutch in the morning and English in the afternoon. He soon found that by this means he was losing his knowledge of the English. He desired to change this, so as to be permitted to preach alternately in the Dutch and English languages. The Paramus section of the congregation yielded to this request, but the Saddle River section opposed it. Matters now becoming somewhat acute between the two congregations, and after a number of conferences between the two Consistories to come to a satisfactory conclusion, Mr. Eltinge finally handed in his resignation, which was accepted. At a meeting of Classis at Paramus October 21, 1811, the Consistory of Paramus requested Classis to dissolve the combination of the congregations of Paramus and Saddle River, and to permit the Paramus society to call the Rev. Mr. Eltinge separately. This request was granted and finally acceded to by the Saddle River society.

It would appear from the minutes of the Consistory of the congregation of Paramus, dated February 25, 1813, that they agreed to purchase from the Consistory of the Saddle River congregation their part of the parsonage land and hovel, and to pay the sum of £550 for the same. The deed conveying the same property and thus becoming the legal instrument of separation, was signed by the following members of the Consistory of the Saddle River Church, June 11, 1813. Signed:—Michael Ryer, Thomas J. Eckerson, Peter C. Smith, Jacob A. De Baun, John Duryea, John Post, Abraham Campbell, and Albert T. Terhune.\* At the time of the separation from Paramus, the records of the Saddle River Church seem to show a membership of 125 in communion. In 1816 the report to Classis gives 138 families.

Immediately after the dissolution of the union between Saddle River and Paramus, Mr. Eltinge was again called by the now separate Church of Paramus, where he continued faithfully to minister till May, 1850, up to within one year of his death. He

\* Recorded in Liber I, 2, of Deeds for Bergen County, pp. 254 and 255.

died June 24, 1851. A faithful servant of the Master to the end. \*

It may be of passing interest to note the record of the first election of officers to the Consistory of the Saddle River Church after the separation from Paramus. "We, the Consistory of Saddle River being regularly convened this second day of July, 1812, at the house of Thomas J. Eckerson, in order to elect part of the Consistory agreeable to the constitution, do make choice of the following persons :

ELDERS.

PETER C. SMITH

JACOB DE BAUX

DEACONS.

ALBERT J. TERHUNE

ABRAHAM CAMPBELL

Church Wardens :—GARRETT S. HOPPER AND GARRETT H. VAN-  
EVHER.

Signed in behalf of the Consistory.

"MICHAEL RYER, Pres."

About this time the people of Pascack began to feel the want of a Church in their neighborhood. A request was presented from Pascack to Classis in June, 1814, praying to be organized into a Church. This request was signed by 79 heads of families. The request was granted by Classis, and the Church was organized July, 1814.

The Saddle River Church, recently separated from Paramus, now offered to join with the people of Pascack and to assist them in building a house of worship. It was agreed to have two church buildings, and but one Consistory and one congregation. The services were to be held alternately in the two houses of worship.

THE REV. STEPHEN GOETSCHUIS.

The same year, 1814, the Rev. Stephen Goetschius was called as pastor to these two Churches. The building of the church at Pascack was completed and dedicated in the autumn of the same year. Mr. Goetschius preached the sermon. He continued pastor of the two Churches of Saddle River and Pascack for twenty-one years, up to 1835.

Mr. Goetschius was a son of the Rev. J. H. Goetschius, who was a professor of theology and pastor of the Church of Hackensack. He studied theology under his father and also under Livingston, Westerlo and Verbryck. He was licensed by the General Meeting

\* For sketch of his life see p. 254.

of Ministers and Elders, in 1775. In the course of his ministry he served in three pastorates, each of which was a double charge; the first, New Paltz and New Hurley; the second, Marletown and Shokan; the third, Saddle River and Pascaek.

The Rev. John Manley, his successor at Saddle River, describes him as a man small of stature and somewhat bent of form, but of a vigorous constitution. When over 80 years of age he could still ride on horseback between his two charges. He was strongly Calvinistic in doctrine, and was fond of preaching in Dutch. Many of his descendants may be found in this section today.

In 1817, five years after Mr. Goetschius' settlement in this field the old church was taken down and the present edifice erected in its place. This building has long been known as the "Old Stone church," and is regarded as one of the early landmarks in this section of the county.

The first pulpit was a curiosity of its kind. It was high and barrel-shaped, and elaborately ornamented. It was imported from Holland at considerable expense. While no longer in use, it is still preserved as a relic of the past. The original seats were built with high, straight backs and doors corresponding. Had it not been that the pulpit was considerably elevated, the children in the pews would not have been able to see the preacher.

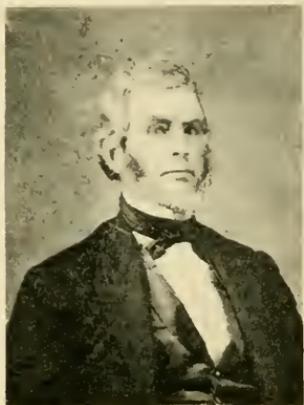
In the year 1835, Mr. Goetchius resigned his call on account of old age and infirmities, and two years later he passed to his reward.

#### THE REV. JOHN MANLEY.

The successor of Mr. Goetschius was the Rev. John Manley. He was born at New Brunswick, N. J., in 1809. He graduated from Rutgers College in 1828, and from the Theological Seminary at New Brunswick in 1831. In the same year he was licensed by the Classis of New Brunswick. His first charge was at Manheim, N. Y., from which Church he was called in 1834, to Saddle River and Pascaek. He served the two congregations until 1854, when his relation with the Pascaek Church was dissolved. This was due to the separation of the two Churches.

At a meeting of the Consistory and congregation held in the Saddle River church March 20, 1854, it was resolved to send a joint application to Classis, meeting the third Tuesday in April, at Saddle River, praying that the union between the Churches of

Saddle River and Pascack be dissolved. This was done, and thus a second time Saddle River became an independent and separate



THE REV. JOHN MANLEY.

Church. The reason assigned for the separation was, that each Church might have services and stated preaching every Sabbath. Mr. Manley continued his relations with the Saddle River Church, as pastor, twelve years longer, till 1866; having faithfully served that Church for thirty-two years, when he felt constrained to resign his charge. He removed to New Brunswick, where he died the twenty-first day of May, 1871. During his long pastorate at Saddle River, Mr. Manley was also engaged in farming, having

a small farm of his own near the parsonage grounds. He was known as a good farmer as well as a sound preacher. He took this means of supplementing his salary, which was not a very ample one. In appearance, he was robust, of strong physique and over six feet in height. His kindly disposition made him an excellent pastor and spiritual adviser. He lived to see many whom he had baptized grow up, marry and settle about him; and he loved to regard them as his children. There are some of the present generation who still remember him, and revere his memory as a spiritual father to them all.

#### THE REV. ABRAHAM H. MEYERS.

The Church now called the Rev. Abraham H. Meyers to take up the work laid down by Mr. Manley. Mr. Meyers was born in Wistah, Albany county, N. Y., in 1801. He graduated from Union College in 1827, and from the New Brunswick Seminary in 1830. In the latter year he was also licensed by the Classis of New Brunswick.

After having served in ten different fields of labor and while at Esopus, he received a call from Saddle River, which was accepted. He began his work at Saddle River in the year 1866, and continued to labor in this field till 1872, when he was called to Easton, N. Y. During Mr. Meyer's pastorate at Saddle River, nothing of any particular interest is recorded in the minutes of

Consistory. It was a period of quiet growth in numbers and in spiritual life.

It was during his ministry however, that considerable alterations were made to the interior of the church. The old pulpit was replaced by one of more modern type, and an alcove was built to form a recess behind the pulpit. For many years candles placed along the sides of the church, were the only means of illumination. Those were the days of sombre shadows, when the worshipers were compelled to keep as near to the candles as possible to enable them to see their books, holding them at a visual angle that threatened near-sightedness. Handsome chandeliers, however, presently banished the old-fashioned candles and oil lamps of that period. The *Voorleser* had also become an antiquated official, for by this time we notice that the congregational singing was led by a choir. The minutes record that Mr. Herman Terhune was appointed by the Consistory as leader of the choir.

Mr. Meyers was a sound biblical preacher, clear and concise in style, with a happy faculty for choosing texts that were very apposite. His last sermon at Saddle River was from the text, "And pray ye that your flight be not in the winter." St. Mark, 13:18. It is needless to say that the text at least was long remembered by the good people of Saddle River, for



THE REV. ABRAHAM H. MEYERS.

that very week the pastor was snowbound in transporting his goods. Mr. Meyers was made pastor *emeritus* in 1878. He died at Port Ewen, March, 1886, and is buried in the cemetery there which overlooks the Hudson.

#### THE REV. WILLIAM E. BOGARDUS.

After a vacancy in the pastorate of nearly two years, a call was extended to the Rev. William E. Bogardus, and was accepted. Mr. Bogardus was born at Cohoes, Albany county, N. Y. He graduated from Rutgers College in 1860, and from the Theological Seminary at New Brunswick in 1863. In the same year he was licensed by the North Classis of Long Island, and settled in

his first charge at Middleburgh. In April, 1874, he was received into the Classis of Paramus from the Classis of Orange, and installed



THE REV. WILLIAM E. BOGARDUS

over the Reformed Church of Saddle River the following May. For ten and one half years he faithfully served the congregation and was then dismissed to the Classis of Passaic, having accepted a call to the Ponds Reformed Church, at Oakland, N. J.

During the ministry of Mr. Bogardus, the present seal of the corporation was adopted. At this time also it was resolved by Consistory to replace the old parsonage with a new one. The old landmark around which clustered so many bright and sacred memories, was taken down, and the present parsonage building erected in its stead. The stipulations were that the new parsonage and the barn also built at the time, should not cost less than \$1,500.

A feature of the work here, and one which was dear to Mr. Bogardus, was the circulating cottage prayer meetings, which he styles as faithfully attended, earnest, and pre-eminently social. It is still easy to perceive that Mr. Bogardus and his helpmeet were greatly endeared to many of the flock over which in the name of the Master, he watched. His sermons were carefully prepared and showed a conscientious endeavor to preach the whole Word of God. The Consistory, upon his retirement from the field, adopted resolutions expressive of their appreciation of his faithful and conscientious work in the Master's vineyard while among them.

THE REV. WILLIAM N. TODD, D. D.

The vacant pulpit was again filled in 1885 by the settlement of the Rev. William N. Todd. He was born at White House, N. J., September 7, 1844. He graduated from Rutgers College in 1871, and from the Theological Seminary at New Brunswick in 1874. He was licensed by the Classis of Kingston, October 25, 1874, at Dashville Falls, N. Y. He was dismissed from the Church of Gallatin, N. Y., by the Classis of Hudson, October 20,

1885, to accept a call to the Saddle River Reformed Church. His ministry over this people was an acceptable one, and was blessed with spiritual fruitage. During his time improvements were made to the property, and the pews were first rented in 1893. Mr. Todd was highly esteemed in the community as a citizen and neighbor. His pulpit preparations were always of a high order, and full of spiritual instruction. It was during his pastorate that the Church celebrated her centennial anniversary, the pastor delivering a discourse appropriate to the occasion. Mr. Todd was dismissed by Classis to the Presbyterian Church, in which body he had accepted a call to Blairstown, N. J. It was while serving in that field that Mr. Todd was honored with the degree of Doctor of Divinity, in recognition of his ability. Dr. Todd has many warm friends in his old charge, who are always glad to see him when he visits Saddle River.



THE REV. WILLIAM N. TODD, D.D.

THE REV. ISAAC VAN KAMPEN, PH. D.

Soon after the departure of Mr. Todd, the Rev. Isaac Van Kampen accepted the call of the Church and was ordained and installed June 19, 1893, and still holds that position. He was born at Holland City, Mich. Intending to follow a business career, he entered the Grand Rapids Business College, and graduated from the same in 1884. Later, having the ministry in view, he entered Hope College and graduated from that institution in 1890, and from the Theological Seminary at New Brunswick, in 1893. In the same year, on May 22, he was licensed to preach the Gospel by the Classis of Rensselaer.

Having accepted a call to the Church of Saddle River, he was ordained by the Classis of Paramus and installed as pastor of this Church June 19, 1893. The Rev. Wm. N. Todd, D. D., former pastor of the Church, preached the ordination sermon.

Soon after Mr. VanKampen's settlement in this field, the desirability of having a chapel and lecture room for the accommodation of the Sabbath school and other services, was felt. This

new enterprise was soon under way. A commodious and handsomely appointed building has been erected for that purpose. Mr. Jacob Zabriskie, now deceased, donated the lot upon which the chapel was built, and gave the Consistory a deed for the same. The church edifice has been remodeled also recently, and greatly improved. The interior has been repainted and frescoed, and two additional front entrances have been made, giving the church a more imposing appearance. Four handsome memorial windows and a memorial communion table have been furnished by interested parties. All this has given the Old Stone Church a chaste beauty coupled with an architecture of old time solidity.



THE REV. ISAAC VAN KAMPEN.

While a number of the older members have passed away, making a loss to the Church in several ways, still it has more than held its own. The attendance upon divine service is good, the congregation being largely augmented during the summer months. The well attended prayer meetings are an indication of wholesome spiritual life. A few years ago a Christian Endeavor Society was organized. The Sabbath school is in a flourishing condition, the membership steadily increasing. The Ladies' Aid Society is a generous and hearty co-operative factor in the work of the Church.

The relations between pastor and people are harmonious, and the work under God's blessing is progressing. Last year the pastor was granted an extended leave of absence to prosecute a course of study at the university of Bloomington, Ill., from which institution he received the degree of Doctor of Philosophy. Pastor and people are working hand in hand, trusting that God's blessing may be with this Church of the fathers in the future as it has been in the past.

In conclusion, it is but a fitting tribute to add that Elder Jacob Snyder acted for many years as clerk of the Consistory. Now gone to his rest, he was a faithful friend to the Church he loved. The Sabbath school, at present a flourishing one, has been for many years under the efficient management of elders A. Z. Winter and Herman Terhune as superintendent and assistant su-

perintendent. Mr. Conrad Fox, the oldest member of the congregation, at present 91 years of age, and still a regular attendant, was for many years an elder of the Church. He can remember the various changes that have taken place in the history of the Church since the days of old Domine Goetschius, when the services were still in Dutch, and sound doctrine prevailed. The period from Domine Goetschius up to the present pastorate was one of "giants in those days." The four successive pastors after Mr. Goetschius towered above the pulpit with ample grace, each being six feet in height. The memory of that greatness still lingers among the people. Also of the days when great work was done for the Master's cause, when the fathers gathered from far and near to worship in the Old Stone Church, and when every pew and every gallery was filled with worshippers to hear the Word of God declared. Those were the days when many brought with them their lunch on Sabbath morning to enable them to stay and attend the afternoon service. Those scenes have changed, and many have been gathered to their fathers and now lie asleep in the old churchyard, but the Old Stone Church still stands, its massive walls untouched by the hand of time, a symbol of God's everlasting truth to those who still regard it as the Church of their fathers.

Legacies and bequests of various sums have been received by the Church at different times. In 1877 a legacy was received from the estate of the widow, Elizabeth Ackerman. In 1887, by will and testament of Gitty De Baun, a legacy of \$500, was received. In 1889, a bequest was made to the Church to be received in different sums from the estate of Angeline N. Brown. In 1897, a legacy of \$200 was received from the estate of Edward De Baun.

On the minutes of Consistory, dated August 18, 1890, resolutions are recorded in expression of the generosity of Adolphus Wanamaker, and of his interest in the welfare of the Church. In his will he requested that the old bell in the church tower be replaced by a new one of excellent tone and power, and a sum of money bequeathed for this purpose, was received from the estate.

In 1893 Mrs. Adolphus Wanamaker left by will and testament a bequest of \$500, to be devoted to Foreign Missions. It was placed with the Board of Foreign Missions for the Arabian Mission, to educate a native preacher.

# THE REFORMED CHURCH OF RAMAPO

BY

THE REV. WILLIAM H. VROOM, D. D.

RAMAPO is an Indian name, formerly written *Ramapough*, and applied to a large district of country lying partly in New Jersey and partly in New York state. The tract embraced the Ramapo Mountains, and also gave its name to the beautiful river which flows through it and becomes a prominent tributary of the Passaic. The earliest white settlers in this locality were a company of Protestant Germans, said to have been of the Lutheran faith. They are supposed to have entered this region either from Dutchess county, N. Y., by passing down through Sullivan and Orange counties about 1720, or from Hunterdon and Sussex counties, N. J., where some of them arrived about 1715—1720. The body of immigrants to which they belonged came over from the Palatinate in the time of Queen Anne, and settled for the most part in New York state; but one vessel driven out of its course, entered Delaware Bay, and landed its passengers on the New Jersey side of the Delaware River, where the most of them remained. The object of these immigrants in coming to our shores was partly to escape persecution, and partly to improve their condition. The settlers in Ramapo proceeded at once to establish religious worship, and exhibited their zeal and enterprise by the erection of a log church about the year 1720. The building was situated about a quarter of a mile south of the present Reformed church. Holland families followed soon after the Germans. These connected themselves with the congregation of Paramus, ten miles distant, and are mentioned as signers to the call and contributors to the salary of Domine Vander Linde, who was settled at Paramus and the Ponds in 1748. The Ramapo settlers continued in this relation till some time after the American Revolution. At length, the spirit of independence having taken possession of the people, steps were taken to organize a Church of their own. The matter

came up at a meeting of the old Classis of Hackensack, held at Paramus, December 14, 1785. The following is the record of the transaction as found on the Minutes of Classis, page 54.

PETITION FROM RAMAPO.

“David Christie appeared before the Reverend Classis, and Cornelius Haring, and have, as commissioned by the neighborhood of Ramapo, presented a written memorial signed by the respective citizens of the neighborhood, by which their Reverence request from the Reverend Classis, liberty and aid to be established into a Church. The Reverend Classis having heard and considered this desire, agree unanimously that this neighborhood shall be organized into a Church, only with this restriction, that those from among them are bound to fulfill their promises for the support of religion in the congregation of Paramus and Ponds, by virtue of their signatures, as long as the call remains in force of Domine Vander Linde, whereto they have bound themselves freely. We wish for the rest that the Lord will command over them and this their desire, His blessing and His love. Further, the Rev. Hermanus Meyer is appointed, with one of his Consistory, to aid said neighborhood in the appointment of a Consistory there.”

The Rev. Hermanus Meyer mentioned as the organizer, was the pastor at that time of Totowa and Pompton Plains both of which were in the Classis.

About ten years after the organization, in 1795, the first church edifice was erected on the present beautiful and sightly location, hard by what is now the village of Mahwah, N. J. It has been frequently renovated and somewhat reconstructed since that time, but is believed to be practically the same building. The Erie Railroad established a station a little east of the church in 1860, and the village which has since grown up around it, took its name from a brook or rivulet near the place, called by the Indians. Mahwah River. Tradition says, “the church was built by the Hollanders and Germans jointly, and that each party was to use it on alternate Sabbaths.”\* Whether this were true or not, it eventually became the exclusive property of the Reformed Church.

The church was known colloquially, until quite recently, as “Island” church. The same designation was given to the high road and the neighborhood. The only plausible explanation found for this, is that suggested by Dr. Zabriskie, that the “ele-

\* From a letter by A. S. Zabriskie, M. D., of Suffern N. Y., containing a number of facts and traditions of the early times here presented.

vated position of the land, which is surrounded by valleys and streams, gives it some similarity to an island."

The development of the country and the building of the Erie railroad caused a number of other picturesque and thrifty villages to spring up within the Ramapo district. These are Darlington in New Jersey, and Suffern, Hillburn, Ramapo, Sloatsburg and Tuxedo in New York. The village of Suffern, only a mile north of the church, was founded at the time the railroad was



THE REFORMED CHURCH OF RAMAPO, — 1795.

built in 1841, and took its name from John Suffern, a native of the county of Antrim, Ireland. He settled in this locality in 1763. He was a man of wealth, energy and influence, and obtained an immense landed property, upon which not only Suffern, but Hillburn and Ramapo also are built. Mr. Suffern became a prominent member of this congregation.

The village of Ramapo, four miles north of the church, is one of the oldest in the region. It was founded by Josiah G. Pierson and his brothers, Jeremiah H. and Isaac, in the year 1795, and was for many years noted for its enterprise and success in the manufacture of iron. This and the neighboring village of Hillburn

are still distinguished for their iron foundries. At the present time most of the villages mentioned have one or more churches of their own.

The lands belonging to the Ramapo Church, embracing originally about forty acres, were donated by Robert Morris and John De Lancey, who at that time were the proprietors of large tracts in that region. John Suffern was their agent for the supervision of their interests, and by his suggestion and influence the donation was secured.

The restriction imposed by the Classis at the organization of Ramapo, that those who had subscribed to the salary of Domine Vander Linde, should continue that support as long as his call remained in force, appears to have been faithfully observed; for no call was made for a minister till that aged pastor completed his labors at Paramus and Ponds in 1789.

#### THE REV. PETER LEYDT.

In 1789 the Ramapo Church called the Rev. Peter Leydt to become its first minister. In so doing it was united with Ponds and West New Hempstead, each of those Churches receiving part of his services. He was a son of the Rev. John Leydt, who for thirty-five years was minister at New Brunswick and Six Mile Run. He was born in 1763 and licensed in 1788. He was educated at Queen's College and studied theology under Dr. Livingston. The extensive charge to which he was now called was his only field of labor. It embraced three widely scattered congregations and involved the organization of the work in Ramapo. His pastorate continued four years only and appears to have been terminated by failing health. Three years later, at the early age of thirty-three, the Master called him to his heavenly reward.

#### THE REV. GEORGE G. BRINKERHOFF.

Immediately after the retirement of Mr. Leydt, Ramapo united with West New Hempstead in calling the Rev. George G. Brinkerhoff to become their joint pastor. Mr. Brinkerhoff was a native of Bergen county — born at Closter, in 1761. In theology he was a student of Meyer, Romeyn and Froeligh, and was licensed to preach in 1788. His earliest work in the ministry was as a home missionary in the North. He appears to have labored also for a time at Conewago, Pa.; but his first regular pastoral settlement,

and the longest one, was with these Churches, extending from 1793 to 1806. After leaving this field he preached several years at Owasco, N. Y., and died in 1813.

It is to be regretted that no regular church records have come down to us from which might be gleaned interesting details of the life and work of these men of God who labored in these Churches in the early days. In the case of Mr. Brinkerhoff, we are told that he was a very "godly man, mild and gentle in temper, but firm and resolute in his opinions and purposes." His Christian assurance and prophetic foresight, displayed in the closing hours of his life are thus described: "On Saturday morning he remarked to his family, 'I think I may live until Tuesday;' but in a few moments he looked around and said, 'I was wrong; a little after midnight, this very night, my Lord and Master will call for me.' After giving his parting counsel to his relatives and neighbors, who were at his bedside, he said: 'Now I have done with this world. Why tarry Thy chariot wheels so long, O Lord?' On being asked whether he had any doubts of his salvation, he replied: 'No; if I were to doubt now, I would sin.' Between the hours of one and two on Sabbath morning, as he had predicted, his Master called him home."\*

#### THE REV. JAMES D. DEMAREST.

After a vacancy of more than a year, a call was made, in 1808, upon the Rev. James D. Demarest, who ministered to this Church in connection with that of West New Hempstead, for a period of sixteen years. The Church had already become strong numerically and in 1810 reported 150 families. His ministry, though hopefully begun, ended disastrously in his own secession and the disruption of his Churches. He was a student under Dr. Froeligh and licensed in 1803 by the Classis of Paramus. Four years later he received his first call to the Church of Caatsban [Katsbaan,] N. Y., from which, after two years' service, he entered this field. In the fierce controversy which arose in the Classis on account of the disaffection of Dr. Froeligh toward the Reformed Church. Mr. Demarest was led to sympathize with his old preceptor in the false position he had taken, and, in 1824, followed him in secession. A part of each of his Consistories and a portion of each congregation went with him. The matter was

\* The Rev. P. D. Van Cleef, D.D., in *Corwin's Manual*, p. 195.

presented to the Classis and its aid earnestly solicited in a carefully drawn paper prepared at a meeting of the loyal congregation, and signed by John Suffern, chairman; Jacob Young, secretary; William Hopper and John Parleman, elders; William Eckhart, deacon, and forty-six others. In response the Classis appointed the Rev. John I. Christie to preach in this Church and assist the congregation in choosing and ordaining a Consistory therein. At the next regular session held in Pascack in September, 1824, the Classis sat for a period of four days, and patiently tried the minister and the seceding officers upon the charge of public schism, and having found them guilty, deposed them from their respective offices. The same course throughout was pursued in respect to West New Hempstead. The pulpits of both Churches were declared vacant, and a call upon the Rev. Jefferson Wynkoop to become the joint pastor, was approved at the same session.

#### THE REV. JEFFERSON WYNKOOP.

The successor of Mr. Demarest, the Rev. Jefferson Wynkoop, was born in New York City in 1801. Having graduated from Union College and the Theological Seminary at New Brunswick, he came into this field fresh from his studies, and was ordained in the Ramapo church October 6, 1824. He must have been a young man of wisdom and tact, for he guided this Church in troublous times and accomplished a ministry of twelve years duration. After this he labored two years at Athens, N. Y., and subsequently in several Presbyterian Churches.

#### THE REV. PETER ALLEN.

The successor of Mr. Wynkoop was the Rev. Peter Allen, who was born in Columbia county, N. Y., in 1808, and like his predecessor, entered upon the pastorate in this Church and West New Hempstead fresh from the School of the Prophets at New Brunswick. This was in 1837. During his first year a list of the members in full communion, consisting of 66 names, was prepared by him and placed on record. A register of marriages was also begun, and consistorial minutes of the more important acts were from that time forward preserved.

At a meeting of the Consistory and congregation, held in the church, April 15, 1852, the following resolutions were passed:

*Resolved*, That twenty acres of the lands belonging to the

congregation, on the north end of the farm, be offered for sale, and the proceeds thereof be applied to building a suitable dwelling house on the remaining lands of the said congregation.

“*Resolved*, That said house be located on the hill east of the church, and north of the public road leading to the Franklin turnpike.”

James Suffern, Abram Banta and David P. Ramsey were appointed a committee to carry the above resolutions into effect. The twenty acres were sold to Abram Van Horn, Peter R. Ramsey and John Winter. After hauling the stone for the foundation, however, the plan of building was abandoned; and a property, consisting of a suitable house and some fifteen acres of land lying on the Franklin turnpike on the easterly side of the village, was purchased from Seba Bogert for a parsonage.

Mr. Allen's ministry in this Church continued sixteen years, and was fruitful. At the end of that time, in 1853, the pastoral alliance between the Churches of Ramapo and West New Hempstead, which had subsisted in amity for sixty-four years, was dissolved. This change was brought about partly by the earnest recommendations of the Classis, which sought to cultivate the field more thoroughly, but chiefly, by a sense on the part of each Church of the need of a minister for itself. Mr. Allen, therefore, resigned his call to this Church, and spent the remaining nine years of his life ministering to West New Hempstead only. After his death, which occurred in 1862, the Rev. Dr. Duryea spoke of him as “a good man full of the Holy Ghost and of faith, whose end was just such as we would expect to follow so humble and godly a life.”\*

#### THE REV. WILLIAM THEODORE VAN DOREN.

After the departure of Mr. Allen from this Church in 1853, the congregation undertook the entire support of a pastor, and called the Rev. William Theodore Van Doren. He had been trained in our own institutions at New Brunswick, and already spent some twelve years in the work of the ministry. Previous charges had been at Batavia, Woodstock, Port Byron, (Presbyterian,) and Mott Haven, N. Y. His ministry here was brief and without notable incidents. An attempt was made to liquidate a debt upon the parsonage, and a schedule of benevolent contributions was adopted, which included domestic and foreign mis-

\* A fuller sketch of his life may be found on page 305.

sions and the Bible Society. He resigned in 1857 and accepted a call to South Bend, Ind. He also served as chaplain of the Seventh Missouri cavalry in the War of the Rebellion.

#### THE REV. WILLIAM DEMAREST.

April 20, 1858, Mr. Van Doren was succeeded in the pastorate by the Rev. William Demarest. He was a native of Hackensack, Bergen county, N. J.; a graduate of Columbia College, class of 1834, and of the New Brunswick Seminary, class of 1837. He had already been pastor of the Churches of Clover Hill, New Hurley, First Berne and Beaver Dam, Westerlo, and Bound Brook, and was in his maturity when he accepted this call. There is evidence of much painstaking work done by him, but the accessions were entirely offset by losses. Dr. Corwin said of him: "He was a man of marked peculiarities. He was pure in character, strong in convictions of duty, devoted to the work of preaching the Gospel, conscientious in the discharge of every duty, devoted to the Church in whose interests he labored—loyal to her constitution, her order, and her whole polity. In his intercourse with the people there was kindness and gentleness, combined with dignity, which could not fail in making an impression." In 1870 he resigned this charge



THE REV. WILLIAM DEMAREST.

and a year later became pastor of the Church of Union, Albany county, N. Y., where after a quiet ministry of three years he departed this life March 21, 1874. He was succeeded in this pastorate in 1871 by the Rev. George A. Magee.

#### THE REV. GEORGE A. MAGEE.

Mr. Magee was a native of Ireland, — born in Londonderry in 1830, and came to this country when ten years of age. Having prepared for the ministry under the instruction of Dr. Krebs of New York city, he was licensed by the Presbytery, and held several positions outside of our denomination before he was called to this Church. Good spiritual results attended his labors, and he

enjoyed the love of his people; but the Church was weak materially, and was having a severe struggle to maintain the means of grace. Besides this the people of Ramseys, who had been tributary to this Church, had taken steps to erect a chapel, and in 1875 procured their organization into a Church. Mr. Magee, therefore, resigned in 1875. He subsequently supplied a Church at Lake View for a time, and on January 16, 1878, he died. His remains were laid to rest in Greenwood Cemetery.

The Church was now vacant for a period of four years, but the pulpit was regularly supplied by the Rev. Abram G. Ryerson and others. A measure of quickening grace was felt at this time and the Church was encouraged by receiving much larger accessions than usual.

#### THE REV. WILLIAM H. NASHOLDS

IN 1879 the Rev. William H. Nasholds was called to the pastorate. He was born at KNOX, Albany county, N. Y., and had just graduated from our institutions at New Brunswick, where he had taken a full nine years' course of study. His charge embraced the infant enterprise at Ramseys as well as this Church. The old parsonage property on the Franklin turnpike had been sold in 1874, and the present commodious building, standing on a slightly corner opposite the church, was built during the first year of Mr. Nashold's ministry, at a cost of \$2107.33. The next year impaired health obliged Mr. Nasholds to resign, much to the regret of his people. His subsequent charges have been Farmer Village, Schodack Landing, and his present charge, the First Church of Bethlehem, N. Y.



THE REV. WILLIAM H. NASHOLDS.

#### THE REV. WILLIAM W. LETSON.

IN 1882 the Rev. William W. Letson responded favorably to a call and took up the work awaiting a laborer. He was born in New Brunswick, N. J., in 1830, and enjoyed the benefits of a full course of study in the institutions there established. Licensed to

preach the Gospel in 1854, he had already been pastor at Ghent, Gilboa, and Amity, N. Y., before being called to this field. In each of these charges he had been successful in winning souls and advancing the interests of the Churches. In this field, likewise, his labors were attended with success. The Church which had been previously very weak, was raised to a position of self-support, its membership more than doubled, and the interior of the church renovated and adorned. A neat chapel was built, and the Sabbath school continued all the year. In 1886 his pastorate in Ramseys was discontinued and his entire labor given to this field.



THE REV. WILLIAM W. LETSON.

In February, 1892, Mr. Letson's health gave way and he was obliged to give up his work and resign his charge. He removed to Allendale, where he lingered in ever increasing weakness of body, but in a firm and comforting assurance of soul, till on September 22, 1893, God took him. He was a painstaking and conscientious worker in the vineyard of the Lord.

#### THE REV. ALBERT A. KING.

Upon Mr. Letson's retirement, the Church called the Rev. Albert A. King. He was born at Stanhope, N. J., in 1852, educated at Pennington seminary and licensed by the Newark Methodist Episcopal Conference. By his own diligence and perseverance he prepared himself for the ministry, and was ordained by the Classis of Passaic, and installed over the Church of Ponds in 1881. After leaving that Church he was pastor at Boonton and at Riverside, Paterson, before coming to this field.



THE REV. ALBERT A. KING.

His early ministry here was largely blessed in conversions. The spiritual quickening enjoyed from 1894 to 1896 was unusual in this

Church, and the membership was largely increased. Failing health incapacitated him for labor, and on July 11, 1900, the Classis relieved him from his active ministry, and declared him *emeritus*.

THE REV. LOUIS VANDENBURGH.



THE REV. LOUIS VANDENBURGH

Toward the close of the year, 1900, the present pastor, the Rev. Louis Vandenburg, was called. He was born in Chicago, Ill., 1878. His preparation for the ministry was begun at the North Western Classical Academy at Orange City, Iowa. He was graduated from Hope College in 1897, and from Princeton Seminary in 1900. On January 29, 1901, the Classis of Paramus ordained him to the ministry and installed him over this Church. The sermon was delivered by the Rev. William H. Vroom, D. D. The charge to the minister was given by the Rev. Isaac Van Kampen, Ph. D., and the charge to the people, by the Rev. Henry W. Brink.

The present Consistory is constituted of the following named persons :

Andrew J. Winter, Matthew Hicks, Richard Wanamaker, John T. Henion, elders; David Hopper, Martin Henion, Richard Valentine, Jacob Crouter, deacons.

# THE REFORMED CHURCH OF WARWICK

BY

THE REV. TABER KNOX.

THE Reformed Church of Warwick was formally organized as such by the Classis of Paramus, on the second Sunday of January, 1804. Previous to that time the congregation had been Presbyterian in its organization, holding ecclesiastical connection with the Presbytery of New York, and later with the Presbytery of Hudson, upon the formation of the latter in 1795.

The earliest history of the original Church is somewhat obscure. The year 1764-5 is given by some authorities as the date of the organization of the Presbyterian body, but owing to the fact that the records of the Presbytery of New York previous to 1775, are lost, and in the absence of necessary early local records, this date cannot be verified. On the other hand, the records of certain early ministers, who served the people of Warwick and of Florida (five miles distant), conjointly as pastors, do exist; and from these it is evident the Warwick Church had pastoral care at least fifteen years earlier. The Rev. Jonathan Elmer was pastor of these two Churches from 1750 to 1754. After that there is no evidence of pastoral care for eight years, or until 1762, when the Rev. Samuel Parkhurst was pastor of the same Churches, so remained until his death in 1768. Then another interval of four years occurred, during which period the Church became the possessor of property: as, in 1770, two contiguous acres of land were reserved out of certain properties that changed possession, "for a burial ground for the use and benefit of the Presbyterian Church of Warwick." In 1773-4 the erection of the first rude house of worship was begun: at that time it was enclosed, but the war of the Revolution delayed its final completion twenty years. This first building was manifestly a very uncouth affair, square in shape, with a curb-roof, a single aisle, with a tier of clumsy seats on either side; the gallery was never completed.

Trustees for the care of the church property appear to have

been first selected in 1784, when, on October 22, John Wheeler, Francis Baird, and John Dennison were constituted as such. The incorporation was legally effected in 1791, the certificate of incorporation bearing the date of October 24 of that year. After this incorporation, quit claim deeds for the two acres of land, before mentioned as having been reserved for the use of the Presbyterian Church of Warwick, were executed in favor of the trustees by William Wickham and the heirs of John Morin Scott, dated respectively April 23, 1793, and January 18, 1793.

But to return to more spiritual matters, the Rev. Amzi Lewis in 1772, (after four years' interval in the time of ministers), became pastor of the joint charges of Florida and Warwick, severing his connection with the Warwick Church in 1777. Serious difficulties, evidently, at this time, agitated the congregation and made the withdrawal of Mr. Lewis wise in the eyes of Presbytery. But whatever the difficulties were, the separation of pastor and people does not seem to have improved matters materially; for eighteen years things were in so unsettled a condition that one may judge the spark of life was well nigh extinguished. In 1784, when the first trustees were chosen, the memorandum noting that fact also contains the somewhat unusual information that there were "no minister, elders, or deacons existing." Finally the movement of life is again evidenced, and, in 1795, the Rev. John Joline assumed pastoral charge of the Florida and Warwick Churches, giving to Warwick one-third of his time; he thus served for seven years. After that the Presbytery furnished supplies.

While the Presbyterians of Warwick for over fifty years had thus maintained their ecclesiastical existence, they could not claim great activity for themselves. Certainly a Church that, for a time at least, had no minister and no other officers than trustees to hold possession chiefly of a burial ground, and possessing a neglected building, could not claim a high degree of vitality. At the beginning of the century a very decided advance was evident, the result of the coming of new families into the neighborhood, and then began a most unique attempt to carry on a dual organization (which in point of fact did continue in form until the year 1890) by which it was hoped to maintain organic connection with both the Presbytery of the Presbyterian Church and the Classis of the Reformed Church.

A strong Dutch element, coming into the locality, not unnat-

urally desired a Church organization in connection with their ancestral denomination. Their position was considerably helped by the fact that, "about this time several young Dutch ministers, lately landed, preached to the great acceptance of the people." The English element finally yielded to the Dutch brethren and agreed to the organization of what should be styled the Presbyterian and Reformed Church of Warwick. The reason for this double designation was to insure the legal possession of the property that had been given to the "Presbyterian Church." Accordingly, while Presbytery was still continuing to appoint supplies for the Church, forty-four subscribers petitioned the Classis of Paramus to "furnish them from time to time with preaching and catechising, and to organize them in due time into a congregation." The petition, dated February 23, 1803, was presented to Classis by the Rev. Mr. Eltinge of Paramus, on May nineteenth of the same year. The petition was granted, though the organization was not immediately effected. Cornelius Demarest and John G. Ackerson were in the following September appointed to wait on the Classis of Paramus at the next session for the purpose of asking supplies. The request was granted, and it was resolved that "any minister belonging to this Classis, with an elder, be authorized to organize the people of Warwick into a congregation, whenever in their opinion, a proper opportunity offers." In accordance with this resolution, the Rev. Wilhelmus Eltinge and the elder, Stephen Hopper, reported to Classis on April 4, 1804, that on the second Sabbath of January, 1804, they had organized "the people of Warwick into a congregation by the name of the congregation of Warwick." At this time Andrew Ackerman and Cornelius Demarest were chosen elders, and Aaron Taylor and John G. Ackerson, deacons. Two years later Edward P. Ackerson and John Pelton were also made elders, and Andrew Onderdonk and David C. Demarest, deacons. These eight persons constituted the first full Consistory of the Church.

Of course the dual name of the organization could never be recognized by Classis or any other ecclesiastical body. The organization was constituted a Reformed Church and four years later the Presbytery of Hudson formally recorded that the congregation had placed itself under the care of the Paramus Classis. As late as 1809 the Church evidently regarded itself as both Presbyterian and Reformed, for, at that date, during a vacancy in the

pastorate, the Warwick Church is found applying to the Presbytery to appoint supplies "if they should think proper." The request rather naively suggests that Presbytery shall not name supplies for certain specific dates, as "these are the days appointed by the Reverend Classis." There is a decided humor in such an application, as evidently the congregation supposed that the dual organization of the Presbyterian and Reformed Church actually existed and that the chasm was thus bridged.

March 8, 1807, the Church was duly incorporated as the "Consistory of the Reformed Protestant Dutch Church and Congregation of Warwick." The trustees, however, continued to hold the property in the name of the Presbyterian Church of Warwick, until March 18, 1890.

#### THE REV. CHARLES HARDENBERGH.

The first minister of the Church after its organization by the Classis of the Reformed Church was the Rev. Charles Hardenbergh, a licentiate of the Classis, who, on the second Sabbath of November, 1804, was ordained and installed as pastor. Mr. Hardenbergh's pastorate continued until the close of the year 1807. He was a great-grandson of Johannes Hardenbergh and Catherine Rutsen, of Rosendale, Ulster county, N. Y. the Johannes Hardenbergh to whom, with six others, Queen Anne of England, gave a royal grant in 1708 for the large tract of land in the state of New York, which has been known as the Great or Hardenbergh Patent. His parents were Johannes Hardenbergh and Rachel DuBois, of the Wallkill Valley. His father was a cousin of the Rev. Jacob Rutsen Hardenbergh, D. D., the first president of Queens, now Rutgers College, of which institution he was elected a trustee in 1812. He studied under the Rev. Solomon Froeligh, D. D., was licensed by the Classis of Paramus in 1812 and was the first minister the Classis ordained. After leaving Warwick he was pastor at Bedminster, Somerset county, for twelve years, when, in 1820, he accepted a call from the Greenwich Reformed Church, corner of Bleecker and Amos streets, New York, and died the following year. A man of more than ordinary ability and devotion to his work, his death was a loss not only to the Church he served, but also to the denomination he loved.

More than four years elapsed before a successor to Mr. Hardenbergh was selected; the congregation was ministered to by

supplies. During this time the original little building that had been in use seventeen years since its final completion, was discarded for a new, and, for the time, commodious church. The new church was completed in the spring of 1812.

#### THE REV. JOHN I. CHRISTIE.

The summer of the same year witnessed also the settling of a pastor in the person of the Rev. John I. Christie, who, though a licentiate of the Classis of Bergen, had served for ten years in the pastorate in the Presbyterian Churches of Amsterdam and Galway. He was born at Schraalenburgh in 1781; was graduated from Columbia college in 1799, and was licensed by the Classis of Bergen in 1802.

Mr. Christie was the beloved pastor of the Warwick Church for twenty-three years, until his health, which had not been good for a number of years, made his retirement necessary. During the pastorate of Mr. Christie, in 1830, the Sabbath school was organized on the eighth of August, with a total enrollment of sixty-five scholars. Mr. Christie was a faithful minister of the word, and a godly man, his sincere nature drawing to him the hearts even of the children of his flock. His sermons were always carefully prepared, and under his ministry the Church became much strengthened. His death occurred in 1845.

#### THE REV. BENJAMIN VAN KEUREN.

The Rev. Benjamin Van Keuren became pastor in May, 1836. He was a graduate of the seminary at New Brunswick, class of 1824. Before coming to Warwick, he was pastor at Esopus from 1825 till 1836, during parts of which period he was also pastor of the Churches of Hurley and Bloomingdale, N. Y. Mr. Van Keuren's pastorate at Warwick covered only a period of a year and a half, closing in November, 1837. His later pastorates were in connection with the Presbyterian Church. He died in 1865.

The next important act on the part of the congregation was the purchase of its parsonage property. This was made April, 1838, and included twenty-two acres of land, with a dwelling upon it that served as the minister's home for twenty years. The minister was not expected to cultivate so large a farm. The purchase was the rather made as a speculation. Its cost was \$5200, and arrangements were at once made to sell off so much of the land as was

not needed for parsonage use. By this plan the parsonage, with the ample grounds that still surround the present building, were secured at what finally proved to be but a small cost to the congregation.

THE REV. JAMES W. STEWART.

After securing a parsonage, the Church sought again a permanent minister, the choice falling upon the Rev. James W. Stewart, who on May 15, 1838, having held pastorates in Salem and Jackson, was installed as the Warwick pastor. The Church prospered anew upon Mr. Stewart's assumption of leadership, and gained largely in numbers; his pastorate ended in the fall of 1842.

THE REV. FERDINAND H. VAN DERVEER, D. D.

On the fourth of December, 1842, the Rev. Ferdinand H.



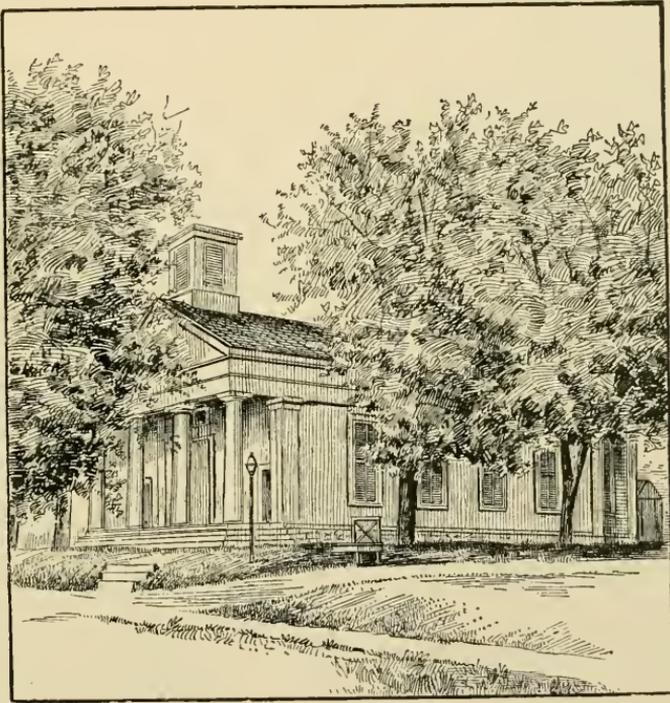
THE REV. F. H. VAN DERVEER, D. D.

Van Derveer, began to preach regularly, and on the fourteenth of February following (1843) he was installed as pastor. His long and successful ministry in the Warwick Church covered a period of almost thirty-four years. Dr. Van Derveer was the revered and beloved father of the Warwick Church of today. He graduated from Union College in 1821, and from the seminary at New Brunswick in 1823. His previous pastorates had been at Hyde Park, New Hurley and Newburgh. He was an independent

thinker, an earnest speaker, clear and logical in statement, illustrating the truths he proclaimed by his holy and consistent behavior. Though a man of great energy and decision of character, he was peculiarly social in disposition. Dr. Van Derveer's ministry was signally blessed in the salvation of souls and in sowing the seed that has borne its fruitage long years after. He received the degree of Doctor of Divinity from Rutgers College in 1828.

In the early years of Dr. Van Derveer's pastorate the church building of 1812 proved inadequate for the uses of the congregation. Accordingly a new edifice was erected, which was com-

pleted and dedicated in 1848. Eleven years later the Church was enlarged and beautified; as then completed and used by the congregation for thirty years longer, it was attractive and commodious. Its architecture was Grecian Doric, the roof supported in the front by four massive fluted columns, forming the spacious portico where for so many years the congregation were wont to gather for mutual greeting before or after the services within. Soon after the enlargement of the church, the congregation built



THE REFORMED CHURCH OF WARWICK,—1848.

the new parsonage, which has continued to be the comfortable and commodious home of its pastor until the present time.

Dr. Van Derveer's pastorate terminated, in consequence of the limitations of age, September 11, 1876. His death occurred July 10, 1881, at the home of his son-in-law, the Rev. Thomas S. Dusinger, at Livingston, N. Y.

THE REV. VERNON B. CARROLL.

On December 28, 1876, the Rev. Vernon B. Carroll was installed pastor of the Church, and remained at its head for ten

years, until January 1, 1887. Mr. Carroll was born in Baltimore in 1846; was graduated from Rutgers College in 1868, and from the seminary at New Brunswick in 1871. His previous pastorates were in Pottersville, N. J., and New York city. He was a man of scholarly attainments and of large capacity for work; an able preacher, deeply spiritual and profoundly conscientious. He was decidedly progressive in his ideas and keenly alive to the methods and demands of modern Church life. A new era in the Church's spirit and activity began with his ministry. The Church made much progress along all lines; its membership was largely augmented and its benevolences were systematized and greatly increased. The Ladies Missionary Society (Auxiliary to both the Boards) was organized while Mr. Carroll ministered to the Church. His later pastorates were at Tenafly, N. J., and Armenia, N. Y. His death occurred December 21, 1899.



THE REV. VERNON B. CARROLL.

THE REV. PETER CRISPELL.

On the third of August, 1887, Classis ordained to the Gospel ministry, and installed as pastor the Rev. Peter Crispell, under whose seven years' ministerial care the Church continued to make very marked progress. The additions to its membership were especially large; its Young People's society was organized, and the growing congregation found the church of thirty and forty years before, again too small. Once more the question of enlargement or rebuilding had to be considered. It was decided to build a new church on the old site, and plans, drawn by Mr. E. G. W. Dietrich, of New York, calling for a handsome stone structure, were adopted. The new edifice



THE REV. PETER CRISPELL.

was built at a cost, complete with organ and furnishings, of more than \$35,000, besides the value of work done gratuitously. By the personal exertions of the pastor and the liberal response of a most united people, it was dedicated without encumbrance on June 26, 1890. The building is in many respects an unique structure. Its architectural style is Byzantine; its walls and arches, towers and buttresses are built of the rough stones gathered from fields and fences, which, when first built into the structure were still green or black with growing



THE REFORMED CHURCH OF WARWICK,—1890.

lichen or moss, and the mold and weather stains of years, and are still most beautiful, covered with growing ivy. The church is commodious, with a seating capacity of five hundred.

Mr. Crispell's pastorate terminated the first Sunday of June, 1894. He resigned to become pastor of the Reformed Church at Utica, N. Y., of which he is now pastor. Mr. Crispell is a native of Hurley, Ulster county, New York, where he was born in 1862. He is the son of Peter Crispell, M. D. He graduated from Rut-

gers College in 1884, and the seminary at New Brunswick in 1887.

#### THE REV. TABER KNOX.

The present pastor, the Rev. Taber Knox, was called from the Fourth Reformed Church of (Manayunk) Philadelphia, and was installed October 23, 1894. Previous to his Philadelphia pastorate, Mr. Knox was pastor of the Second Reformed Church of Tarrytown, N. Y. He was born in New York city in 1863, and is a grandson of the Rev. John Knox, D. D., who was one of the pastors of the Collegiate Church for forty years. Mr. Knox is a graduate of Columbia College, class of 1883, and of Union Theological Seminary, class of 1886. After leaving the seminary he had charge, in the absence of its pastor, of the Presbyterian Church at Schaghticoke, N. Y. He was ordained to the ministry when installed pastor



THE REV. TABER KNOX.

of his Tarrytown charge July 12, 1887.

The Junior Christian Endeavor society and the Young Ladies' Missionary society ("Heart and Hand") and two branch summer Sabbath schools are recent additions to the working agencies of the Church, and with the Sabbath school, the Christian Endeavor society and the Ladies' Missionary society, organized as noted above, in former years, are doing good work.

According to its most recent report the families now constituting the congregation are 150; its membership 269; Sabbath school enrollment, 237; its benevolent contributions last year, \$1524.

This Church has given three of its sons to the gospel ministry. The Rev. Cyrus G. Van Derveer, the son of its pastor, Dr. Ferdinand H. Van Derveer, was ordained to the Gospel ministry by the Classis of Paramus at a meeting held in the Warwick church, November 9, 1859. He was pastor of the Reformed Church at Daventry, Iowa; and during his pastorate there also served as chaplain in the Civil War; at the time of his death he was secretary of the Board of Domestic Missions. His death occurred at Warwick in April, 1868.

The Rev. Thomas S. Dusinger, the son of Elder Peter Dusinger, was also a son of the Church. A sketch of his life is given in the history of the West New Hempstead Church, in this volume. He now resides at Pine Plains, N. Y.

The Rev. James Henry Bertholf, another son of the Church, son of James Holly Bertholf, was ordained to the Gospel ministry by the Classis of Westchester, and installed pastor of the Church at Unionville, Westchester County, N. Y. He afterwards served as pastor of the DeWitt Chapel, in connection with the Collegiate Church, New York city; the Reformed Church at Nassau, N. Y., and the First Freehold, Marlboro, N. J. Mr. Bertholf's present residence is Yonkers, N. Y.

# THE REFORMED CHURCH OF PASCACK

BY

THE REV. EDWARD LODEWICK.

THE valley in which this church is located was originally "under the dominion of the Delaware Indians." The brook flowing through the valley was called in the Indian language, "Paskack," which signifies running water. From this the valley and its immediate vicinity received its name. When the Church was organized it naturally assumed the name of the locality in which it was situated, and became known as the Church of Pascack. This is the name under which it was incorporated, and which it still retains.

The people originally attended religious services in the neighboring churches of Tappan, Schraalenburgh, Paramus and Saddle River. As the population increased they desired a church in their own vicinity, where they could with greater convenience assemble to worship God.

The subject of organizing a Church was agitated for twenty-seven years before the desired object was attained. At a meeting of the Classis of Hackensack held May 27, 1787, a petition was presented from the neighborhood of Pascack, to be formed into a Church, and the following was adopted :

"As some persons are members of the neighboring Churches, and as this is a matter of great importance, it must be taken up *ad referendum*. In the meanwhile the Consistories of these Churches who have any interest in the matter are commissioned to take this weighty affair into consideration and to thoroughly investigate into the whole subject, by the next meeting of Classis." "At the meeting of Classis held again at Hackensack, no one appeared from Pascack to press their request. \*"

From the above, it would seem that the matter was allowed

\*See Dr. Corwin's "Manual and Record of the Church of Paramus."

to rest for the time being, and for a number of years the people were prevented from carrying out their cherished plan.

Finally, in the year 1812, the way was opened by the separation of the Church of Saddle River from that of Paramus, these two Churches having been under the charge of one pastor previous to the year 1811.

When this separation occurred, the people of Saddle River offered to unite with the people of Pascack, and to assist them in building a house of worship, with the understanding that the two congregations should form one Church and be governed by one



THE REFORMED CHURCH OF PASCACK,—1812.

Consistory. It was also agreed that services should be held in the two houses of worship alternately.

In the year 1812, land was purchased and the building of the church was begun. From the record of deeds in the office of the county clerk at Hackensack, we find that in the year 1812, on the twenty-third day of October, Peter Wortendyke and Matze, his wife, and Abraham Campbell and Margaret, his wife, for the sum of \$60.00 current money of the State of New York, gave a deed for one acre of land, to John J. Demarest, Garret J. Ackerson, Albert

Wortendyke and John J. Blauvelt, the appointed trustees for the building of the Reformed Dutch Church at Pascack.

“The building was now begun with spirit and resolution, and in one season a very beautiful and well proportioned house was completed; in the fall it was dedicated, and the pews were sold, a suitable discourse being preached on the occasion by the Rev. Stephen Goetschius.” The building is of red sand stone, quarried from the hills in the immediate vicinity and is known as “The Old Stone Church of Pascack.”

The arrangement with Saddle River seems to have continued for about two years, when difficulties arose, “caused by a line drawn by the Classis at the instigation of Dr. Wilhelmus Eltinge and the Consistory of Paramus, extending about a quarter of a mile south of the meeting house at Pascack, by which a number of families who desired to attend the services at Pascack were claimed by the Consistory of the Church of Paramus.” In order to overcome this difficulty, “it was agreed to petition Classis at their next session to disannul said line and to leave the inhabitants, at their discretion, to join where they pleased.” The following is from the minutes of the Classis, at a meeting held at Schraalenburgh April 25, 1814. “A petition was laid before Classis by a number of heads of families in the district of Pascack, requesting to have the boundary line between the congregations of Paramus and Saddle River annulled. On motion it was resolved that the petition be entered on the minutes and is as follows:

“To the ministers and elders constituting Board of Classis of Paramus, convened on the fourth of April ensuing, Gentlemen and Brethren: The thought of your humble petitioners showeth that whereas there has been a line drawn and confirmed by your reverend board, some years ago, extending in our district, without our knowledge and approbation, and whereas it appears that compulsion is intended and already exercised to restrain us from a union in fellowship with the Church of Pascack, now built and completed and to which we have liberally contributed and obtained seats. Gentlemen, be it known that as there was a vacancy here, and neighboring churches a considerable distance from us, our attendance and contributions were only occasional, and to continue until we could build a church in our own neighborhood, which has been in contemplation for many years, and for which there have been movements made at different times, which to our full satisfaction has now been completed. Shall we now be constrained by a line to which we have never agreed and

forced to abide in fellowship in those Churches which we attend only occasionally, until we should have an opportunity of Christian privileges in our own neighborhood? Even the idea is absurd, and would be oppressive in the extreme. Therefore, we, your humble petitioners, do remonstrate against said line as oppressive and grievous and pray that your reverend body interpose to relieve us from said restriction as offensive and pernicious to the edification of ourselves and families, and to disannul said line and leave it to the option of every one to attend or join in Christian fellowship where it shall be most convenient, a privilege which is generally enjoyed in Churches around, and which we claim as a civil and religious liberty." Signed by fifteen names.

It was resolved that a copy of the above petition be sent to the Consistory of Paramus. It was also resolved that the discussion on the petition be postponed till the adjourned meeting of Classis on the third Tuesday of June next at Pascack, and that the people of Pascack be recommended in the mean time to devise a plan for their being constitutionally organized into a congregation, and that the people adjacent to the new church at Pascack, belonging to neighboring congregations be recommended to make application to their respective Consistories for their consent to be connected with the said new congregation.

At this meeting a call was laid on the table of Classis by the Consistory of Saddle River for the Rev. Stephen Goetschius, which was approved and accepted.

The Classis met in adjourned session at Pascack on the third Tuesday of June, 1814, when the following petition was presented :

"Gentlemen and Brethren.—We your petitioners, fully convinced of the propriety and expediency of forming a Church in Pascack, do by these presents request your Reverend board to appoint a committee, any time you may judge convenient, in order to ordain elders and deacons and form said Church, by name, style and title of the Church of Pascack. In complying with our prayer you will oblige your ever praying petitioners."

The above petition was signed by seventy-nine heads of families; about one quarter of this number were from the Paramus congregation.

Classis resolved: "That the request of the above petitioners be granted, and that a committee be appointed to meet at Pascack on

the second day of July, 1814, to organize said Church, and that with the advice and concurrence of the members in said district, four members ( two elders and two deacons ) together with the four already ordained, be chosen and ordained to constitute the Consistory of said Church, known by the name, style and title of the Church of Pascack."

On July 2, 1814, the committee appointed to organize the Church at Pascack met according to order of Classis. All the members, John Yurey, Joseph Debaun, Jacob Debaun and John Debaun, were present. The business of the day was introduced with prayer; they then proceeded to the election of elders and deacons, whereupon the following persons were chosen :

Elders :—John T. Eckerson, John Campbell, Garret Duryie, Esq., Jacob Banta, Esq. Deacons :—Garret J. Ackerman, Edward Eckerson, Hendric Storm, John L. Demarest. President, Stephen Goetschius.

The Church was organized with about forty-eight members. On the twenty-ninth of August, 1814, the Consistory made the following declaration of incorporation :

"State of New Jersey : These are to certify that we the subscribers, the Minister, Elders and Deacons of the Reformed Dutch Church at Pascack, do on this twenty-ninth (29th) day of August, in the year of our Lord one thousand eight hundred and fourteen, agreeably to an act of the legislature of this state, entitled, "An act for incorporating religious societies," agree and declare to become a body politic and corporate, and to be known and distinguished in law by the name of the Consistory of the Congregation of Pascack in the county of Bergen.

STEPHEN GOETSCHIUS, (Seal)  
V. D. M.

Signed and sealed by all the members of Consistory."

THE REV. STEPHEN GOETSCHIUS.

Although the churches of Saddle River and Pascack became separate organizations when the Church at Pascack was organized, they continued to be served by one pastor. The Rev. Stephen Goetschius was pastor of both from 1814 to 1835, when, on account of the infirmities of old age, he resigned. Two years later he was called to his eternal rest. He seems to have been a

painstaking man. On the first leaf of the record of the Church of Pascaek is inscribed in his neat handwriting, the following :

“In the name of the Lord. Amen.  
The First Record of the Church of Pascaek  
Organized in the year 1814  
Omnia cum Deo  
& Nihil sine Eo  
Omnia cum Christo  
& Nihil sine isto.

Let all things be done decently and in order. 1 Cor., xiv:12.  
I left thee to set in order the things that are wanting. Titus 1:5.”

THE REV. JOHN MANLEY.

In the year 1834 the Rev. John Manley was called to the pastorate of the two Churches. In 1835 the Churches separated, each desiring a minister of its own. The Rev. Mr. Manley therefore resigned from the church of Pascaek and continued to be the pastor at Saddle River only. His ministry at Pascaek presents nothing striking, no record having been kept, except that of baptisms and the names of those received into the communion of the Church. \*

THE REV. JOHN T. DEMAREST, D. D.

Upon the departure of Mr. Manley in 1853, a call was made upon the Rev. John T. Demarest, and was accepted by him. Up to this time there had been no need for a parsonage at Pascaek, as the pastor lived at Saddle River. But now, having a pastor of their own, the Consistory resolved to provide a parsonage. The site selected was that upon which the parsonage now stands. August 24, 1855, a deed was given by Peter P. Wortendyke and Polly, his wife, to the Consistory of the Church of Pascaek for fifteen acres of land, for the consideration of \$1,600. The parsonage was built without delay. In this home Dr. Demarest was called upon to suffer the greatest sor-



THE REV. JOHN T. DEMAREST, D. D.

\* For sketch of his life, see page 319

rows of his life. The remains of his wife and children lie buried in our cemetery.

He was born at Schenectady, N. Y., February 20, 1813. He graduated from Rutgers College in 1834, and from the Theological Seminary at New Brunswick in 1837. He was at once licensed to preach by the Classis of New York, and immediately entered upon his first pastorate at New Prospect, where he remained until 1849. He was then called to the Church of Minniskink, and in 1852 became principal of the Harrisburg Academy. From 1854 to 1867 he was at Pascack, in 1869 returning to New Prospect, where he remained until 1871, and in 1873 going there again for the third time and resigning in 1885, when the infirmities of age compelled him to retire from pastoral work.

In 1857 he received the honorary degree of Doctor of Divinity from Rutgers College. His pulpit preparations were models of clear thought expressed in pure and forcible English. He was thoroughly orthodox, believing in honest effort to ascertain what the sacred writers meant, but loathing all evolution of doctrine from inner consciousness, a ready and rapid writer, whose opinions always demanded respect. The Consistory at New Prospect bears testimony to his eminent learning, ability and faithful exposition of the Scriptures, to his high moral character, strong faith and convictions; his unswerving loyalty to Church, denomination and God, and his great helpfulness to individuals, and the congregations to whom he ministered. He died at New Brunswick peacefully and happily January 30, 1897, and was buried at New Prospect, among the people he had loved and served.\*

Dr. Demarest was an acknowledged scholar. He was the author of several works, among them "A Commentary on the Catholic Epistles," and, together with Dr. Gordon, he was author of "Essays on the Coming and Kingdom of Christ." He was a man of many peculiarities, of keen wit, and sharp sarcasm. As a preacher he held forth the doctrines of divine grace, and sovereignty, and the second coming of Christ.

Under his ministry, the ingathering, according to the Church record, was not very large. An important part of his mission seemed to be, to build up and strengthen the faith of Christians. Many of the members of this Church, who have passed triumphantly away, owe a debt of gratitude to the preaching of this good

\* Minutes of General Synod, vol. XVIII, p. 768.

and faithful man, for their strong, unwavering and triumphant faith.

THE REV. BENJAMIN A. BARTHOLF.

In the year 1868, the Rev. Benjamin A. Bartholf accepted a call from the Consistory, and served as pastor for five years. During his ministry, the Church was blessed with a revival, seventeen being received into the communion of the Church in one year.

Mr. Bartholf graduated from Rutgers College in 1861, and from the Theological Seminary at New Brunswick in 1864, during which year he was licensed by the Classis of Passaic, and ordained and installed by the Classis of Cayuga, as pastor of the Church at Fair Haven, Cayuga county, N. Y. From 1868 to 1873 he served, as already stated, the Church at Pascack. The following three years he was stated supply of the Independent Congregational Church at Stone Church, Genesee county, N. Y. In 1876 he became pastor of the Presbyterian Church at Mayfield, N. Y., and has since been identified with Presbyterian Churches.



THE REV. BENJAMIN A. BARTHOLF.

From the year 1873 to 1875 the Church was without a regular pastor. During this interval, the church building was remodeled at a cost of nearly \$4,000. The interior of the building was completely renovated and refurnished.

The Rev. Alexander McKelvey, although declining a call from the Church, became stated supply for three months, during which time the parsonage was rebuilt at an expense of \$1,000. In order to meet this expense, the parsonage property was mortgaged to the Hackensack Savings Bank. This debt was afterwards paid from a legacy of \$1,000 left to the Church by Mrs. Jane Lockwood.

THE REV. EDWARD LODEWICK.

On April 20, 1875, the Rev. Edward Lodewick, the present pastor, was installed. During his ministry the Church has enjoyed

a high degree of prosperity, 254 having been received into the communion of the Church. A commodious chapel, begun in 1885, has been erected at a cost of about \$4,000. The church building has twice been remodeled and refurnished, at a cost of nearly \$5,000. A new bell was placed in the church tower in the year 1891.

There are connected with the Church, a Ladies' Aid Society, to which the congregation is indebted for the chapel and the improvements in the church property, a Woman's Missionary Society and Young People's Society of Christian Endeavor, all of which are doing noble work in their various departments :

also a flourishing Sabbath school from which many have been received into communion of the Church. Legacies to the amount of \$2,500 have been received by the Church.

On May 11, 1900, the congregation gave a reception to Mr. Lodewick, in honor of the twenty-fifth anniversary of his pastorate, at which a large number of friends extended their congratulations to him and his highly esteemed wife, expressing the sincere wish that the relation existing between pastor and people, might long continue.

Mr. Lodewick was born in Rensselaer county, N. Y., in 1846. He was educated at the institutions of the Reformed Church at New Brunswick, graduating from the Theological Seminary in 1872. His first pastorate was at St. Johnsville, Montgomery county, from whence in 1875 he came to Pasceack.

The Church is prepared to enter upon the new century united and harmonious, thanking God for the blessings of the past, and trusting Him for greater blessings in the future.



THE REV. EDWARD LODEWICK.

THE  
FIRST REFORMED CHURCH OF TOTOWA

BY

THE REV. THOMAS POWELL VERNOLL.

THE First Reformed Church of Totowa is the corporate name of an organization which for nearly a half of a century worshipped in a building situated at the corner of Main and Ellison streets, Paterson, N. J., and for more than a quarter of a century has had its place of meeting on Hamilton avenue above Straight street.

The paternal stream from which this Church issued has been traced to its source by such well known historians as William Nelson, Esq., and the Rev. Theo. W. Welles, D. D., and in brief is as follows :

The old Dutch Church at Totowa was organized in the year 1755. Its house of worship was burned to the ground March 26, 1827. On the question of where the future church home should be, the congregation divided. Life is too short and time too precious for us to linger amid the echoes of the controversy thus occasioned, nor have we the inclination to attempt to answer the often mooted question: "Which one of the branches of this divided stream is the original stream?" We will change the figure and say, "The old mother Church died in giving birth to twins." One child remained on the north side of the Passaic river, and, soon after the mother's death, was christened "The Second Reformed Dutch Church of Totowa," at Paterson, N. J. The other child crossed to the south side of the river and located at the corner of Main and Ellison streets. Here a church home was dedicated March 15, 1829, and was familiarly known as "The Old Town Clock Church." This organization retained the mother Church's corporate name, "The First Reformed Dutch Church of Totowa," as well as the property of the ancient site of the church, and the

pastor, the Rev. Wilhelmus Eltinge. The corporate title was decided upon at a congregational meeting held as far back as Tuesday, March 12, 1816.

THE REV. WILHELMUS ELTINGE, D. D.

At the dedication of the new church building, Pastor Eltinge preached from the text, Psalm 84:1, "How amiable are Thy taber-



THE FIRST REFORMED CHURCH OF TOTOWA,—1829.

nacles, O Lord of Hosts," and continued his connection with the Church until the latter part of the year 1833, when he resigned to give his full time and strength to the Church of Paramus, which Church he had served in conjunction with the First Church of Totowa. A sketch of his life will be found in the Paramus Church history.

## THE REV. JOHN C. VAN DERVOORT.



THE REV. JOHN C. VAN DERVOORT

On the twentieth day of January, the Rev. John C. Van Dervoort was chosen pastor and served the Church until June, 1837. He was born at Bound Brook, N. J., in 1798, was educated at New Brunswick, graduating from Queens College in 1816, and from the Theological Seminary in 1819. He was a licentiate of the Classis of New Brunswick, but was ordained to the Gospel ministry as pastor of the Presbyterian Churches of German Valley and Fox Hill. When called to the First Church of Totowa, he was pastor of the Presbyterian Church of Basking Ridge. In 1837 he accepted a call from the Reformed Church of Kinderhook and subsequently was pastor of the Reformed Churches of Mellenville, New Paltz and Ghent.

He was a follower of Christ from early life and gave himself to his ministerial work with unfaltering steadiness of purpose. In most, if not in all of his charges, he was cheered and encouraged by seasons of refreshing from the Lord. He was a man of deep spiritual life, an earnest preacher, a loving, wise and faithful pastor. He served in the Gospel ministry for thirty-two years and fell asleep in Jesus, June 21, 1851.\*

## THE REV. EBENEZER WIGGINS, D. D.

The next pastor was the Rev. Ebenezer Wiggins, D. D., who was called October 13, 1837, and faithfully served the Church for nineteen years. He was an Irishman by birth, a professor by aspiration and a minister of the Gospel by the call of God. He received his collegiate education at the University of the City of New York, was a tutor in ancient languages at Rutgers College, and graduated from the Theological Seminary at New Brunswick in 1837, and during the same year was ordained, and installed pastor of the First Church of Totowa. In 1857 he became pastor of the Manhattan Reformed Church of New York, and so remained

\* See Corwii's Manual.

until 1870. This was his second and last charge. He died in 1878, and, with his wife and only child, was laid to rest in the Cedar Lawn cemetery at Paterson. His memory is fondly cherished by the older members of the Church. He was a good pastor, a Christian gentleman of the old school, "of the straightest sect of orthodox preachers," and therein, it is said, "highly acceptable to the old people to whom he ministered."\*



THE REV. EBENEZER WIGGINS

It is impossible to state the number of accessions to Church membership during the pastorates of the Reverends Eltinge, Van Dervoort, and Wiggins, until the year 1845. The record book was probably destroyed at the time of the burning of the church in 1871. But from 1845, to the close of Dr. Wiggins' pastorate in 1856, eighty-five communicants were received.

THE REV. PHILIP PELTZ, D. D.

In April, 1857, the Rev. Philip Peltz, D. D., began his labors as pastor and continued to serve the Church until called to the office of corresponding secretary of the Board of Foreign Missions in June, 1860. Dr. Peltz was a man of great force of character, an impressive preacher, and remarkably successful in winning souls into the kingdom. During his short pastorate, one hundred persons united with the Church. He was born in Philadelphia, Pa., in 1823, graduated with high honors from the University of Pennsylvania, in 1845, from the New Brunswick Theological Seminary in 1848, and before the close of the year was ordained and installed pastor of the Churches of Coeymans



THE REV. PHILIP PELTZ, D. D.

\* History of Bergen and Passaic Counties, p. 492.

and New Baltimore. In 1851, he accepted the call of the Church of Cossackie. In the service of this Church he remained until 1857, when his ministry as the pastor of the First Church of Totowa was inaugurated. This proved to be a pastorate of only three years. The following five years were spent in the service of the Board of Foreign Missions, and then in 1866, Dr. Peltz began the labors of his last and longest pastorate, in the old historic Church of New Paltz. In this year also he received from Union College, the honorary degree of D. D. In 1876 he was appointed a delegate by the General Synod of the Reformed Church to attend the meeting of the Pan-Anglican Presbyterian Council at Edinburgh, July 4, 1877, and was also commissioned to bear the Christian salutations of the General Synod to the Synod of the French Reformed Church. In 1882, because of failing health, Dr. Peltz was declared *emeritus*, and June 26, 1883, departed this life to join the great multitude of whom it is said by the Spirit of God "These all died in faith."

#### THE REV. ALEXANDER MCKELVEY.

The next choice of pastor fell upon the Rev. T. DeWitt Talmage, D. D., but alas! brother Talmage's wings were to soar in higher air. February 6, 1861, the Rev. Alexander McKelvey was installed pastor. Previous to his settlement the Church had passed through the deep waters of many trials, ranging from the call of pastors to the outlining of the duties of sextons, including the introduction of a melodeon, the choice of choristers, assessments on pews and collecting the same, the erection of a lecture room, the keeping of the clock in the steeple in order, the tolling of the bell, and the settling of controversies regarding a hearse and a burying ground.

There was a growing desire among the people to enlarge and beautify the church, or to sell, and build a new church on a new site. Here, too, the waters were stirred with not so satisfactory results as when the angel visited the Bethesda pool; for, in 1864,



THE REV. ALEXANDER MCKELVEY

fifty-nine members were dismissed for the purpose of organizing the Broadway Reformed Church. Afterward, improvements were made, by adding an alcove at the rear of the church, and embellishing the interior of the edifice. Judging from the Consistorial minutes, the white winged dove was not always visible; for, the entire Consistory resigned at one time; and, after a few weeks, was recalled by the declared wish of the people.

Mr. McKelvey's pastorate closed in the spring of 1865, and today he is serving a sister Church in the Classis of Passaic. He has always been an active, public-spirited man. During his pastorate at "The Old Town Clock Church," sixty-five members were added to the roll of Church membership.

He was born near Belfast, Ireland, graduated from Rutgers College in 1855, from the New Brunswick Theological Seminary in 1858, and the same year was ordained and installed pastor of the Church of Irvington, from which in 1860 he was called to the pastorate of the First Church of Totowa. This charge he resigned in 1865, served the Church at Coxsackie Landing for a year and then, for another year was rector of the grammar school at New Brunswick. In 1867 he became pastor of the Church of Greenpoint, L. I., in 1874, of the Presbyterian Church of Westfield, N. J., in 1877, of the Canal street Presbyterian Church, New York, in 1882 of the Reformed Church of Centerville, Athenia, N. J., in 1884 of the Second Presbyterian Church, Jersey City, and June 1, 1894 of the Reformed Church, Boonton, N. J., where he is still laboring with gratifying and encouraging results.



THE REV. JOHN STEELE, D. D.

#### THE REV. JOHN STEELE, D. D.

The next in order was the Rev. John Steele, D. D., who was called July 12, 1865. Under date of September 18, 1866, we read in the Minutes of Consistory "A motion was made and carried that the Consistory resolve itself into a Bible class and prayer meeting to meet every Monday evening at the house of one of the members." We regard the above as a timely suggestion for consistories of the twentieth century. During the

year 1866, the Church was transferred from the Classis of Paramus to the Classis of Passaic. In February 1867, stores and offices were placed in front of the church building and remained there until the whole was destroyed by a fire which began a few minutes before eleven o'clock on the night of December 14, 1871.



THE FIRST CHURCH, WITH STORES AND OFFICES.

*The Paterson Daily Press* December 15, 1871, gives an idea of the position the church held in the affections of the public.

“It is seldom that a fire occurs which has so much the character of a public calamity, or excites the same degree of public interest, as that which last night, in the last hour before midnight, wrought such swift and utter destruction in the First Reformed Church of this city. The old church with its quaint,

square, white frame tower, with the four black dials near the top, pointing the hour, seemed like public property; everybody was interested in it, and apart from the sacred character of the edifice, all feel that its destruction is an irreparable loss, with all its wealth of old associations as a landmark of Paterson, wherein so many of our friends and ancestors have in times past been baptized, or have worshiped, or have had performed over their remains the last sad rite of burial. The old Church had come to be regarded as one of the most influential in this part of the state. It had lived to see the American Church separated from the hampering apron string of the Synod of Amsterdam, and only the day before the fire, the thirteenth instant, the last services held in this sacred edifice were commemorative of the one hundredth anniversary of that important event to the American Church."

The following "Ode to the Old Clock" was written by Mr. George Wurts, and appeared in the editorial, from which the above is a quotation :

    "Thou hast rung the hour when toil began,  
     And the noon-stroke full and deep,  
 And sweet release from the crowded shops,  
     And the time of blessed sleep.

The wedding-hour thy stroke hath told,  
     And the slow dead-march hath timed;  
 And jocund peals from thy belfry rolled,  
     As the notes of victory chimed.

Thy hands have gleaned in the lightning's flash;  
     And shown in the moonlight wan:  
 And steady and calm they have marched their round,  
     As the faithful hours went on.

The fateful hours that flew so fast  
     And their freight of life and death:  
 With sorrow and joy, with bitter and sweet,  
     With coming, and parting breath.

We have gazed our last on thy honest face,  
     Old friend, so trusty and true,  
 And we feel as we look at thy vacant place,  
     That the old is worth more than the new.

Another clock may point the hours,  
     And chime us to toil and rest;  
 But many a day may wax and wane  
     Ere we love the stranger best.

Farewell, old friend, thou hast met the fate,  
     That to mortals and clocks *must* come;

Our faces must crumble in ashes, too,  
 And our hands fall dead and dumb,  
 And well for us, when our life-dial strikes  
 The end, on its "passing bell"  
 If our friends will say, as we do of thee,  
 'Ye did your duty well.'

The lecture room, an adjacent building, was fitted up for



THE FIRST REFORMED CHURCH OF TOTOWA,—1874.

preaching services, and on December 25, 1871, Dr. Steele preached a touching and appropriate sermon from Isa. xiv:11, "Our holy and beautiful house, where our fathers praised thee, is burned up with fire; and all our pleasant things are laid waste." Here the people continued to worship until a new church on a new site was dedicated June 2, 1874. Dr. Steele held the rudder through the surg-

ing sea of time, until 1877. He was born at Somerville, N. J., in 1827. He graduated from Rutgers College in 1845 and three years later from the Theological Seminary at New Brunswick. He was ordained to the ministry and installed pastor of the Lebanon Reformed Church. His next charge was the Second Church of Coxsackie, and then in 1858 the Church of Union Village, N. Y., in 1865, First Totowa, and in 1877 the Church of Greenbush, N. Y. This was his last pastorate; in 1886 he was stricken with paralysis, and died at Newark, N. J., January 17, 1889. While he was at Paterson, he was a member of the Board of Visitors of Rutgers Scientific School, and in 1873 received the honorary degree of D. D. from his *Alma Mater*. He is said to have been "a diligent student, a sound theologian, a painstaking sermonizer, a graceful preacher and a faithful pastor," a man dearly beloved by the people. During his pastorate one hundred and seventy-eight souls united with the Church.

THE REV. ANDREW V. V. RAYMOND, D. D., LL. D.

In June, 1878, the Rev. Andrew Van Vranken Raymond, was called. He had just graduated from the Theological Seminary. For two and a half years he served the Church most acceptably, a favorite with both old and young.



THE REV. A. V. V. RAYMOND, L. L. D.

He was born in 1854, graduated from Union College in 1875, and from the New Brunswick Seminary in 1878. He resigned the pastorate of the First Church of Totowa, in response to a call from Trinity Reformed Church, Plainfield, N. J. In 1886 he became pastor of the Fourth Presbyterian Church, Albany, N. Y. This ministry was

terminated by the acceptance of his present position. He is now the popular and successful president of Union College. Ninety-three names were added to the list of Church membership during his short pastorate.

THE REV. J. LE MOYNE DANNER, D. D.

The Rev. J. Le Moyne Danner, D. D., followed in 1881 and

continued in the pastorate of the Church until the close of the year, 1891. Largely through his influence, in May, 1884, the Riverside Reformed Church was established. Its charter members were from the rank and file of this Church.

Dr. Danner was born in Logan, Ohio, in 1842, graduated from Beloit College, Wisconsin, in 1865, and from Union Theological Seminary in 1867. He is now pastor of the Presbyterian Church, at Albert Lea, Minnesota. Previous to his settlement as pastor of the First Church of Totowa, he was pastor of the Sixth Avenue Reformed



THE REV. J. LE MOYNE DANNER, D. D.

Church, New York, and of the Munn avenue Presbyterian Church, East Orange, N. J. He is a genial, brilliant man. One hundred and seventy-one persons united with the Church during his pastorate.

The new church, like Mount Zion, was beautiful for situation,—handsome without and within,—but never a financial success. The moneys accruing from the sales of former property, and amounting to one hundred thousand dollars, were fully expended in the purchase of the site, and in the erection of the building. Perhaps one reason for the lack of temporal prosperity was the outflow of members for the forming of new Churches.

At the close of the year 1891, the Rev. Dr. Danner tendered his resignation. So depressed were the members that they called a congregational meeting to consider the question, whether it were wise to try longer to maintain their place and standing as a Christian Church, in a sinful world, or whether it were not better to then and there close the volume of the history of this ancient Church of the city of Paterson. Many feared that so heavily a burdened ship with a crew so small could never again sail gracefully and gallantly on the tide of a Gospel ocean. After prayerful deliberation and a reviewing of her illustrious past, the congregation took new courage and rallying around the standard of the cross, with a hope born of faith and love looked up to the Great Head of the Church, with the

ery, "Guide me, O Thou Great Jehovah."

THE REV. THOMAS POWELL VERNOLL.

The present pastor, the Rev. Thomas Powell Vernoll, was called a few months later, and assumed his new responsibilities at the close of his theological training, June 1, 1892. Since then the Church has breathed a new life and developed along all lines,—numerically, financially and spiritually. The present congregations are more than double those of former days. The financial outlook was never so propitious; the church building and property have been greatly improved, and the indebtedness reduced to a trifle. Two hundred and fifty-two names have been added to the roll of Church



THE REV. THOMAS POWELL VERNOLL

membership since the present pastorate began. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

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THE  
SECOND REFORMED CHURCH OF TOTOWA

BY

THE REV. THEODORE W. WELLES, D. D.

THE Second Reformed Church of Totowa is the ecclesiastical name of a religious organization, whose place of worship for nearly three-quarters of a century has been at the corner of Temple and Water streets, Paterson, N. J. When the Church was organized it received this name to designate its descent from the "Old Totowa Church." Paterson at this time was not a city, and the site of the church edifice, the same then as now, was in the township of Saddle River, Bergen county. A few years later, in 1837, it was in Manchester village in the township of Manchester, Passaic county. In 1854 it was in the Second ward of the city of Paterson. The only locality still designated Totowa, is the southern portion of Manchester township, lying west of Little Falls. The changes thus indicated in local conditions and environment, have caused the Church to be known as the Second Reformed Church of Paterson.

THE CHURCH ORGANIZED.

The old Totowa church was destroyed by fire Saturday, March 26, 1827. The following Thursday the Consistory called a meeting of the congregation to ascertain their views "relative to the building of a new church, when and where." A majority of those present at this meeting were desirous of erecting the new church edifice on the southern side of the Passaic river, but a large and influential minority were strenuously opposed to the removal of the church from its ancient site endeared by a host of precious memories and hallowed by the sleeping dust of their ancestors. At a subsequent meeting of the congregation, June twenty-third, it was decided, however, by a vote of twenty to eighteen, to build the new house of worship near Ellison street on the southern side of the river. Thereupon the minority decided to withdraw and organ-

ize a new Church. Because of this decision the Classis of Paramus in session at Tappan, received the following communication from forty-eight communicant members of the old Dutch Church at Totowa, and sixty-four members of the congregation, most of whom were heads of families:

“To the Reverend Classis of Paramus, to be convened in ordinary session at Tappan on the second Tuesday of September next.

The undersigned members in full communion, heads of families and others belonging to the First Reformed Dutch Church of Totowa, believing that in the present situation of said church it is expedient that we be separated from it, do therefore respectfully request your Reverend Body, to whom our reasons must, in consequence of the late proceedings, be well known, to dismiss us from the said church and to release us from all connection with the Consistory thereof. And also, we humbly ask you to take such measures that we may be organized as a separate and distinct congregation, and be known in future as the Second Reformed Dutch Church of Totowa. Praying that infinite wisdom may guide your decision, and that the cause of the Redeemer may be advanced, we are yours in the Lord.

Signed as above stated.\*

Totowa, Aug. 23, 1827.”

\*This application was signed by the following named persons: G. Van Houten, Peter Van Allen, Maria Van Allen, Martin Van Blarcom, Ann Van Blarcom, Catherine Van Houten, Sarah Van Houten, Rachel Zabriskie, Albert I. Zabriskie, John Joseph Blauvelt, Rachel Blauvelt, Caty Ryerson, Abraham R. Van Houten, Cornelius Van Wagoner, Henry Romer, Martynus Hogencamp, Margaret Van Houten, Mary Ryerson, S. Y. Van Ess, Isaac I. Stagg, Jane Ryerson, David Benson, Elizabeth Benson, Adrian R. Van Houten, Ann Van Houten, Elizabeth Van Houten, Richard Berdan, Nancy Wessels, Helen DeGray, John DeGray, Mary DeGray, Mary Van Blarcom, Albert Terhune, Mary Terhune, John Goetschius, Mary Hennion, Elenor I. Berdan, Cornelius P. Hopper, Sally Burhans, John Post, Jr., Jane I. Ryerson, Rachel Hopper, Jude DeGray, Jack Jackson, Hannah Jacks, Mary Conover, Henry Conover, Alsey Conover.

The six last named were colored people. All of the above were members [in] full communion. The application was also signed by the following heads of families and others:

John Burhans, Cornelius Westervelt, John Van Ess, John Stagg, Jr., George I. Ryerson, Abraham A. Ackerman, Joseph B. Houer, Abm. Goodwin, Thomas Terhune, Albert A. Zabriskie, Wm. I. Hogencamp, Lucas Van Aulen, Peter Van Aulen, Jr., Samuel Banta, Peter I. Van Allen, Ralph Van Houten, Garret Garrison, John F. Ryerson, Henry Jacobus, Richard F. Ryerson, Perrigrine Sanford, S. C. Springsteel, Anthony Van Blarcom, Garret A. Post, Richard Benson, Ralph Doremus, Henry Kiersted, Richard Berdan, John S. Forshee, Garrett G. Smith, John A. Zabriskie, Cornelius G. Post, Richard DeGray, Andrew Van Norden, Sally Mills, John Berdan, Jacob Berdan, John D. Ryerson, Richard I. Berdan, William Brown, John G. Ryerson, Sophia Van Orden, John Marenus, David Marenus, Albert A. Aleya, John Berdan, Rinear Berdan, Daniel Van Horn, Jonathan Hopper, Albert P. Hopper, William Stagg, John Snyder, John Flood, Cornelius G. Doremus, David A. Aleya, Edo Van Winkle, Richard Van Houten, Aaron King, D. Holsman, Peter Quackenbush, Jane Quackenbush, Mart Valentine, Albert I. Hopper, Stephen I. Terhune.

In response to this application the Classis, after due deliberation adopted the following resolutions :

“The Memorialists having represented to Classis through their committee that their state is such as to make it indispensably necessary to be organized into a Church, and that if Classis see proper to grant their request, for the sake of peace, they will relinquish all right to the property, real and personal, of the First Congregation of Totowa, and that they further pledge themselves to erase the names of any individuals who have subscribed their petition that wish to be connected with the Paterson part of the congregation, provided the Consistory will do the same; therefore

“*Resolved*, That the request of the Memorialists be granted, and that Classis proceed immediately to carry the above resolution into execution.

“*Resolved*, That the Rev. Stephen Goetschius and the Rev. Jefferson Wynkoop and the elder Jacob DeBaun, of Saddle River, be a committee on the fourteenth day of October to organize the Memorialists into a Church, and that the Rev. S. Goetschius preach the sermon, and that the stated clerk furnish the parties with a copy of the proceedings of Classis in the case.”



THE REV. JEFFERSON WYNKOOP.\*

The Committee of Classis thus appointed, due notice having been given, met with the memorialists Saturday, September 13, 1827, at the house of Judge Garrebrandt Van Houten, and after prayer by the Rev. Stephen Goetschius, the fol-

lowing persons were duly elected elders and deacons and were ordained to their respective offices Sabbath afternoon, the fourteenth of October:

John DeGray, John Goetschius, Garrebrandt Van Houten, John Joseph Blauvelt, elders; Adrian R. Van Houten, Cornelius S. Van Wagoner, Cornelius P. Hopper, Richard Berdan, deacons.

#### THE HOUSE OF WORSHIP.

The first religious service of the newly organized Church of Totowa was held Sabbath afternoon, October 14, 1827, when the

\*Delay in securing this portrait, has prevented its insertion in the sketch of the Churches of which Mr. Wynkoop was pastor. It is placed here because he assisted at the organization of the Second Church of Totowa. See pages 304 and 331.

elders and deacons were ordained, in a public hall in the house of John Van Ess, opposite the church, on the corner of Temple and North Main streets. There the congregation continued to worship while the church was being erected. Having despaired of any just compromise as to the division of the property of the old



THE SECOND REFORMED CHURCH OF TOTOWA,—1827.

Church for some time previous to the organization, decided steps had been taken to secure a new church edifice, and the work of building where the church now stands, was at once commenced. The building committee were: Garrebrandt Van Houten, John Burhans, Cornelius I. Westervelt, Adrian R. Van Houten, John R. Van Houten and Cornelius S. Van Wagoner. The grounds were given, with the exception of one lot which the Church purchased, by Garrebrandt Van Houten, through whose energy and liberality the work was completed in less than a year. The contract for

the mason work was by Isaac I. and William I. Stagg, the carpenter work by Samuel Post and the painting by Luke Westervelt. The whole cost of the building was about \$7,000. As soon as the walls were up and the roof on, worship began to be held in the enclosure, boards resting on blocks being used for seats. The building was completed and dedicated to the worship of the Triune Jehovah, Sabbath, June 8, 1828.

The proceeds from the sale of the pews, it was hoped would be sufficient to liquidate the indebtedness incurred by building the church. But this hope was not realized. After the sale there was a deficiency of \$2,600, which Judge Garrebrandt Van Houten\* generously carried for the Consistory, and on the third day of March, 1830, the day before his death, proposed to cancel and accept from the trustees a deed for twenty-nine pews, which remained unsold, as a proper consideration. "This transaction was, no doubt, a great relief for the Church at the time," says Dr. Duryea, † "but afterwards it proved a subject of much perplexity, to which there was no end, until a final surrender of all the pews was made to the Consistory, some of which were paid for, and an act of the legislature was secured April 6, 1865, empowering the Consistory to assess the pews to support the preaching of the Gospel."

#### THE CORPORATE TITLE.

The Classis designated the new organization at Totowa, the Second Reformed Dutch Church of Totowa, but soon after the Church was organized, the congregation, having had a very trying experience in their separation from the old Church, resolved to have a board of trustees, distinct from the Consistory, who should attend to all temporal matters. "This, we think," says Dr. Duryea, "was to preclude the minister from having a voice in the man-

\* Judge Garrebrandt Van Houten was a great-great-grandson of Roelof Cornelissen Van Houten, a soldier in 1648 in the Dutch army at New Amsterdam and the common ancestor of the Van Houtens of this region. He was the son of Gerrebrant Van Houten and Jannetje Sip, was born November 2, 1770, married January 30, 1791, Jannetje, daughter of Henry Gerritse Van Wagening, Jr., and Hillegont Van Winkle, and died March 11, 1831. He resided in the large stone house now known as Nos. 117 and 119 Water street. Previous to 1818 he carried on a general country store. He was appointed a Justice of the Peace of Bergen county by the legislature in 1803 and continued in the office until his death. He was chosen one of the judges of the Bergen County Court of Common Pleas, and served as such for many years. He was open-hearted and generous, public-spirited and enterprising, successful in business, honorable and upright in all the relations of life and universally esteemed for the manly beauty of his Christian character and the consistency of his daily walk and conversation.

† Pastor of the Church 1831-35.

agement of the temporal affairs of the Church, as it was by the casting vote of the pastor, the Rev. Dr. Eltinge, the resolution had been passed which decidèd the Consistory to build on the Paterson side of the river."

The following persons were chosen trustees: General A. Godwin, Adrian R. Van Houten, Ralph Doremus, William S. Hogencamp, John Burhans, John R. Berdan and William I. Stagg. They chose as the name and style of the corporation, "The Board of Trustees of the First Reformed Dutch Church of Totowa, at Paterson, N. J.," and were so incorporated.

This was evidently for the purpose of outwitting the Paterson congregation, as their corporate title was "The First Reformed Dutch Church of Totowa." Application was made to Classis to change the name of the Church to correspond with the name of the corporation, but the Classis wisely refused to do so, as it would only tend to create confusion. It was certainly an anomalous state of affairs, and extremely ludicrous. The First Reformed Dutch Church of Totowa, was not in Totowa, but in Paterson. The Second Reformed Dutch Church of Totowa was not in Paterson, but in Totowa, and had formed a corporate body for holding its property and governing its temporal affairs, bearing as its title, "The Board of Trustees of the First Reformed Dutch Church of Totowa at Paterson, N. J." Both Churches seemed to think the heavens would fall if they dropped the word Totowa from their corporate title; both Churches to-day ignore their corporate title and style themselves respectively, the First, and Second, Reformed Church of Paterson.

The anomalous state of affairs we have described continued until 1835. It was then discovered that the laws of New Jersey would not recognize such an arrangement in a Reformed Dutch Church. A special law for the incorporation of the Reformed Dutch Churches in New Jersey, requires the Consistory to act as trustees. But, laws may be changed or even repealed, and with this end in view, application was made to the state legislature of 1835 for such a modification of the existing law as would justify the continuance of the authority and powers of the trustees chosen by the Second Reformed Dutch Church of Totowa. As a result of this application, during a session of the New Jersey assembly, Friday, January 9, 1835, Mr. John F. Hopper, of Bergen county, presented a petition from the congregation of the Second Re-

formed Dutch Church of Totowa, in the county of Bergen, praying an alteration of the law relating to religious societies, which was read and referred to Messrs. Hopper, Garrison and Smith. Mr. Hopper reported the bill on Monday, January 26, and it was ordered to a second reading, and to be printed. On January 28 it was taken up, and after discussion, was postponed. It was again taken up on February 20, and the first section disagreed to, and the bill was thereupon dismissed. The cause of this action by the legislature, is revealed in the following communication to one of the interested trustees :

“Trenton, Feb. 21, 1835.

Ralph Doremus, Esqr.,  
Dr Sir.

Your Church Bill was not agreed to in our house upon its second reading yesterday, on account of the opposition of Hardenbergh and others stating that it would be an innovation of the discipline & Church government of the Dutch Reformed Church as laid down in the general incorporating act. Mr. Whitehead and myself endeavored to obtain the passage of it but of no avail as they considered the law as now enacted sufficient for not only all your purposes but any other congregation or denomination.

The reasons forwarded to Mr. Hopper were read, as also your letter to me. I regret that we were unable to succeed, but found it was impossible. I am Dear Sir,

Your obed. &c.

A. PARSONS.”

In view of these things the Consistory reluctantly but gracefully and with hearty good will submitted to the inevitable, and July 4, 1835, celebrated the anniversary of American Independence by becoming a corporate body under the name and style of “The Second Reformed Dutch Church of Totowa, at Paterson, New Jersey.” This is still the corporate title—the proper title to use in a last will and testament when the testator desires to make the Church a bequest.

For ten years thereafter the elders and deacons executed a document of which the following is a sample :

“We, the undersigned, do solemnly swear that we will support the constitution of the United States.

We do sincerely profess and swear that we do and will bear true faith and allegiance to the government established in this state, and to the authority of the people.

That we will faithfully and impartially and justly perform all

the duties of the office of trustees of the Second Reformed Dutch Church of Totowa, at Paterson, N. J.

Sworn and Subscribed at Manchester, ) June 14th, 1841, before me ) CORNELIUS C. BLAUVELT, <i>J. P.</i>	ANDREW P. HOPPER, HASAL DOREMUS, RICHARD VAN HOUTEN, SAMUEL A. VAN SAUN."
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A similar custom prevailed in other Churches, but we think it has been universally abandoned, perhaps unwisely. It was a patriotic custom, and the truth cannot be inculcated too frequently, that godliness and patriotism should be inseparable.

#### THE REV. JACOB T. FIELD.

Soon after the erection of their house of worship began, the congregation of the Second Church made a call upon the Rev. Jacob Ten Eyck Field, pastor of the Church of Pompton, in which they promised him \$400 per annum in half yearly payments, "and a vacation of six weeks, or six free Sabbaths." The pecuniary compensation seems exceedingly small; we wonder how the Domine managed to live, but the six weeks' vacation so plainly indicates that the Consistory were men of broad views and liberal minds that it is difficult to avoid the conviction that in those days when money was scarce \$400 was considered a good salary.

Mr. Field accepted this call early in the year 1828 and was installed by the Rev. Jefferson Wynkoop in May or June of the same year, about the time of the dedication of the new church.\* The congregation was not strong in number, having only seventy families and forty-eight communicants. "They were, however," says Dr. Duryea, "full of courage and zeal, and it is to their credit that they never sought aid outside of their own bounds, either for the erection of the church or the support of the Gospel."

Mr. Field remained pastor of the Church for about five years, three years of which time he was permitted to devote one-third of his Sabbaths in serving the Church at Stone House Plains, for which he received additional compensation. His ministry ended September 11, 1832, at which time the congregation numbered 110 families and 80 communicants.

The cause of the termination of this successful pastorate is

\* It is a singular circumstance that Mr. Field's name does not appear on the roll of the Classis of Paramus, although there is record of his being received as a member of the Classis April 16, 1828, when arrangements were made for his installation—the date of which is recorded neither in the minutes of Classis nor in the minutes of Consistory.

found in a communication to the Consistory, bearing date August 21, 1832, in which Mr. Field says that he had given up his connection with the Stone House Plains congregation "in consequence of a failure on their part to fulfill their engagements, and that he had recently received such communications from his son residing in the western country as convinced him that it was his duty to take an excursion of some months into that country," and that he thought it best to have the pastoral relation dissolved, "that each party, freed from special engagements, might feel themselves at liberty to enter into such future arrangements as the Providence of God might seem to open up to them." The Consistory was persuaded, by a careful consideration of the matter, that the course suggested by their pastor, "was upon the whole most advisable," and therefore agreed to unite with him in an application to Classis for a dissolution of the pastorate. The Classis granted the application September 11, 1832.

The Rev. Jacob Ten Eyck Field was born in Lamington, Somerset county, N. J., October 31, 1787, graduated from the College of New Jersey in 1806, and pursued his theological studies under the Rev. Dr. Woodhull, of Monmouth county, N. J. He labored as a missionary for a year or two in and around Stroudsburch, Pa. In the spring of 1810 he was called to the Presbyterian Church of Flemington, N. J., and was ordained and installed as its pastor November 28, 1810. Here he remained until May 4, 1813, when much to the regret of the congregation he accepted a call to the Reformed Church of Pompton Plains. After the organization of the Pompton Church he became its first pastor in 1815, and so continued until April 10, 1827. From Pompton he came to Paterson and remained until 1832, when at his request Classis gave him a letter of commendation to the Churches of all sister denominations, as he expressed his intention of going into the western country. He was stated supply for a time of the Presbyterian Churches of Stroudsburch and Middle Smithfield, Pa., and in June 1838, was installed pastor of these Churches. In 1839, when 52 years of age, he was disabled by a stroke of paralysis, from which he never recovered sufficiently to resume the work of the ministry. Two years later, in 1841, he went to Belvidere, N. J., and there resided until his death, May 17, 1866, and was laid to rest at Shawnee, Pa. Dr. Duryea says: "He was a good man, much esteemed, a plain and faithful preacher," while the Classis of Paramus bears record

that he was a man "of ardent piety and exemplary deportment, faithful and devoted to the cause of his Master."

THE REV. ISAAC D. COLE.

The Church was vacant, after the resignation of the Rev. Mr. Field, for four months, when the Rev. Isaac D. Cole was installed pastor the first Sabbath in January, 1833. The Consistory at this time was composed of elders John Joseph Blauvelt, Albert I. Zabriskie, Cornelius P. Hopper and Cornelius S. Van Wagoner, with the following deacons: Thomas Terhune, Garret G. Garrison, John I. Berdan and Cornelius C. Blauvelt, who in calling Mr. Cole, increased the salary to \$500, and promised to provide a house for his occupancy and use. The promise was fulfilled with apparent satisfaction, but Mr. Cole remained the pastor of the Church only one year, his ministry ending the first Sabbath of January, 1834. "He was recalled to the Reformed Church of Tappan from whence he came," but during his short pastorate, twenty persons were received into the communion of the Church. Among these we find Mr. John R. Berdan and his wife, Eliza Banta, the former a deacon in 1836, an elder in 1857, and at the beginning of the present pastorate one of the most regular attendants at church. He died in 1893. The Rev. Cornelius J. Blauvelt, a minister of our Reformed Church for thirty-nine years, was also one of the twenty received by Mr. Cole, as were also Mr. Peter A. Hopper and his wife, Ann, the former a deacon in 1837, an elder in 1846, '54, '62, '68, '72, and treasurer of the Consistory in 1864. He died in 1881. The fruitage of even the shortest pastorate is oftentimes of inestimable value.

The picture of Mr. Cole which accompanies this sketch of his ministry and life, was copied from an oil painting made in 1833, and now in the possession of his son, the Rev. David Cole, D. D., of Yonkers, who styles it a perfect portrait.

Mr. Cole was born at Spring Valley, N. Y., January 25, 1799, but was a resident of New York city from 1802 to 1826. The family name in Holland was Kool. The first ancestor who came to America was Barent Jacobsen Kool. In 1633 he was an officer of the West India Company in New Amsterdam. Mr. Cole was a descendant of the sixth generation. He was the only son of David Cole and Elizabeth, daughter of Johannes Meyer, Jr., and Catherine Van Houten. He was converted in 1818, under the

ministry of the Rev. Christian Bork, pastor of the Franklin Street Church, New York. His preparatory studies for the ministry were



THE REV. ISAAC D. COLE.

pursued in the classical schools of New York, but were interrupted by several attacks of blindness caused by excessive use of the eyes in reading. He persevered, however, in the purpose he had formed, graduated from the Theological Seminary at New Brunswick in 1829, and August fourth was licensed to preach the Gospel, by the Classis of New York. In November of the same year he became an assistant to the Rev. Nicholas Lansing who was far advanced in life and had been the pastor of the Church at Tappan for forty-five years. May 24,

1831, he was ordained to the Gospel ministry as Mr. Lansing's colleague. In 1833 he was installed pastor of the Second Totowa Church, and a year later, January 18, 1834, was installed for the second time pastor of the Church of Tappan. In the service of this congregation, he remained until February 9, 1864, after which time he was without a pastoral charge until his death, August 30, 1878.

"In the estimation of the Classis and of the community in which he was known, Mr. Cole occupied a prominent position, though not higher than his worth assigned him. Personally, he was simple in his manner, humble in deportment, desiring no preference, kind, just and devout. Socially he was affable, 'given to hospitality' and 'a lover of good men.' His brethren in the ministry revered him for his Godly sincerity, for his love of the truth, and the clearness and unction with which he presented it." His attachment to the Reformed Church was firm and unwavering and his devotion to the truths of the Gospel abiding. As a pastor he enjoyed the confidence of both the young and the old, and as a minister ever spoke from the pulpit as an ambassador from heaven; a man of vigorous faith and earnest prayer. He sank to his rest peacefully and happily, discerning the hope set before him in the Gospel and anticipating the inheritance of the saints in light.

## THE PARSONAGE.

The congregation found it difficult for a time to reach a conclusion in relation to the way in which they should fulfill the promise of the Consistory in the call extended to Mr. Cole, to provide a home for the pastor's occupancy and use. To lease a house for such a purpose might necessitate the payment of rent in the future for an unused building. To hire a house from year to year might on the other hand, necessitate an annual change in the pastor's residence. To purchase or to build a parsonage, the congregation felt unable.

But the Lord knoweth how to deliver His people out of their troubles, and now by His providence, enabled them to solve the problem that troubled them, by the formation of an association, a sort of stock company, to purchase a house and hold it, for a nominal rent, for the use of the pastor of the Church.\* The house bought for this purpose was on the northeast corner of North Main and Clinton streets. It was first occupied as a parsonage by Mr. Cole, in 1833, and it continued to be the residence of the pastors of the Church until 1866, when, the title having previously been transferred to the Consistory, it was sold and the greater portion of the proceeds of the sale devoted, the following year, to roofing and repairing the church building.

Previous to the sale of the parsonage, Dr. Duryea, who was then pastor, had built and occupied the house at No. 79 Hamilton avenue, in which he resided from 1866 until his death. The proceeds from the sale of the parsonage, as the pastor had a house of his own, were therefore used in repairing the church and all trouble in selecting a site for a new parsonage avoided for nearly twenty years.

The Rev. Dr. Milliken, the immediate successor of Dr. Duryea, was the pastor upon whom the necessity was laid of guiding the Church through this perplexing maze of conflicting opinions. Immediately after his installation in 1882, the congregation was led to consider the necessity of procuring a parsonage. Numerous sites thought to be suitable, were suggested, but none against which

\* The following memento of this stock company is found in "The Van Houten Manuscripts," published by William Nelson, Esq.

"This will certify that I have two shares in the Parsonage House in Manchester village amounting to ten dollars, I hereby transfer them to Mr. Ralph Doremus for value Received.

John A. Zabriskie.

Paterson Novm. 23rd 1838.

\$10.00"

there was no objection. In a short time however, measures were inaugurated which resulted in the erection, at a cost of \$4500, on their own land, of the present neat, comfortable and commodious home for the pastor in the rear of the church. It was completed in September, 1883, and the building committee, consisting of Mr. John Row, Mr. Edo I. Merselis and Mr. Edo E. Vreeland, in making their final report, the people having contributed the necessary means, were enabled to present the building to the Consistory entirely free from debt. It has since remained practically unchanged,



THE PARSONAGE,—1883.

with one exception. In 1890, the third story, which, when the building was erected was left unfinished, a useless attic, was divided into pleasant rooms and finished to correspond with the rest of the building. Its nearness to the church makes it an exceedingly convenient residence for the pastor.

THE REV. JOHN A. LIDDELL.

The first Sabbath of July, 1834, about six months after the resignation of Mr. Cole, the Rev. John A. Liddell, in response to the unanimous call of the Consistory, was installed pastor of the

Church. On this occasion the sermon was preached by the Rev. Isaac D. Cole, and the charges to the pastor and the people were delivered by the Rev. John C. Van Dervoort. The pastoral relation thus formed continued about four years, during which time one hundred and fifteen persons were received to full communion, and the congregation feeling the necessity of better facilities and more ample accommodations for the Sabbath school and social meetings, erected a Consistory room on the rear of the church lots, a frame building which stood about where the parsonage is located, and continued to be used for the purpose for which it was erected until 1872. The committee



THE REV. JOHN A. LIDDELL.

which superintended this work was Cornelius S. Van Wagoner, Ralph Doremus and Samuel A. Van Saun. While building the Consistory room they also repaired the church and put blinds on the windows. In this undertaking they were assisted by Mrs. Ralph Doremus, of whose labors there is still extant a subscription paper which reads :

“On demand we the Subscribers severally promise to pay to Mrs. Ralph Doremus the sums annexed to our respective names to be by her expended for blinds in the Second Ref'd Dutch Church of Totowa and lining the book boards in s'd Church.”

The amount thus subscribed was \$235.72; amount paid, \$205; so much easier is it for some people to promise than to perform.

Mr. Liddell was born in St. Ninians, Stirlingshire, Scotland, September 22, 1806, and is said to have been the son of pious parents and many prayers. He was educated in his native land at Glasgow College and St. Andrew's College. While pursuing his theological studies he accepted the invitation of an uncle to visit the United States, and after a sojourn of six months determined to make America his home. He was soon called to the old Reformed Church of East Greenbush, Rensselaer county, N. Y., and there commenced his ministerial labors in 1830.

He settled at Paterson in 1834, from whence he was called to Lodi, Seneca county, N. Y., in 1838, and to Stone House Plains, Essex county, N. J., in 1849, where a year later he died.

The picture of Mr. Liddell herewith presented, is copied from a daguerreotype in the possession of Mr. L. C. Galloup, of Lodi, N. Y., taken when Mr. Liddell was about forty years of age, a few years before his death. He was highly esteemed by his



THE LIDDELL MONUMENT, TOTOWA CEMETERY.

brethren in the ministry, thoroughly loyal to the Church of his adoption, in full accord with its doctrines and polity, and influential in its councils. When resigning the charge of the Second Church at Paterson, he was Stated Clerk of the Classis.\* He possessed more than ordinary power, was frank and unreserved in his intercourse, true, kind, and affable in his manner, delighting in social converse and fellowship. He lacked the advantage of an attractive exterior and a graceful action, but there was a fervor and pathos in his manner which arrested and held attention to the truths he proclaimed. The tones of his voice were heart-

\* Three of the pastors of Second Totowa, have served the Classis as Stated Clerk: John A. Liddell, 1837-'38. John H. Duryea, 1846-'58. Theodore W. Welles, since 1892.

touching and pathetic, fitting him in a peculiar degree to win the hearts of his people and to draw them to Christ. His sermons were clear, evangelical, pungent, forcible and simple. "I have often heard his name fondly mentioned," says Dr. Duryea, "by those to whom he was a spiritual father." In compliance with his request his remains were interred in the Totowa cemetery, where a fitting monument, erected to his memory, bears the inscription :

IN  
 MEMORY OF  
 JOHN A. LIDDELL,  
 BORN SEPTEMBER 22, 1806,  
 IN ST. NINIAN, STIRLINGSHIRE,  
 SCOTLAND,  
 DIED OCTOBER 12, 1850,  
 AT STONE HOUSE PLAINS,  
 NEW JERSEY.  
 WHEN IN THE MIDST OF HIS LABOR AS PASTOR OF THE  
 REFORMED DUTCH CHURCH IN THAT PLACE,  
 HE WAS CALLED FROM A USEFUL AND SUCCESSFUL MINISTRY  
 TO HIS FINAL REWARD.  
 A RIPE SCHOLAR AND A FINE THEOLOGIAN,  
 HE WAS DEEPLY IMBUED WITH THE TRUTHS HE PREACHED  
 AND BORE AMPLE TESTIMONY IN HIS LIFE AND DEATH  
 TO THEIR CONSOLING AND SUSTAINING POWER.

Two of those received into the communion of the Church during Mr. Liddell's pastorate, were living sixty years after its termination, faithful in service and steadfast in zeal for the Kingdom of God. One of these, Mr. William Row, several times a deacon, many times an elder, and for twenty years the treasurer of the Church, died in 1898; the other, his wife, died in 1900, the last living witness of Mr. Liddell's ministerial fidelity.

#### THE HOPPER CASE.

This remarkable controversy originated in 1832 or 33 in the Church of Paramus, the Rev. Dr. Wilhelmus Eltinge, pastor. It awakened bitter animosity, aroused unholy passions, disturbed the peace of families, continued for years, and engaged the attention of every judicatory of the Church—the Classis, the Particular Synod and the General Synod. It originated in an attempt to

compel a few persons to remain in the fellowship of the Church of which they were members, after they had expressed a desire to worship elsewhere.

The circumstances were these: Major Andrew P. Hopper, prominent and influential in the community, together with other members of the Church of Paramus in good and regular standing, taking offense at the action of the Consistory in refusing to sustain certain charges against the defendants in a case of Christian discipline, ceased attending the services of the sanctuary and asked for their letters of dismission that they might connect themselves with some other Church.

The Consistory refused to grant them such letters of dismission, and they thereupon petitioned Classis to interpose in their behalf and dissolve their connection with the Paramus Church. The Classis advised them to forget the past and not leave the Church of their fathers, or at least to meet with the Consistory and talk the matter over, that happily peace might be restored, and if, after such consultation they still desired to withdraw from the Church at Paramus, to again request letters of dismission and if the request be denied, to make a formal appeal to the Classis from the action of the Consistory. Such an appeal was made to Classis September 8, 1835, when Classis, after due deliberation, declared:

“It is beyond the reach of the Classis to afford the appellants such relief as they desire, especially as they have withdrawn from the ordinances and communion of the Church without leave, which in fact amounts to “desertion,” as expressed by the Constitution. Your committee believe that they have committed wrong in so doing, but at the same time cordially unite in recommending the following resolution, viz.: That the appellants, in this case, residing in Small Lots and beyond it, be affectionately urged to go back to the Consistory and confess said wrong in thus withdrawing from the Church, and in such case it be recommended to the Consistory, as our deliberate and unanimous opinion, that the Consistory furnish them with certificates of dismission—such as they can conscientiously give—that whenever they are received into the fellowship of any sister Church, their relation to the Church of Paramus shall cease.”

According to the church records, Major Andrew P. Hopper, Garret P. Hopper, Henry P. Hopper, Cornelius A. Hopper and their wives, together with Ann Hopper, were received into the

communion of the Second Reformed Dutch Church of Totowa, by certificate from the Church of Paramus, March 5, 1836. Against this action of the Consistory of the Second Church of Totowa, Mr. Cornelius S. Van Wagoner appealed to the Classis because of some supposed irregularity that does not appear on the records. The Classis refused to sustain the appeal. Mr. Van Wagoner and the Rev. Dr. Eltinge then appealed from the action of the Classis to the Particular Synod of New York in session May, 1836. The Particular Synod refused to sustain the appeal and confirmed the action of the Classis. The Rev. Dr. Eltinge and Mr. Van Wagoner then appealed to the General Synod in session June, 1837. The General Synod refused to sustain the appeal and affirmed the decision of the Particular Synod of New York.

Not yet satisfied the Church at Paramus memorialized the General Synod in session June, 1838, to reconsider the whole matter. The Synod did so, and after due deliberation *unanimously* adopted the following:

*Whereas,* It appears from the Memorial of the Consistory of the Church of Paramus that they find difficulties which to them appear insuperable in the way of carrying into effect the decision of this Synod in relation to what is usually termed the "Hopper Case," and whereas said Consistory of Paramus ask from this Synod some action which shall relieve them from their present difficulties, therefore.

*Resolved,* That the persons who have been received into the Second Church of Totowa on a certificate from the Church of Paramus are members in full communion of the Second Church of Totowa, and that anything in any previous decision of this Synod which militates against this, be and hereby is repealed.\*

It would be difficult to make a more definite statement, but notwithstanding this decisive action of the General Synod, from whose decisions there is no appeal, and although the Hoppers had been members of the Second Church of Totowa since March 5th, 1836, the Consistory received this extraordinary notice:

To the Revd. Consistory of the 2nd R. D. Church of Totowa Dr. Brethren: we hereby apprise you that by the last decision of the General Synod on the Hopper case, (not repealing the decision of the Particular Synod of New York on the Van Wagoner appeal) the Hoppers are continued members with the Church at Paramus, and as they are under a course of discipline by us, you are hereby

\* Minutes of the General Synod, Vol. X. pp. 156-157.

friendly and kindly cautioned to take Heed how you admit them to the Sealing ordinances of Gods House.

By order of the Consistory of Paramus.

Yours with Brotherly love & Respect &c.

Paramus, Octr. 14th A. 1838

Wilhelmus Elting Prst.

There is no record in the minutes of the Consistory of any formal action in connection with this remarkable communication, but the sentiment of the Consistory in relation to the "*friendly and kindly*" caution it contains may easily be inferred, inasmuch as April 19th, 1839, after considering the matter for six months, Mr. Garret P. Hopper was elected by the Second Reformed Church of Totowa to serve as elder, and public notice was given that if the way be clear he would be ordained as such, Sabbath, May twentieth. Mr. Hopper had been a member of the Second Church of Totowa for more than three years, but the day preceding the time appointed for his ordination the following communication was sent to Dr. Duryea:

“Paramus May 11th A D 1839

Revd & Dr. Brother

The Consistory of Paramus having understood, that the 2nd R D Ch of Totowa have elected Garret P. Hopper a member of the Consistory of said Church notwithstanding our friendly caution; The Consistory of Paramus hereby forwarn you and your Consistory against ordaining said Person to said office for the following Reasons, viz—1st Because said Hopper if dismissed, has not been, and is not Constitutionally dismissed by the Gen Synod of 1838. 2, Because said Hopper was and is under a course of mild *discipline*, Confession either to us or the Gen Synod. 3d Because sd Hopper by the Decision of the Part. Synod of N. York on Van Wagoner appeal Reversing his reception by the Consistory of 2 R D Ch. of Totowa, and bringing him back to us has not been repealed by the Gen Synod of 1838—— If however notwithstanding the above weighty reasons, Your Consistory should resolve and decide, to proceed to said Hoppers ordination as Elder, we hereby appeal from sd Resolution and decision to the Next ordinary Meeting of the Classis of Paramus——

——By Order——

Revd Brother

Wilhelmus Elting Prt of Con Par

Duryea Prest of Const 2 R D Ch Totowa”

When this communication was laid before the Consistory, they unanimously resolved that the Rev. Mr. Eltinge's communication was out of order, as the General Synod of 1838 had made a final disposition of what is commonly called the "Hopper Case,"

and that the ordination of Mr. Hopper take place as previously determined. Mr. Hopper was thereupon ordained an elder of the Second Church of Totowa, and four months afterward, September 8, 1839, the Consistory received a communication from the Paramus Church giving notice of an appeal to the Classis of Paramus from the decision and act of the Consistory in electing and ordaining Garret P. Hopper an elder.

In reply to this marvelous communication, the Consistory resolved that they would not grant an appeal, inasmuch as they did not wish to make themselves a party in the case, for the reasons stated in the resolution passed on receiving a communication from the Paramus Consistory dated May eleventh.

By this action the Consistory declared their acquiescence in the decision of General Synod, and politely informed the Consistory of the Paramus Church that their warfare must be waged with the General Synod, while the Second Church of Totowa quietly viewed the conflict from afar, ready to cheer the conqueror. The drama was over. After more than six years of controversy "The Hopper Case" was finished.

#### THE REV. JOHN H. DURYEA, D. D.

After the resignation of the Rev. Mr. Liddell the Church was vacant for about five months. During this time the attention of the Consistory was directed to the Rev. John H. Duryea, who having recently graduated from the Theological Seminary at New Brunswick, had been pastor of the Reformed Church at Warwarsing, Orange county, N. Y., since October, 1837. In response to the Consistory's request he supplied the vacant pulpit with such acceptance and favor the second Sabbath of January, 1839, that the congregation unanimously resolved to call him and to make the terms of the call "six hundred dollars, with the parsonage house, yearly and every year so long as he continues pastor of the Church; and to pay all the expenses of removing his furniture from his present



THE REV. JOHN H. DURYEA, D. D.

situation to the parsonage house, provided he accepts the call.'

In formulating a call in accordance with the action of the congregation, the Consistory specified the following requirements:

"The particular services which will be required of you are to preach twice on the Sabbath day, pay pastoral visitation through the congregation once a year, lecture once a week in some part of the congregation, and catechise from the Heidelberg catechism once a week."

The subscription for the pastor's salary is an interesting document, a copy of which is carefully preserved in the minutes of the Consistory. There are 113 names and subscriptions to the amount of \$552.50, with four others still to be heard from. The subscribers' names appear on this list in groups, which designate in a general way the locality in which they resided, and present a fair view of the extent and character of the congregation. Manchester is represented by thirty-nine names and subscriptions, amounting to \$136; Totowa by nine names and subscriptions, amounting to \$134; Small Lots by twenty-four names and subscriptions, amounting to \$118; the Goffle by eleven names and subscriptions, amounting to \$68; Paterson by fourteen names and subscriptions, amounting to \$50.50; Preakness by sixteen names and subscriptions, amounting to \$46. It was a country congregation, composed well nigh exclusively of the old Dutch families residing on the Totowa side of the Passaic, and it was almost entirely independent of the ambitious city growing up by its side across the river.

Having accepted the call tendered him by these people, Dr. Duryea was installed pastor April ninth, his ministrations commencing with the third Sabbath, the seventeenth of February, 1839.

The pastorate thus inaugurated continued until August 7, 1895, when Dr. Duryea departed this life and entered Heaven. In 1882 he was declared *pastor emeritus*, but ever maintained the most intimate relations with the Church he served, without an associate, for more than forty-three years.

In the autumn of 1858 the congregation, feeling the need of increased accommodations both for those already with them and such as desired to come among them, the Consistory enlarged the church edifice by an addition of eighteen feet in the rear, thereby gaining thirty-eight additional pews on the ground floor, at a cost of about \$1,700.

In the Spring of 1860 the elders, Garret I. Blauvelt and Ira Ryerson, made the Church a generous donation of a bell to supercede the old triangle which, since the erection of the church, had called the congregation to worship. During the autumn of 1872 and the spring of 1873 a new lecture and Sabbath school room or chapel was erected at a cost of about \$6,000. This was a neat, brick building, forty by sixty feet in area, a little way in the rear of the church. It was built by private subscription, which left \$2,000 unpaid until the spring of 1877, when, by one effort, the congregation wiped out the indebtedness, that when commemorating the semi-centennial of the organization of the Church the pastor could declare the church and the chapel entirely free from debt.

An examination of the minutes of the Consistory reveals interspersed, amid the routine of business, a careful attention to Christian discipline, a frequent citation of those whose conduct has seemed disorderly, and now and then a significant resolution plainly intimating that some of the evils of the present are heirlooms from the past. Here is one that was evidently adopted for protection and revenue :

July 10, 1846, *Resolved*, That the members of Consistory who are absent from a regular meeting and cannot give a good and satisfactory excuse, pay the Treasurer fifty cents, and if not present until after a quarter of an hour of the appointed time, twenty-five cents.

There is no record of the revenue derived from this source, although sixteen months passed before all the members were present at a meeting of the Consistory. It was probably easier to make a good excuse than to pay the fine.

In 1859 the Consistory, evidently at the pastor's request, endeavored to prevent, through careful supervision, the pulpit from becoming an advertising medium, by the adoption of the following :

*Resolved*, That all notices handed to the sexton or others be passed through the elders to the pastor.

In 1844 there is a curious record of a member of the Church who, it is said, for some reason which does not appear, at sundry times mutilated and defaced the doors of several pews, causing the Consistory to place on their minutes an expression of opinion in relation thereto as follows :

“*Resolved*, That the outrages that have been committed are

of so flagrant a nature as to compel us to seek reparation for the past and protection for the future, and though we have continually received insult for kindness and renewed injury for forbearance, still feeling desirous to cultivate peace, we will afford Mr. \_\_\_\_\_ another opportunity to make reparation in part, and therefore request him to meet the Consistory August 25, in the church, at 2 p. m., and then and there repair the damages."

Here the record ends. Nothing more appears in relation to the matter, and the reader of the records is left to marvel at the strange methods which enmity employs to vent its rage.

The only things which seem to have disturbed the peace of the congregation during Dr. Duryea's pastorate were connected in some way with the pews, which were owned by the families of the Church and descended as a legacy from father to son. A resolution of the Consistory in 1848 to tax the pews to meet the expenses of the sanctuary, gave rise to some dissension and proved a constant source of trouble, until in 1865 the Church acquired title to all the pews. In connection with these troubles the Consistory found it necessary, in 1850, to adopt the following preamble and resolution :

*Whereas*, Abraham Stephens, a member of this church, has occupied pew No. 60, by the consent of the Consistory of said church, and

*Whereas*, John R. Berdan has instituted a suit against said Stephens for occupying said pew, therefore,

*Resolved*, That the Consistory defend said suit unto its final issue and bear Mr. Stephens harmless of all costs and charges."

In 1856, for the purpose of counteracting another evil, an attempt on the part of pew owners to make their ecclesiastical possessions a source of individual revenue, the Consistory was obliged to take decided action as follows :

*Resolved*, That the Consistory will not recognize any arrangement made by pewholders, when leaving the church, for renting their seats, unless they make provision for the annual rate to which such seats are subject for the support of the Gospel.

Such records are a silent revelation of the evils connected with individual ownership of pews, and should cause rejoicing that the lines have fallen unto us in an age when the system

which gave them birth has passed into the great multitude of things that were.

The whole number of members in the communion of the Church from its organization in October, 1827, to April, 1882, when Dr. Duryea was declared *emeritus* and retired from the active duties of the pastorate, was 864. Of this number 633 were received since February, 1839, when Dr. Duryea's pastorate was inaugurated. The largest number received in any one year was 42, the smallest number 3. The first number occurred in 1843, when there was a general awakening throughout the Churches: the last in 1865, when the minds and hearts of the people were agitated by the scenes attending the great southern Rebellion, "and it seemed at times a matter of doubt whether either nation or Church, or both, might not go down in one common ruin."

Tuesday, April ninth, 1889, the Classis of Paramus met in the Second Church of Totowa and commemorated the fiftieth anniversary of Dr. Duryea's reception as a member of the Classis. On this occasion the church was elaborately decorated and the services were conducted by the Rev. Peter Crispell, of Warwick, the president of Classis, assisted in the devotional exercises by the Rev. Anson DuBois, D. D., of Athenia, and the Rev. David Magie, D. D., of the Church of the Redeemer, Paterson. The roll of the Classis of 1839 was called by the Stated Clerk, the Rev. J. C. Van Deventer, of Nyack, who also presented the congratulations of the Classis. The Rev. Cornelius E. Crispell, D. D., presented the congratulations of the denomination. The Rev. N. H. Van Arsdale, D. D., the congratulations of the city of Paterson. Letters were read from the Rev. Peter H. Milliken, D. D., whose pastorate of the Church had recently closed, and from the Rev. Theo. W. Welles, D. D., pastor-elect. Dr. Duryea responded and closed the services by pronouncing the benediction.

The view of the interior of the Church, accompanying this review of Dr. Duryea's pastorate, exhibits the floral decorations and the appearance of the pulpit prepared for the anniversary exercises of April 9, 1889. As the walls of the church have since been refrescoed, this view of the church is a memento of the past of much historic value.

The Rev. John Hudson Duryea was born at Wallkill, Orange county, N. Y., Thursday, November 28, 1810. He died at his

residence, No. 79 Hamilton avenue, Paterson, after a lingering illness, Wednesday, August 7, 1895. He was a grandson of Captain George Duryea, a sturdy patriot in the cavalry of the Continental army, and of Hannah Hudson, his wife, both of whom were laid to rest in the cemetery at Greycourt, N. Y. His parents were



THE CHURCH INTERIOR, APRIL 9, 1889.

John Duryea, a farmer, and Mary, daughter of Samuel I. Crawford and Jeannette McCurdy.

He represented by birth the heroes of the Reformed Protestant faith, not only of France, with their courage undaunted in the midst of persecution, and of the Netherlands, with their signal victories under William the Silent, but also of the north of Ireland, whose brave Orangemen triumphed gloriously at the battle of the

Boyn, when the men of Enniskillen were the body guard of William the Third. He made a public profession of his faith in Christ and was received to full communion with the people of God by holy baptism in the Reformed Church of Bloomingburgh, Sullivan county, New York, October 24, 1828. As soon as circumstances rendered it practicable, he availed himself of the educational advantages of the Bloomingburgh Academy. In this institution he completed his preparatory studies, and September, 1832, entered the junior class of Rutgers College. With this class he graduated in 1834, received the degree of A. M. in 1837, and thirty-four years later, in recognition of his attainments in the ministry, the honorary degree of D. D.

In the autumn succeeding his graduation from college, he entered the Theological Seminary at New Brunswick, N. J., and after completing the prescribed course of study was licensed July 26, 1837, by the Classis of Orange, to preach the Gospel, and by the same Classis, October 30, 1837, ordained to the work of the Christian ministry, and installed pastor of the Reformed Church at Wawarsing, Ulster county, N. Y. His pastorate here ceased February 10, 1839, and having accepted a call to the Second Church of Totowa, he was installed Tuesday, the ninth of the following April. This pastoral relation continued until the doctor's death, endearing him to the hearts of the people, not only in his own parish, but throughout the city.

The great work of Dr. Duryea's life was the oversight of the Church committed to his care. His ruling ambition was a faithful discharge of the duties of his ministry. This did not, however, render him unmindful of the welfare of the community in which he resided. In the early years of his ministry, the free school system, which he heartily advocated, was not thoroughly established. He believed in a liberal education and thought that the commonwealth should furnish free instruction for every child. His fellow-citizens sought his aid in developing their educational institutions and placed under his care, as superintendent, the public schools of Manchester township. His services as a member of the Board of Examiners of teachers for the public schools of Passaic county, were also demanded for a period of twenty years. His labors in these official positions were rendered with the zeal and fidelity that are ever the fruit of a conscientious conviction that "public office is a public trust."

Dr. Duryea was a man of strength in every element of a noble manhood. Strong in body, with a robust frame and a commanding presence, he was also strong in spirit, seldom discouraged, never despairing, rejoicing ever in God. He was an upright man, honest both in thought and deed; an artless man, without pretence or empty show, as pure and clear as transparent glass; a kind man, with a mild disposition and a loving heart; a cheerful man, serving the Lord with gladness and giving heed to the divine admonition: "Be ye not as the hypocrites are, of a sad countenance."

But more than all he was a Christly man, a thorough Christian, mighty in faith, discerning the Father's presence, the Savior's suretyship, the verity of the promises and the eternal reality of things unseen; a man exultant in hope, resting in the Lord and waiting patiently for Him; a man abounding in charity, dealing gently with the erring and blessing with his bounty the needy and distressed; a man established in righteousness, overcoming the temptations of the world, the flesh and the devil; a man clothed with humility, contrite and penitent, claiming nothing through merit, daily breathing the prayer: "God be merciful to me a sinner," yet expecting all things, even life everlasting, through Jesus Christ; a man enriched with every element of dispositional virtue.

"A combination and a form indeed,  
Where every virtue seem'd to set its seal;  
To give the world assurance of a man."

THE REV. PETER H. MILLIKEN, D. D.

The Classis having declared Dr. Duryea pastor *emeritus* in April, the Consistory, composed of Garret I. Blauvelt, William Row, John Hopper and Duncan Macfarlan, elders; Henry A. Hopper, William H. MacBain, John Row and Charles L. Hunter, deacons, at once sought for a pastor, and July 25th, 1882, called the Rev. Peter H. Milliken, D. D., who accepted their call and was installed pastor of the Church, Sabbath, October eighth.

Upon this interesting occasion, the like of which had not been witnessed by the congregation since 1839, the Rev. John Gaston, D. D., presided and read the prescribed forms for constituting the pastoral relation, the Rev. John C. Van Deventer, preached from Psalm 110:3, the Rev. N. H. Van Arsdale, D. D., and the Rev. Samuel T. Searle, conducted the devotional exercises,

and the newly installed pastor closed the services by pronouncing the benediction.

The pastorate thus inaugurated continued for six years and three months, or until January 1, 1889, and witnessed a good degree of spiritual and temporal prosperity. During its continuance 111 persons were received into the communion of the church, 110 were baptized and 46 couples were united in marriage.

Almost immediately after its inception the congregation built the parsonage, of which a view and description are given on page 381. One improvement, however, almost invariably calls for another, and the new parsonage, with its modern equipments, contrasted so strongly with the church edifice which, for a quarter of a century had remained the same, that the congregation in March, 1884, took the following action :



THE REV. PETER H. MILLIKEN, D. D.

*Resolved.* That in view of the blessings with which we are surrounded it would be to the honor of Jesus Christ to remodel and beautify our house of worship.

*Resolved.* That if sufficient funds are raised by subscription the following improvements be made :

1. That a new roof be put on the building.
2. That the galleries be modernized and made comfortable and attractive.
3. That stained glass windows be substituted for the present plain glass.
4. That the windows behind the pulpit be closed and a passageway opened into the lecture room.
5. That the pews be remodeled and the ceiling frescoed.
6. That iron columns be substituted for the present wooden pillars.

A building committee was appointed consisting of Messrs. John Row, Peter H. Van Wagoner and Edo I. Merselis, who at once entered upon the discharge of their duties and effected the proposed alterations with commendable energy and taste, at a cost of \$3,700, a portion of which amount they were compelled

to borrow as the work advanced, but the whole of which was fully paid in July, 1887.

In addition to these sorely needed improvements the Sabbath school room was enlarged by the addition of a Bible class room, and in 1888 another addition was made and a broad gallery run across the rear of the main assembly room at a cost of about \$1,000.

The Rev. Dr. Milliken was the son of John S. Milliken, and was born in the town of Crawford, Orange county, N. Y. He prepared for college in English studies at the State Normal School at Albany, N. Y., and in classical studies under private tutors. He graduated from Rutgers College in 1876, from the Theological Seminary at New Brunswick, N. J., in 1879, and ten years later received the degree of Ph. D. from the University of the City of New York. A few years ago the honorary degree of D. D. was conferred upon him by Rutgers College. Immediately after his graduation in 1879 he was licensed by the Classis of Orange, and October twenty-eighth ordained to the Gospel ministry and installed pastor of the Reformed Church at Berea, in the town of Montgomery, Orange county, N. Y. After a three years' pastorate he accepted the call of the Second Reformed Church at Paterson, which after a little more than six years he resigned in response to a call from the First Reformed Church of Philadelphia, Pa., where he was installed in January, 1889, and is still laboring successfully and acceptably.

#### THE REV. THEODORE W. WELLES, D. D.

The successor of Dr. Milliken was the present pastor, the Rev. Theodore W. Welles, D. D., who was installed May 6, 1889. Upon this occasion the Rev. Peter Crispell presided and read the constitutional forms, the Rev. William H. Vroom, D. D., a classmate of the pastor-elect, preached the sermon, and the Rev. John H. Duryea, D. D., led the devotional exercises. The Consistory at this time was composed of William S. Millar, Henry A. Hopper, William Row and Jacob Ryerson, elders; Louis P. Pittenger, George Schoemaker, Edo I. Merselis and Peter H. Van Wagoner, deacons.

The extensive improvements made during the former pastorate left but little to be done of a similar character. The outer appearance of the church, however, required attention, especially the grounds about it, which, not being enclosed, were in a sad condition. To

remedy this a neat, iron fence was erected about the church on Water street and Temple street and new wooden fences were built



THE REV. THEO. W. WELLES, D. D.

about the rest of the property at a total cost of about \$600. Other improvements of the church property have from time to time been made. The third story of the parsonage was made ready for use, the church and parsonage repainted, the steeple of the church reshingled, and crowned with a new weather vane, put in thorough repair; and the entire heating apparatus of the church, lecture room and parsonage was newly furnished, at a total cost of about \$1,300.

In 1888 a parlor and kitchen were added to the lecture room, the church overhauled and repaired, the walls and ceiling newly frescoed and the floors re-carpeted at a cost of nearly \$3,000.

Since the present pastorate was inaugurated 225 persons have been received into the communion of the Church, 242 baptized, and 134 couples united in marriage.

Dr. Welles is the third son of the late Rev. Ransford Wells, D. D., and Joanna Hardenbergh. He was born in Newark, Essex county, N. J., May 6, 1839, a descendant in the seventh generation of Thomas Welles, an English Puritan, who fled to America, because of persecutions by the Church of England, in 1636, and was governor of Connecticut in 1655 and 58.

Dr. Welles made a public profession of his faith in Christ, October 16, 1859, in the Third Reformed Church, at present known as the Park Reformed Church of Jersey City, then under the pastoral care of his brother, the Rev. Cornelius L. Wells, D. D., of Flatbush, L. I. He entered the Junior Class of Rutgers College, graduating in 1862, and in 1893 received therefrom the honorary degree of D. D. Continuing his studies, he graduated from the Theological Seminary at New Brunswick, N. J., in 1865. The same year he was licensed to preach the Gospel by the Classis of Montgomery and ordained by the South Classis of Bergen pastor of the Reformed Church of Bergen Neck, Hudson county, N. J. A

short time after his settlement the name of the Church was changed to the First Reformed Church of Bayonne. The congregation rapidly increased, a parsonage was built and a new house of worship erected. In 1873 he became pastor of the First Reformed Church at Freehold, known as the old Brick Church at Marlborough, Monmouth county, N. J. After a successful pastorate here of more than fourteen years, he accepted a call to the Fourth Reformed Church of Philadelphia, Pa., and was installed as its pastor, December 1, 1887. In a few months he was called to the pastorate of the Second Reformed Church of Totowa, and was installed May 6, 1889.

#### THE SABBATH SCHOOL AND CHURCH SOCIETIES.

There are no records extant, so far as known, which reveal the time when the Sabbath school was organized. It must have been very soon after the completion and occupancy of the sanctuary. In the Statistical Table of the Classis of Paramus for 1835, the first year the Churches were required to make such a report, the Second Church of Totowa reports a Sabbath school, and in 1837 reports 130 scholars.

During the ministry of Mr. Liddell there is record that the need of greater facilities for the Sabbath school rendered it necessary to build a lecture room for its accommodation. Under date of July, 1838, Mr. Cornelius S. Van Wagoner laid before the Consistory his resignation as superintendent of the Sabbath school, and the Consistory, in accepting the same, passed a vote thanking Mr. Van Wagoner for his services as superintendent. At this time, according to the minutes of General Synod, the school reported 170 scholars, with an average attendance of 150.

For nearly thirty years, from July, 1838, to October, 1865, there are no Sabbath school records, so far as known, save the Consistorial reports. From these it appears that in 1847 there were two Sabbath schools, with a total average attendance of 200, and in 1860 three schools, with 250 scholars, and an average attendance of 200. One of these extra schools was held in the Totowa school house, and for many years was superintended by Mr. Richard Van Houten; the other was at the Goffle, near North Paterson, and appears on record only in 1860, but the Totowa school is reported until 1878. Why these schools were abandoned does not appear.

At the present time, December, 1900, the school assembles in

the lecture room each Lord's Day at 2 p. m. There is an enrollment of sixteen officers, thirty-seven teachers and 356 scholars. Mr. Thomas Alyea is superintendent and Mr. Waller C. Hudson, vice-superintendent.

There are also in connection with the Church a Young People's, and a Junior Society of Christian Endeavor, a Young Men's Guild, a Young Ladies' Association, a Ministering Circle of King's Daughters, a Woman's Missionary Society and a Contingent Fund Society, all of which in various ways, as are indicated by the names the societies bear, are helping on the work of the Lord and advancing with the blessing of God the prosperity of the Church.

THE COMMUNICANTS.

December, 1900, the names entered on the roll of communicants numbered 1204.

When the church was organized there were in its communion	48
At the close of the pastorate of the Rev. Jacob T. Field, September 3, 1832, there had been added	51
At the close of the pastorate of the Rev. Isaac D. Cole, November 2, 1833, there had been added	20
At the close of the pastorate of the Rev. John A. Liddell, June 3, 1838, there had been added	113
At the close of the active pastorate of the Rev. John H. Dur-yea, D. D., June 2, 1882, there had been added	633
At the close of the pastorate of the Rev. Peter H. Milliken, D. D., December 31, 1888, there had been added	111
At the close of the century, December 31, 1900, there had been added	228
Total,	1204

The growth of the Church by decades exhibits but little fluctuation. The accessions have been:

From Jan'y 1, 1828, to Jan'y 1, 1838	176;	yearly average,	17.6
“ 1838, “ 1848	150;	“	15.
“ 1848, “ 1858	107;	“	10.7
“ 1858, “ 1868	159;	“	15.9
“ 1868, “ 1878	170;	“	17.
“ 1878, “ 1888	151;	“	15.1
“ 1888, “ 1898	164;	“	16.4
“ 1898, “ 1901	79;	“	26.3

Accessions since organization	1156	15.9
Members at organization	48	
Total,	1204	

Among the 1204 names on the roll of communicants, the name of one person is entered three times, and the names of twenty-nine others are entered twice. Having been received into the communion of the Church, these persons have taken letters of dismissal to some other Church, and after awhile have returned to the Church of their first love. This reduces the number of persons who have been or are in the communion of the Church, from 1204 to 1173. Of the 1204 names enrolled, 48 were communicants when the Church was organized. 761 were received by a confession of faith in Christ and 395 by certificate of Church membership, 415 have died, 310 have been dismissed, 24 have been suspended, 155 are unknown to the present Consistory, having disappeared without any record of their dismissal or death. 300 are still in the communion of the Church.

Two sons of the Church have entered the Gospel ministry, the Rev. Cornelius Blauvelt, who was received into the communion of the Church in 1833, and the Rev. Henry Dater, who was received in 1845.

Two daughters of the Church have carried the Gospel into heathen lands under the auspices of the Board of Foreign Missions of the Reformed Church in America: Sarah A. Chamberlain, wife of the Rev. Joseph Scudder, of the Arcot Mission, India, and Miss Mattie Estelle Duryea, who until recently was connected with the mission at Nagasaki, Japan.

The little flock of worshipers, which in 1827 was driven out of the inheritance of their fathers, with no house of worship, with no shepherd to guide them and no organization other than a common purpose and a mutual desire to establish for themselves and their children an accessible and convenient sanctuary, has steadily advanced in number and strength and efficiency and power until, with the blessing of God, the Church thus established has become one of the largest in the number of its communicants in the Classis.

In 1828, the benevolent contributions of the Church were \$24,38. Further than this there is no definite record of benevolent contributions previous to 1853. Since then they have amounted to \$28,095.

Of moneys raised for congregational purposes, there is no record previous to 1857. Since then there has been raised and expended \$129,374.

In 1827 the congregation owned nothing. Now it has property unencumbered, free and clear of all indebtedness, to the amount of at least \$40,000.

For a people thus highly favored, how appropriate is the language of the Psalmist: "If it had not been the Lord who was on our side now may Israel say, if it had not been the Lord who was on our side when men rose up against us, then they had swallowed us up quick when their wrath was kindled against us. But our help is in the name of the Lord, who made heaven and earth, and in His name we set up our banners."

## THE REFORMED CHURCH OF NYACK

BY

THE REV. WILLIAM J. LEGGETT, PH. D.

THE first Sabbath services held by the Reformed Dutch people in Nyack, were in the year 1830. For five years these services were held more or less regularly on alternate Sabbath afternoons, at first in the Presbyterian church, and later in a private house, conducted by the pastor of the Clarkstown Church, in whose parish Nyack belonged. June 1, 1835, "a number of the inhabitants of Nyack, and friends of the Reformed Dutch Church, considered it necessary that a house of public worship be erected in said village for the accommodation of the Reformed Dutch population," and indicated their interest by subscribing for this purpose, money or labor to a sufficient amount to justify them in choosing a committee to select a plan for the church building. Mr. Peter Smith, Esq., gave a lot about seventy-five feet by eighty-five on the west side of Broadway, on condition that it should always be used for church purposes. On this lot, the site of the present church, a frame building was erected by Thomas Burd, contractor, under the direction of the building committee, composed of John Lydecker, Peter Smith, Tunis Smith, A. A. Tallman and Cornelius T. Smith. The building was thirty-two by fifty feet, and had a tower and gallery over the entrance. The total cost was about \$2,000. It was dedicated to the service of the Triune God, May 29, 1836, the Rev. John Knox, D. D., pastor of the Collegiate Reformed Church, New York city, preaching the sermon from Exodus, 20:24, "In all places where I record my name I will come unto thee, and I will bless thee." The Rev. Alexander H. Warner, of Clarkstown, and the Rev. Isaac D. Cole of Tappan assisted in the services.

Sabbath afternoon services were regularly conducted by the pastor of the Clarkstown Church, and a prayer meeting was held each week in the homes. At the close of one of these social re-

ligious meetings, held in the home of Simon Van Antwerp, February 9, 1838, the good people of Nyack took steps to have a separate congregation organized in their village. A committee was appointed to confer with the Consistory of the Clarkstown Church, who so favorably presented their cause, that the Consistory, as their minister declares—“upon mature deliberation unani-



THE REFORMED CHURCH OF NYACK, — 1836.

mously agreed that it would tend to the advancement of the Dutch Church to have a congregation organized in the village of Nyack and its vicinity.” This was a striking example of wise and kindly action by the mother Church. The same committee, viz.: A. A. Tallman, Henry Hause and Cornelius T. Smith, were appointed to present a memorial to the Classis of Paramus at its session April 10, asking that a Church be organized at Nyack. Classis

unanimously granted the request, and appointed the Revs. Wilhelmus Eltinge, Isaac D. Cole and P. J. Quick a committee to effect the organization, which was done April 24, 1838. The new Church was composed of twenty-two members, received from Clarkstown. The first officers were, elders, Tunis Smith, Peter Smith and Abram A. Tallman; deacons, Henry Hause, Cornelius C. Blauvelt and Edward Felter. The number of elders and deacons was increased to four each, in the following year, and that number has since been retained.

THE REV. PHILIP M. BRETT, D. D.



THE REV. PHILIP M. BRETT, D. D.

Supplies for the pulpit were provided by Classis for alternate Sabbaths, till the autumn, when the Rev. Philip M. Brett was called to be the first pastor. He was ordained and installed September 13, 1838, the sermon being preached by Mr. Brett's grandfather, the Rev. Philip Milledoler, D. D., president of Rutgers College. The growth of the Church during Dr. Brett's pastorate of four years, justified the action of the brethren who had asked for the organization, for the membership increased to about eighty, and most of the additions were on confession of faith. Ill health compelled Dr. Brett to seek a warmer climate. He was therefore released from this charge August 2, 1841, and went to St. Thomas, one of the West India islands, and became pastor of the Reformed Dutch Church there. In 1846 he returned to New York and was pastor of the Mount Pleasant Reformed Church for five years, and then served the Reformed Church of Tompkinsville, Staten Island, till his death in 1860.

'Dr. Brett was born in New York city in 1818. He received both his classical and theological education at New Brunswick, graduated from the Theological Seminary in 1838, and the same year was licensed by the Classis of New York. 'He was a very successful and able minister,' says the Rev. Dr. James M. Mathews, 'of an elevated tone of piety, of great consistency of

character, universally beloved, and respected. He cherished a peculiar fondness for the great leading doctrines of grace, which formed a prominent staple of his discourses. He had a clear, lucid mind, and his ministrations were greatly blessed.' His only son, the Rev. Cornelius Brett, D. D., is pastor of the Bergen Reformed Church, which he has served most efficiently since 1876."\*

THE REV. CHARLES S. HAGEMAN, D. D.

The second pastor was the Rev. Charles S. Hageman, who was ordained and installed September 27, 1842, and continued to be pastor till December, 1852. During his pastorate the village grew, and the Reformed Church received its full share of increase. The



THE REV. C. S. HAGEMAN, D. D.

membership increased to 124, and the number of families from 60 to 105. This growth necessitated the enlargement of the church building. The seating capacity was increased by putting in side galleries, and later by inclosing the porch, but still there was need of more room, and the enlargement of the building was undertaken in 1850. It was moved to the rear of the lot and raised, and a basement constructed for the use of the Sabbath school and prayer meetings, a larger tower was built, additions nine feet wide

were put on each side of the building, and the side galleries were removed. The church was re-dedicated January 7, 1851, the Rev. George W. Bethune, D. D., preaching the sermon from Psalm 27:4. The cost of the rebuilding was about \$8,500, most of which sum was raised by an offering at the dedicatory service and the sale of pews, but a balance of about \$1,500 was provided by David D. and Tunis Smith, who were given possession of seventeen unsold pews till the money should be refunded.

The first pastor lived with his mother-in-law, at the southwest corner of Broadway and Second avenue, but a parsonage was built for Mr. Hageman on Cedar street, at the end of Church street, which was occupied by him and his successors till 1860. Mr. Hageman left Nyack to accept a call to the Second Reformed

\* Editorial Addenda.

Church of Poughkeepsic, N. Y., where he labored till 1870, when he became pastor of the Second Reformed Church of Freehold, N. J. That charge he gave up in 1878, when he returned to Nyack, and for many years preached nearly every Sabbath as stated supply of Churches in the vicinity. For the last five years he has been a regular worshipper in the church where he began his ministry fifty-eight years ago. Rutgers College honored him with the degree of D. D., in 1862. His old friends and friends of later years honor him for his faithfulness in the pulpit and in the pew, and for his powers of mind and heart.

THE REV. BENJAMIN VAN ZANDT, D. D.

After an interim of about a month, the Rev. Benjamin Van Zandt was called, and was soon active as pastor, though he was not installed till April 19, 1853. His former charges had been Union Village, N. Y., from 1836 to 1842, and Kinderhook, N. Y., from 1842 to 1853. During his pastorate the Church was incorporated, August 2, 1855, and the same year the largest addition to the membership in any one year thus far (twenty-one) was reported to Classis. Mr. Van Zandt interested himself in the establishment of Rockland Female Institute, in Nyack, and ceased to be pastor,



THE REV. BENJ. VAN ZANDT, D. D.

June 13, 1856, in order to become president of the school he had been instrumental in founding. This position he held two years, and then was pastor of Presbyterian Churches in the West till 1862, when he became pastor of the Reformed Churches of Canajoharie and Sprakers, N. Y., and in 1869 moved to Leeds, N. Y. Here he served the Reformed Church as pastor till his retirement in 1878, after which he resided in Catskill, till he was called home, October 14, 1895, in the 87th year of his age. The degree of D. D. was conferred upon him by his *Alma Mater*, Union College, in 1866.

“A sturdy theologian, he stood always a valiant defender of the faith. Thoroughly informed upon matters of Church polity,

he insisted upon law and order. In his best days he was an elegant writer, and was recognized as a preacher of more than ordinary ability. His sermons were carefully prepared, and were clear and strong in thought. He had much energy and executive ability. Possessed of gravity and dignity, he yet was genial with friends and faithful in friendships. Up to the last his one thought was for the kingdom of Christ, and the glory of the Redeemer."\*

THE REV. DANIEL LORD, M. D.

The fourth pastor was the Rev. Daniel Lord, who was settled in March, 1857. This was a year of remarkable revivals in this region, and this Church shared in the blessing. April seventh, twenty-nine members were received on confession of faith, and seven by certificate. This is the largest accession by confession that the Church has ever received at one time, and notwithstanding the lapse of forty-three years, nine of these persons are still members of this church. During the three years of Mr. Lord's pastorate, ninety-six new members were added to the Church, the Sabbath school increased from 115 to 200, and the number of families from 105 to 133. Mr. Lord came to Nyack from Henderson, N. Y., and in May, 1860, returned to the same charge.



THE REV. DANIEL LORD, M. D.

In 1878, he became the pastor of that church for the third time. His other charges were Piermont, N. Y., from 1847 to 1850; North Congregational, Bridgeport, Conn., from 1864 to 1869; Presbyterian, Chicago, from 1869 to 1873; Union Church, Jordansville, N. Y., from 1881 to 1899, where on Sabbath, September 10, 1899, while conducting the morning service, he was stricken with apoplexy, and passed from the sanctuary to his reward, in the eighty-eighth year of his age. †

In the first forty years of its existence the Church in Nyack exhibited remarkable promptness in filling the pulpit, whenever it became vacant. In four out of five instances a new pastor

\* Editorial Addenda. See Minutes of Synod, Vol. XVIII, p. 491.

† See history of Piermont, in this volume.

was called within two months after the vacancy occurred.

#### THE REV. URIAH MARVIN.

In 1860 the Rev. Uriah Marvin of Brooklyn accepted a call to Nyack before the former pastor had left. In this there was no disrespect to the retiring pastor, but zeal to fill his place. Mr. Marvin had been pastor of the Reformed Church in Union Village, N. Y., from 1848 to 1855, and of the Greenwich Reformed Church, in New York city, from 1855 to 1858. During his pastorate in Nyack the congregation, Church membership and Sabbath school continued to increase in numbers, and there was marked increase in contributions both for benevolent and congregational purposes. He ceased to be pastor October 1, 1870, and moved to Troy, N. Y., where he lived without charge till November 28, 1898, when he died, aged nearly 83 years.



THE REV. URIAH MARVIN.

Mr. Marvin was born in Albany, N. Y., January 9, 1816. He graduated from Union College in 1825. Immediately after his graduation he studied law and was admitted to the bar in New York in 1839. In 1844 he heard the call to the ministry, and entered Princeton Theological Seminary, from which he was graduated.

In 1846 he was licensed to preach by the Presbytery of Troy. His two sons, Rev. Dr. Frederick R. Marvin of Albany, and Rev. Dwight E. Marvin of Germantown, Philadelphia, are successful and well known ministers in the denominations in which they labor. It is said of Mr. Marvin that, 'he always took great interest in the Church, and the kingdom of God throughout the world. He was unostentatious in manner, widely respected as an upright Christian citizen, and leaves behind him many pleasant remembrances of Christian service.' \* \*

During the ten years of Mr. Marvin's pastorate, the Church did not own a parsonage. The one built in 1842 was sold in 1860, and part of the price was applied to reimburse David D. and

\* See Minutes of Synod, Vol. XVIII, p. 560.

Tunis Smith for money paid in 1851, to balance the cost of rebuilding the church, and the other part of the price, \$1,200, was kept till 1865, when it was used in repairing the church. The last four years Mr. Marvin occupied the house in the rear of the church, which was rented for him. In October, 1870, this house and lot were purchased by the Consistory, to obtain land for an addition to the church building, which was not large enough to accommodate the growing congregation. An addition of sixteen feet was built on the rear of the church, providing needed space for the audience, an organ and choir loft in the southwest corner, and a pastor's study and robing room in the northwest corner.

The amount expended was about \$13,000. The house purchased was used as a residence for the successive pastors, till April, 1888, when one more desirable was provided by leasing Mrs. Stevenson's house on Broadway, corner of Hudson avenue, which continued to be the pastor's residence through the century.

#### THE REV. HENRY V. VOORHEES.

In November, 1870, the Rev. Henry V. Voorhees, was called as pastor, and he began his ministry January 1, 1871, but was not installed till April 21. During his pastorate the Church grew to 184 families, 319 members; the Sabbath school to 320 members, and in a few years the contributions for support and benevolence



THE REV. HENRY V. VOORHEES.

nearly doubled. But the general financial depression of the "seventies" weighed heavily upon some of the most liberal friends of the Reformed Church, and the community as well as the Church, felt the burden seriously. Mr. Voorhees resigned his charge April 1, 1878. His other pastorates in the Reformed Church were Geneva, N. Y., from 1850 to 1854; Broome street, New York City, 1855; Bound Brook, N. J., from 1858 to 1862; Washington Heights, N. Y., from 1863 to 1865; South Bushwick, N. Y., from

1867 to 1869. After leaving Nyack he served the Presbyterian Churches of Princess Anne, Md., from 1881 to 1889, and of Dela-

ware Water Gap from 1891 to 1895. He died October 10, 1897. \*

THE REV. WILLIAM A. McCORKLE, D. D.

In October, 1878, the Rev. Wm. A. McCorkle, D. D., of the Presbyterian Church, was secured as stated supply, and remained in this position till April 1, 1881. He occupied the parsonage, and performed faithfully all the duties of the pastor that the Constitution of our Church permitted, but the people preferred an installed pastor and hence lessened their zeal for the Church.

THE REV. WILLIAM H. CLARK, D. D.

The seventh pastor was the Rev. William H. Clark, D. D., who began his work here June 16, 1881, and continued it till April 1, 1886. In the first year of his pastorate he received forty-four members into the Church on confession of faith, and forty-two by certificate, the largest number received in any one year in the Church's history. The Church prospered in every respect. A revival spirit was manifested continuously, interest in missions was greatly increased, and besides meeting the regular needs of the Church with increased salaries, more than \$4,000 was paid on the debt for enlargement of the Church in 1870.†

The semi-centennial of the church building occurred while the Church was without a pastor, but the Consistory planned and carried out a very fitting celebration of the event. It was held June 17, 1886. Dr. Clark, by request, presided at both sessions. At the afternoon session the Rev. Charles S. Hageman, D. D., gave an historical address, and at the evening session addresses were made by all but two of the former pastors that were living, and the Rev. Cornelius Brett, D. D., spoke of the pastorate of his father, the only ex-pastor who had died.

THE REV. JOHN C. VAN DEVENTER.

In October, 1886, the congregation voted with great unanimity to call the Rev. John C. Van Deventer, and he began his work here November first. Both Mr. Van Deventer and Dr. Clark were called from pastorates in this Classis, Dr. Clark coming here from Broadway, Paterson, and Mr. Van Deventer from the old Paramus

\* See an estimate of his character on page 96 of this volume. † A sketch of Dr. Clark's life is given in the history of the Broadway Reformed Church, Paterson.

Church. The unanimity manifested in the call was continued by the people all through the six years of his pastorate. The lib-



THE REV. J. C. VAN DEVENTER.

erality of the Church for the Lord's work in this and other lands continued and increased, and the balance of the old debt for the enlargement of the church was paid. A goodly number were added to the Church by confession and certificate, and all the services were well attended. The Society of Christian Endeavor was organized October 14, 1887, and proved a great blessing to the young people. In March, 1890, a severe illness left Mr. Van Deventer with heart disease, which caused his death, November 8, 1892, in the forty-sixth

year of his age. For several months it was generally known that his health would never be improved, and that any Sabbath might be his last. On Sabbath evening, October 23, he preached from Rev. 20:11, "And I saw a great white throne," and all who heard him were impressed by his words, and with the thought that it was his last sermon. Such it proved to be. His remains were laid to rest in a plot provided by the Church in Oak Hill cemetery, Nyack. His former charges had been Cold Spring, N. Y., from 1873 to 1875; Glenham, N. Y., from 1875 to 1879; Paramus, N. J., from 1879 to 1886.

"Rev. Mr. Van Deventer was a man of superior qualities of heart and mind, possessing a sweet and liberal disposition. He was also gifted with a clear analytical and logical mind. As a preacher, he was very attractive. His sermons and his lectures were not only vigorous and lucid, they were also presented in a winning way, and as one has truly said, 'it was always a pleasure to listen to the words of truth which fell from his lips'."

The resolution adopted by the Consistory of the Reformed Church of Nyack fitly expresses the views of all who knew him. "As a preacher he was clear and strong in thought, earnest in expression and entirely practical in the enforcement of God's word. As a leader of Christ's people in the various departments of Christian effort, he was peculiarly skillful and wise, and successful in

originating and developing the Christian activities of his people in such a way as to secure the harmonious and fruitful co-operation of all. As a pastor, tender and prudent, he endeared himself to all his people, and won the respect and esteem of the community. To know him, was to respect, to trust and love him."\*

THE REV. WILLIAM J. LEGGETT, PH. D.

The ninth pastor was Rev. William J. Leggett, Ph. D. who entered upon his duties April 1, 1893. His former charges had been Schodack Landing, N. Y., from 1875 to 1882; Claverack, N. Y., from 1882 to 1889; Belleville, N. J., from 1889 to 1893. During his ministry the Church membership has been increased, and also the gifts for benevolence, averaging over \$1,600 per year, and the work of the Church has been well sustained. A Junior Christian Endeavor society was formed May 1, 1894, which under excellent leadership is very helpful in the spiritual training of the children. A chapter of the Brotherhood of Andrew and Philip was formed October 15, 1896, and a Boy's Brotherhood, January 24, 1900. Individual communion cups were introduced in June, 1898. For several years the need and desire of the people was to have a new church and chapel, because it was difficult to keep the old building in repair, and because there was need of a better Sabbath school and prayer meeting room than the church basement. June 7, 1892, Consistory resolved, "that the time had come, when the erection of a new church edifice should be earnestly considered," and appointed a committee to take steps in that direction. A few months later the pastor died, and the committee reported that it was not wise to consider the matter at that time.



THE REV. W. J. LEGGETT, PH. D.

July 18, 1893, Consistory again appointed a committee, and the subject of building a new church and chapel was considered at meetings of the Consistory and of the congregation till November 13, 1894, when plans were approved, and the building com-

\*See Minutes of Synod, Vol. XVII, p. 891.

mittee authorized to begin the chapel when the cost, \$9,000, was subscribed and \$5,000 paid in. General financial depression prevented the carrying out of these plans. A building fund was started and augmented, but no special effort was made to build till October 10, 1899, when Consistory appointed a committee "to resume the consideration of plans." An impetus was given to the project at this time by the probable receipt in the near future of \$15,000 under the will of Amanda Van Nostrand, widow of elder



THE REFORMED CHURCH OF NYACK, —1900.

Garret Van Nostrand, which sum was received by Consistory in June, 1900. New plans were approved March 20, 1900.

The old parsonage in the rear of the church was demolished June 26, and on its site the foundation walls of the chapel were begun August 9, 1900. The building was completed and dedicated without one cent of debt December 19 of the same year, at a cost of \$10,000, including furnishing; \$2,120 of which came from the Van Nostrand legacy, and the balance was given by the congregation. The sermon at the dedicatory service was preached from Psalm 118:25, by the Rev. Charles S. Hageman, D. D., who,

as pastor, fifty years before, January 7, 1851, presided at the re-dedication of the enlarged church building.

In the sixty-two years of its existence this Church has received on confession of faith, 612 members, and on certificate, 512. The present membership is 363. The Church has been blessed with faithful and efficient pastors, with capable and devoted officers, and with helpful and consecrated members, both male and female. This brief outline points out some facts in the history of this Church, but the inerrant record is written in heaven.

# THE REFORMED CHURCH OF PIERMONT

BY

THE REV. WILLIAM C. STITT, D. D.

THE first Reformed Protestant Dutch Church in Piermont was organized on January 27, 1839; the first elders chosen were Abraham D. Vervalen and William Lawrence, and the first deacons Eleazar Lord and Cornelius I. Blauvelt. The original members were received from the Tappan Church by certificate. The names are as follows: On January 27, 1839, Mr. and Mrs. Eleazar Lord, Mr. and Mrs. Cornelius I. Blauvelt, Mr. and Mrs. Hezekiah C. Seymour, Abraham D. Vervalen and William Lawrence. To these were added on May 31, Mr. and Mrs. John S. Verbryck, Mr. and Mrs. John G. Blauvelt, Nathan S. Lord, Margaret Copeland, wife of David Clark; Ann Eliza Blauvelt, wife of Isaac M. Dederer; Eleanor Blauvelt, wife of John G. Blauvelt; Martha Sickles, wife of Garret J. Blauvelt; and on confession of faith, Rachel Haring, wife of J. M. Gahagan; on October 4, 1839, Catharine M. C. Gahagan, and Jane Van Blarcom; on January 31, 1840, Mr. and Mrs. James I. Blauvelt and Mrs. Thomas E. Blanch; on January 5, Elizabeth Vlierboom, wife of Aaron Banta; on October 2, Mr. and Mrs. Jacob I. Blauvelt; on October 4, John I. Blauvelt; June 4, 1841, Isaac M. Dederer, on confession, and on October 4, 1841, on certificate, Mr. and Mrs. Silas Miller, and Ann Lockwood, wife of Ezekiel Miller.

The first communion was administered on June 2, 1839, the Rev. Dr. Cornelius C. Vermeule, stated supply, from May, 1839, to September, 1842, officiating. "Dr. Vermeule was pastor of the Harlem Reformed Church from 1816 to 1836, when he resigned his pastorate because of ill health. He is said to have been a good preacher, an earnest, faithful pastor of more than usual modesty and humility of spirit, and of great tenderness and sensibility

of feeling."\* His services at Piermont were not only acceptable, but fruitful of blessing and good.

The first child baptized was Louise, the daughter of Mr. and Mrs. Hezekiah C. Seymour, on September 8, 1839. As Mrs. Louise Seymour Houghton, she is well-known at this date (1901)



THE REFORMED CHURCH OF PIERMONT,—1850.

as a writer of books, and as the editor of the *New York Evangelist*.

The first recorded marriage was that of William H. Whiton and Sarah Pierson, daughter of Eleazar Lord, on October 21, 1845. Mr. and Mrs. Whiton are still living (1901) in Piermont. They have always been substantial helpers of the Church.

The first church building was on the slope of the hill just be-

\* Dr. Mandeville's Historical Discourse, 1875.

low the station of the Northern Railroad of New Jersey, and it answered the needs of the congregation for ten years. The present building was erected in 1850 at a cost of \$5,000.

THE REV. CORNELIUS E. CRISPELL, D. D.

The Rev. Dr. Crispell's ministry in Spring Valley brings him into more elaborate notice in another part of this volume. He was ordained and installed September 27, 1842, as the first pastor of the Piermont Church. In 1847 he deemed it his duty to accept a call to another parish. At his examination for ordination, the deputy of the Synod expressed his "entire satisfaction with the ready manner in which the candidate gave answers to the questions presented to him." In those early years he laid the foundation of that Biblical and theological learning which made him in after years a strong defender of the Calvinistic faith. The Piermont people have grateful memories of his practical work and especially of his preaching, which was vital with the doctrines of grace, every sermon being wrought out with care and labor, and aiming to tell the whole counsel of God, to strengthen faith and to win souls. As a theological teacher in Hope College in later years, and as a writer of occasional articles in defence of the truth, Dr. Crispell has made the Church his debtor. On the sixtieth anniversary of the Piermont Church, Dr. Crispell in his address referred to the early composition of the Church as a blend of different types of piety. One type fashioned by the Dutch and another by the Westminster standards, the one a native element and the other imported from New England, and both strong in the orthodox faith. Dr. Vermeule for a few years strengthened the people in the faith, and the Rev. Augustus C. Thompson (now the venerable Dr. Thompson, of Boston,) for a few months gave them the strong meat of God's word. Under such truth and preaching as Dr. Crispell showed, the people were "more than ordinarily impressed with the divine constitution of the Church." In their opinion "it stood firm for all family divine rights and duties and for all civil divine rights and duties as taught in the Scriptures, but it was properly jealous of all associations formed merely for social intercourse and mutual assistance. It would have no association of men, at its option, take the lead of or excel the Church in works of piety and beneficence, nor would it allow its own labors of love

to be drawn aside from the specialty of the household of faith; as the Apostle taught: "Do good unto all men, especially unto the household of faith," Dr. Crispell showed in his address that the small body of people in the Piermont Church at the beginning was "impressed with the divine headship of the Church and anointed by the Holy Spirit, and held the doctrines of God's word as instrumentally powerful to save" and he pleaded that it might always magnify its original characteristics.

#### THE REV. DANIEL LORD, M. D.

On October 5, 1847, the Rev. Daniel Lord was ordained and installed as the pastor. During his brief pastorate, the building of a new church was mooted and finally accomplished in 1850, under his successor.

Differences arising in regard to the site of the edifice, those who preferred the hill side to the present site on the Sparkill creek, organized a Presbyterian Church, and worshiped in it for several years. It was finally closed, and most of its members returned to the Reformed Church. On May 17, 1850, Mr. Lord resigned. He was a man greatly beloved because of his spirituality and zeal. He died at Jordanville, N. Y., September 10, 1898. "He was born in the city of New York, April 1, 1822. His parents were Benjamin Lord and Hetty Vanderwart. The Rev. Benjamin Lord, D. D., who for seventeen years was pastor of the First Church of Norwich, Conn., was his great-great-grandfather. He graduated with honor in 1844, from the University of Pennsylvania, and from the Theological Seminary at New Brunswick in 1847. After years of service in the ministry, to increase his usefulness in the parishes in which he labored he qualified himself, by taking a full course of medical instruction, for the duties of a practicing physician. His qualifications were such that he became physician-in-chief of the South Side Dispensary, Chicago, and occupied the position for five years, from 1873 to 1878, when he returned to the people of his second charge at Henderson, N. Y., and during the latter years of his life officiated in the neighboring village of Jordanville with great acceptableness and usefulness. While thus engaged, having announced the hymn, 'Nearer my God to Thee,' he was stricken with apoplexy, and in a few minutes

passed from the church on earth to the upper sanctuary."\*

THE REV. J. ROMEYN BERRY, D. D.

On August 27, 1850, the Rev. J. Romeyn Berry was ordained and installed in the new church, which had been erected at a cost of \$5,000, of which sum \$1,000 was contributed by the Collegiate Church of New York, to be returned if the Piermont Church should ever cease to be under the care of the Synod of the Dutch Church. On March 16, 1852, Mr. Berry was called to Syracuse, the Consistory testifying in a recorded minute that his ministry had been "edifying and of great good to the Redeemer's cause."



THE REV. J. ROMEYN BERRY, D. D.

Dr. Berry was born near Hackensack, N. J., in 1827. He was a grandson of the Rev. James V. C. Romeyn, D. D., graduated from Rutgers College in 1847, from the Theological Seminary at New Brunswick in 1850, and was licensed the same year by the Classis of Bergen. He was ordained in the Reformed Church of Piermont, and after serving the Church a year, accepted a call to the Reformed Church of Syracuse, N. Y. In 1857 he removed to Kinderhook, where he remained until 1863, when he assumed the pastorate of the Third Reformed Church of Jersey City, since known as the Park Reformed Church. Here a successful ministry of five years was brought to a close, because of the failing health of his wife. From 1869 to 1870 he served the Church of Fishkill Landing, and then was called to the Presbyterian Church of Montclair, N. J. Here he remained until 1887 when he accepted a call to the Reformed Church of Rhinebeck, of which he was pastor at the time of his death. He died at Hotel Bristol, Asbury Park, June 5, 1891, in the sixty-ninth year of his age.

Dr. Berry as President of the Synod of 1890, opened the Synod of 1891, June third, preached the Synodical sermon in the evening, attended the communion service the following evening, was taken seriously sick in the night and the next day expired at 8

\* See Minutes of Synod, Vol. XIX, p. 896

o'clock p. m. He was a man of fine personal appearance, of excellent qualities of mind and heart, and thoroughly furnished for his ministerial work. As a preacher he was instructive, as a pastor, faithful, and as a friend, beloved."\*

THE REV. JACOB WEST, D. D.

On August 24, 1852, having been duly called and installed, the Rev. Jacob West began his work as pastor. His resignation took effect on April 20, 1856.

"At the installation services the sermon was preached by the Rev. William H. Van Doren. The form was read and the charge to the pastor delivered by the Rev. Ferdinand H. Vanderveer and the charge to the people was given by the Rev. Charles S. Hageman. The relation thus formed was of short duration continuing only until April 20, 1856.

"Dr. West was born in 1818, and died January 22, 1890. He received his preparatory education at Gallupville, Schoharie county, N. Y., graduated from Rutgers College in 1842, and from the Theological Seminary at New Brunswick in 1845, during which year he was licensed by the Classis of Albany and ordained by the Classis of Schoharie



THE REV. JACOB WEST, D. D.

at Middleburgh, N. Y. His pastoral service continued for twenty-three years; seven of these were spent at Middleburgh, four at Piermont, and twelve at East Brooklyn, Bedford avenue. In 1868 he was appointed corresponding secretary of the Board of Domestic Missions, in which position he remained until January, 1888. When his resignation was accepted he was entitled honorary secretary, and until his death counseled with and labored for the Board as opportunity required.

"Dr. West was an eminently sincere, spiritually-minded believer in the Lord Jesus Christ, profoundly interested in the salvation of souls and the building up of the Redeemer's Kingdom. He will be remembered for hard work faithfully performed, and

\* See Minutes of Synod, vol. XVII, p. 647.

that told more upon steady progress than through sudden and startling results."\*

THE REV. A. D. LAWRENCE JEWETT.

On November 1, 1856, the Rev. A. D. Lawrence Jewett entered on his duties as pastor, having been ordained and installed by the Classis on September 15. Mr. Jewett resigned on September 5, 1859, in consequence of illness. Though Dr. Jewett was subsequently a pastor and did a large work, his health was never secure, and in the last years of his life he was a chronic invalid. He was a warm-hearted, enthusiastic man, and an intense and eloquent preacher.

"He was educated at Williams College, and graduated from the Princeton Theological Seminary in 1854. He came to Piermont from the Presbytery of Luzerne. He was subsequently pastor of the First Presbyterian Church of New Brunswick, N. J., for six years, the relation terminating in 1874. The latter part of his life he resided with his daughter in New York. He died Saturday, April 30, 1898." †

THE REV. HENRY E. DECKER.

On the first Sunday of April, 1860, the Rev. Henry E. Decker began his pastorate after the usual call and installation, and resigned on July 1, 1865, to accept an appointment as a Missionary of the Domestic Board. He graduated from Williams College in 1854, from the Theological Seminary at New Brunswick in 1857, and the same year was licensed, ordained and installed by the Classis of Rensselaer, as pastor of the Reformed Church of New Concord, Columbia county, N. Y. This Church was previously a Congregational organization and Mr. Decker was its first pastor after its change of ecclesiastical polity and faith. His pastorate here was terminated by his acceptance of the call from Piermont.



THE REV. HENRY E. DECKER.

\* See Minutes of Synod, vol. XVII, p. 193.

† Editorial Addenda.

He afterwards served in Grand Rapids, Michigan; Havana, Illinois; Davenport, Iowa; and in 1875 returned to Sparkill, near Piermont, and opened a private school. Subsequently he was pastor in Blauveltville, Florida, Turin and Lyon Falls, all in the state of New York. He died in 1893.

THE REV. AUGUSTUS F. TODD.

The successor of Mr. Decker was the Rev. Augustus F. Todd, who was called from Athens, Pa., in October, 1865, and installed January 3, 1866.

“The occasion was of peculiar interest, because of those who took part in the services. The preacher was Mr. Todd’s brother, the Rev. John A. Todd, D. D., of Tarrytown, N. Y. The charge to the pastor was by the Rev. George J. Van Neste, then of West New Hempstead, and the charge to the people, by the Rev. John Steele, D. D., then of Paterson. These brethren, together with the pastor-elect, were all from the First



THE REV. AUGUSTUS F. TODD.

Church of Somerville, N. J., and had been brought to a knowledge of the truth through the ministrations of the same pastor, the Rev. Abraham Messler, D. D., while the president of Classis, the Rev. George M. S. Blauvelt of Tappan, was from the neighboring Church of Lamington, of which his father was pastor.

“Mr. Todd was born in Somerville in 1826, spent his boyhood on a farm, and at eighteen years of age, when an apprentice to the carpenter’s trade, made confession of his faith in Christ, and three years later was made a deacon. His preparation for college was under the instruction of Mr. Thompson, now the Rev. John B. Thompson, D. D., who was then in charge of the Classical school at Somerville. He graduated from Rutgers College in 1855 and from the Theological Seminary at New Brunswick in 1858. His pastorates have been at Athens, Pa., seven years; Piermont, six years; Boonton, N. J., one year; Bloomingburg and Wurtsboro, Orange county, N. Y., eight years; Schoharie, N. Y., four years; South Bound Brook, N. J., two years, his pastorate here

ending in 1886. He has since been without charge, but much of the time engaged as supply. He resides not far from his boyhood home at Dunellen, N. J. In all his pastorates Mr. Todd's labors have been owned of God and graciously blessed."

While there was no special spiritual awakening during his ministry at Piermont, there were a goodly number of accessions as the years went by, bearing testimony of a workman that needs not to be ashamed.

For several months in 1871 the condition of Mr. Todd's throat disabled him from preaching, and caused him to resign his charge. He preached his farewell sermon, October 8, 1871.

#### THE REV. WILLIAM C. STITT, D. D.

The Rev. William C. Stitt, D. D., was called from the Presbyterian Church of Johnsonsburgh, N. J. He began his labors on the first Sunday of May, 1872, and was installed on June 18. In 1873, the sum of \$11,000 was expended on the enlargement of the Church. As the records state: "the building was completed, the money paid, and the house opened for service on December 30." A large gathering in the Church was addressed by former pastors and others, and a historical address was made by Elder John W. Ferdon. In the evening, Dr. Stephen H. Tyng, Jr., of New York, preached. Special thanks were given to the building committee, Messrs. J. W. Ferdon, Brewster Valentine, Isaac M. Dederer and William H. Whiton, and to all who had given money and time to the work. Of the sum expended \$7,000 was given by Mr. Ferdon. In 1879 \$3,000 was expended in building a lecture room in the rear of the church.



THE REV. WILLIAM C. STITT, D. D.

"Dr. Stitt was born in Philadelphia, Pa., in 1833, graduated from the College of New Jersey in 1826 and from Princeton Theological Seminary in 1860. Having been licensed by the Presbytery of Philadelphia he supplied the Presbyterian Church of

Georgetown, D.C., for a couple of years, and was ordained at Hagerstown, Maryland, May 13, 1863, from whence after a five years' pastorate he went in 1868 to Johnsonsburch, N. J. His pastorate here of about three years, was followed by his pastorate at Piermont, which, beginning May 1, 1872, was not terminated until February 9, 1887. It proved a successful pastorate, upbuilding the Church and bringing many souls to Christ. In 1889 he received the honorary degree of Doctor of Divinity from Princeton University."\*

After this long pastorate of very nearly fifteen years in Piermont, Dr. Stitt resigned on the latter date, to accept a call to the Presbyterian Church of Hazleton, Pa., and on April 1, 1888, he became the secretary of the American Seamen's Friend Society in New York, an office which he still holds, (1901).

#### THE REV. J. RUSSELL VERBRYCKE.

The Rev. J. Russell Verbrycke was called from the Reformed Church of Preakness, N. J., in March, 1887. He received both his classical and theological education at New Brunswick, graduating from the Theological Seminary in 1884. The Church of Piermont was his second charge.

During his pastorate the interior of the Church was decorated and re-carpeted, and a two-manual pipe organ placed in the recess behind the pulpit. Later the church was newly roofed with slate. The first parsonage was built on the hill in 1847, enlarged in 1849 and sold in 1857. In 1860 the present parsonage was built at a cost of \$3,000. In Mr. Verbryck's pastorate, the parsonage was raised, roofed and beautified, within and without, and completed free of debt. In December, 1893, he accepted a call to the Gurley Memorial Presbyterian Church in Washington, D. C., where he remains, (1901).



THE REV. J. RUSSELL VERBRYCKE

#### THE REV. EDWARD S. RALSTON.

On May 21, 1894, the Rev. Edward S. Ralston was called to

\* Editorial Addenda.

the pastorate to take effect on April 1. As he had been supplying the pulpit before, the formal call could be put in his hands.

On January 27 and 29, 1899, Mr. Ralston arranged for a celebration of the sixtieth anniversary of the Church. On the twenty-seventh a reception was held in the lecture room, the main features of which were music and readings, and addresses by the Rev. Drs. W. C. Stitt and W. J. Leggett. On the twenty-ninth, besides elaborate music, addresses were made by Drs. Crispell and Stitt in the morning, and in the evening historical sketches were given, first, of the Consistory, by Elder Charles Williams; of the



THE PARSONAGE.

Sabbath school, by Miss A. E. Haring; of the Christian Endeavor Society, by Samuel S. Jessup; of the King's Daughters, by Miss Julia Jessup; of the Missionary Society, by Mrs. E. S. Ralston; and of the Junior Christian Endeavor Society, by Miss Mary Jessup. Letters were read from the Revs. Daniel Lord, M. D., A. F. Todd and J. R. Verbrycke and there were addresses and letters from neighboring pastors.

On April 22, 1900, Mr. Ralston resigned to accept the assistant pastorage of the Collegiate Reformed Church of Harlem. Resolutions of the Consistory showed that both Mr. and Mrs.

Ralston were held in high esteem and deep affection. Besides Mr. Ralston's affectionate work in the pulpit, he was a power for good in the Village Improvement Association, and left his work as a citizen of public spirit, who could be depended upon for courageous leadership.

"He was born in Boston, Massachusetts. His parents are Edward Ralston and Elizabeth Stanley. He was educated for and practiced as a lawyer. He received his theological education at Lane Seminary, Cincinnati, Ohio, and was ordained by a Congregational Council in April, 1886, as pastor of the Church at Newport, Kentucky, from whence



THE REV. EDWARD S. RALSTON.

he went to Plymouth Church, Lincoln, Nebraska, and from thence to the Presbyterian Church of Aspen, Colorado. This was his last charge previous to his settlement at Piermont."\*

#### THE REV. HOWARD C. HASBROUCK.

On September 5, 1900, the Rev. Howard C. Hasbrouck, of Peapack, N. J., was called to the pastorate, and on November 12, was installed pastor, the Rev. Dr. William C. Stitt delivering the charge to the pastor and the Rev. Edward S. Ralston the charge to the people. Before his installation the parsonage was repaired and a new well sunk, the church painted, and electric lights put in.

Among the elders of the Church who have passed away mention must be made of Mr. Silas Miller, who died in 1866, for more than twenty-five years a wise counselor, a consistent Christian and a lovable man; of Mr. Alexander Main, who died in 1884, a thoughtful, well-read and genial man; of the Hon. John W. Ferdon, who died in 1886, a member of the state legislature, of the Forty-sixth Congress, useful as the secretary and president of the Rockland County Bible Society, as a member of the Board of Domestic Missions of the Board of Superintendents of the Theological Seminary, and as treasurer of the Church; a devoted friend of the Church and a generous supporter of its work; of Isaac M.

\* Editorial Addenda.

Diederer, who died in 1888, an honest, saintly man, whose long and faithful service as a Christian and an elder impressed the world as well as the Church; and of James Auryansen, who died in 1900, a simple-hearted, devout, earnest Christian, and as such universally respected.

The Piermont Church has been noted for its general intelligence and social character. Its pastors have enjoyed visiting it after entering upon other fields of labor, and were sure of a hearty welcome. As Piermont is virtually a suburb of New York, the floating character of much of its population hinders the Church's growth and makes it subject to vicissitudes.



THE REV. HOWARD C. HASBROUCK.

Under the circumstances it has held together remarkably well, the people loving each other, standing by the Church and supporting its ordinances and its pastors with generous self-sacrifice. How much it has owed to a long line of godly women, who can tell? Mrs. I. M. Diederer and Mrs. C. W. Miller as types of these, belong to the history of the Church, and their names are as ointment poured forth. To pastors' wives also belong some of the credit of the prosperity the Church has enjoyed. But to God be all the glory for the work achieved, for it is His spirit who has made the Church a strength to its members and a blessing to the community.

THE  
SECOND REFORMED CHURCH OF PIERMONT

BY

THE REV. THEODORE W. WELLES, D. D.

THE Second Reformed Church of Piermont, N. Y., was organized December 18, 1851. The organization was in compliance with a request addressed to the Classis of Paramus convened in extra session in the First Presbyterian Church at Piermont. The request was very concise and in manner following :

TO THE REVEREND, THE CLASSIS OF PARAMUS :

We, the undersigned, officers and members of the First Presbyterian Church and congregation in Piermont, N. Y., respectfully request the Classis of Paramus to receive them under its care as the Second Protestant Reformed Dutch Church of Piermont; and they hereby present a call to the Rev. William H. Van Doren to be their pastor. They trust that the Reverend Classis will grant their request and take such measures as will secure to them the object of their call.

Dated November 6, 1851.

Signed : Eleazer Lord, Henry Fitch, F. F. Frost, John I. Blauvelt, John H. Blauvelt, Lewis Van Woert, M. S. Seymour.

The First Presbyterian Church of Piermont, when this application to be received under the care of the Classis was made, could not have been organized a very long time, as the minutes of Synod for 1850 make mention of seventeen communicants dismissed from the Reformed Church of Piermont "to form a Presbyterian Church in Piermont." The cause of this defection was a controversy in relation to the site of a new church edifice. Those who were dismissed from the Reformed Church of Piermont were opposed to building where the church now stands. The petitioners were therefore simply returning from whence they

had recently strayed, thereby revealing a higher wisdom than some others have manifested.

The Classis after due deliberation, adopted the following :

*“Resolved, first.* That the request of the officers and members of the First Presbyterian Church of Piermont be granted, and that the present elders exercise their offices in conformity with the rules of the Reformed Dutch Church.

*Resolved, second.* That the Classis holds its next stated session in the Second Reformed Dutch Church of Piermont, instead of at Nyaack, the third Tuesday of April, 1852.

*Resolved, third.* That the religious services of the Classis be held in the evening instead of in the morning, and that the installation of the Rev. W. H. Van Doren take place at that time.”

THE REV. WILLIAM H. VAN DOREN, D. D.

In compliance with this action, Classis met in the Second Reformed Church of Piermont Tuesday, April 20, 1852. The Rev. William Howard Van Doren was received from the South Classis of New York, and the call of the Second Reformed Church of Piermont having been approved by Classis, was placed in his hands and he signified his acceptance of the same.

Installation services were held in the evening. The Rev. A. B. Winfield preached the sermon. The Rev. Charles S. Hageman and the Rev. Isaac Van Doren, father of the pastor who was being installed, took part in the devotional exercises, by invitation of Classis.

The pastoral relation thus formed, continued only a couple of years. April 18, 1854, it was formally dissolved by action of Classis and Mr. Van Doren, at his request, was dismissed to the Classis of New York.

The Church when organized reported fifteen families and seventeen members. During the short pastorate of Mr. Van Doren there was a gain of five families, twelve persons were received into the communion of the Church and five dismissed to other Churches. The membership of the Church at the close of Mr. Van Doren's pastorate, was twenty-four. He was the only pastor the Church ever had, as April 17, 1855, in compliance with the request of the Church, the organization was disbanded by Classis. During the Church's brief life it was represented in Classis by Elder Eleazer Lord and Elder F. F. Frost.

The Rev. William Howard Van Doren, son of the Rev. Isaac

Van Doren, was one of fourteen children, all of whom were heirs of the promise. Among these were the Rev. John L. Van Doren, of the Episcopal Church, and the Rev. Luther H. Van Doren, who died in 1876, while pastor of the Reformed Church at Middletown, N. J. His mother was a daughter of Luther Halsey, an officer with the rank of major under Washington in the Revolution. Four of her brothers were in the ministry, one of whom, the Rev. Abram O. Halsey, D. D., was pastor of the Reformed Churches of North and South Hampton, Pa., for nearly forty years. William H. Van Doren was a graduate, it is supposed, of Princeton Seminary in 1840. The same year he was ordained pastor of the First Reformed Church of Williamsburgh. Here he continued to labor successfully until 1849, when he was succeeded in the pastorate by the Rev. Elbert S. Porter, D. D.

In 1852 he became pastor of the Second Reformed Church of Piermont, N. Y. With the termination of this pastorate, in 1854, his labors in the ministry of the Reformed Church ceased. About 1859 he became identified with the Presbytery of St. Louis, Mo., and subsequently with the Presbytery of Chicago, with which his connection was severed by his death. He received the degree of D. D. from Rutgers College in 1869. He published a commentary on the Gospels, and also on St. Paul's Epistle to the Romans in 1873, having previously published in 1847 a discourse entitled, "Triumphs of Grace," and in 1852 a book for young men entitled, "Mercantile Morals." He was a man of scholarly attainments, and of more than average ability. His worldly circumstances freed him from pecuniary anxiety, but at the time of his death he was engaged in evangelistic labors, although he was seventy-two years of age. He died at Indianapolis, September 8, 1882.

THE FIRST HOLLAND  
REFORMED CHURCH OF PATERSON

BY

THE REV. FREDERICK G. DEKKER,

AND

THE REV. THEODORE W. WELLES, D. D.

ABOUT the middle of the nineteenth century emigrants from the Netherlands were drawn to Paterson by the industrial privileges of the city. In 1856 they were sufficiently numerous to petition the Classis of Paramus to organize them into a Church and to take them under its care. The petition was referred to a committee with power, which believing it expedient to grant the petition, secured the attendance of the Rev. Nicholas J. Marselus, D. D., of New York, because of his familiarity with the Holland language, and at a meeting held Sabbath afternoon, June 8, 1856, organized the petitioners as *The Holland Reformed Church* of Paterson.

From the minutes of Classis, the following interesting information is gained: Dr. Marselus conducted the religious services and preached the sermon. The Rev. Jacobus De Rooy, who had been laboring among the petitioners for several months, announced the names of the persons constituting the Church, and ordained as the Consistory two elders and two deacons. The number of communicants composing the Church at its organization was eighty-five, with about the same number of families. They worshiped for a time in the Consistory room of the Second Church, and on ordinary occasions had a congregation of between two and three hundred.

At a meeting of Classis, September sixteenth, the newly organized Church desired Classis to approve a call made upon the Rev. Jacobus De Rooy, but this the Classis refused to do, because having "no information that the aforesaid Jacobus De Rooy has been ordained or is a candidate for the ministry of the Gospel in any evangelical denomination." While Classis was seeking the

desired information, Mr. De Rooy continued to minister to the people, and with the endorsement of Classis solicited funds among the congregations of the Reformed Churches of the city, for building a house of worship. The funds secured through such solicitation were used in erecting the large brick church at the southeast corner of Bridge and River streets. A short time after the completion of the church, a majority of the congregation, "under the persuasion" of Mr. De Rooy, withdrew their allegiance from the Classis, and "affiliated with *The True Reformed Dutch Church*, commonly called the Seceder Church."\*

In compliance with the request of a small minority of the seceding congregation, the Classis called and ordained as a missionary May 29, 1859, the Rev. James Huyssoon, a licentiate of the Classis of New Brunswick, "to labor among the Hollanders at Paterson and vicinity." Mr. Huyssoon at once began holding divine services, which were well attended, in Derrom hall on West street, the present site of the Bijou Opera House.

The first result of Mr. Huyssoon's labors, was a petition from certain Hollanders residing in Lodi, Paterson, and vicinity, which caused Classis to organize a Church October 4, 1859, in the village of Lodi, the Consistory of which, in compliance with the action of Classis, "was chosen from members residing in the above named places,"—Lodi, Paterson and vicinity,—with the understanding that the Consistory thus chosen, should "have the oversight of the Holland population within their districts."† The Church at once called Mr. Huyssoon, "to preach one Sunday at Paterson and the next at Lodi," as long as he remained its pastor. The call was accepted and Sabbath, November 27, Mr. Huyssoon was installed pastor of the Holland Church of Lodi.

The relation thus formed continued until November 15, 1864, the number of communicants having increased from 49 to 114, and the congregation having erected a house of worship both at Lodi and at Paterson. While this work was progressing, Classis from time to time was petitioned by the loyal minority of the *Holland Church of Paterson*, organized in 1856, to grant them the services of a settled pastor. As such action would conflict with the extraordinary powers conferred by the Classis upon the Consistory of the Holland Church at Lodi, the request, wisely or unwisely, was never granted. Classis on the other hand, April 19, 1864, at the

\* History of Bergen and Passaic Counties, p. 494. † Minutes of Classis, Vol. III, 1859.

request of the Church at Lodi, declared the Holland Church of Paterson non-existing; July tenth installed the Rev. W. C. Wust, pastor of the Church of Lodi, to officiate at Lodi only; October third organized the members of the Lodi Church residing at Paterson, as the First Holland Reformed Dutch Church of Paterson; November fifteenth, dissolved the pastoral relation existing between the Rev. James Huyssoon and the Holland Church of Lodi, and made arrangements for his installation as the pastor of the



THE FIRST HOLLAND REFORMED CHURCH,—1856.

recently organized First Holland Reformed Dutch Church of Paterson, from which he had received and accepted a call.

#### THE REV. JAMES HUYSSOON.

The First Holland Reformed Church of Paterson at its organization, enrolled 92 communicants. The elders and deacons of the Church of Lodi residing in Paterson formed the Consistory, Willem Van der Houten and Daniel Bogartman, elders; Peter Olree and Cornelius Breen, deacons. To the Church thus constituted the Church of Lodi transferred by deed 'the church building and prem-

ises" at the southeast corner of Clinton and North First streets, in which the Church was organized and in which it still worships. In little less than a year, Mr. Huyssoon's pastorate was terminated by his acceptance of a call from the Reformed Church at Drenthe, Michigan.

THE REV. PIERRE B. BAHLER.

The congregation for some time was unable to unite on the choice of a pastor, and many of the communicant members, led by the Rev. J. M. Rutte, who, while a theological student supplied the pulpit, were organized by the Classis of Passaic, as "The Sixth Holland Reformed Church of Paterson." Those who remained, finally called the Rev. Pierre B. Bahler, of Albany, who was installed February 20, 1867, and after serving a year was dismissed to the Classis of Geneva, April 21, 1868.

The Rev. Pierre Benjamin Bahler, son and grandson of a clergyman of the Reformed Church, was born at Zwolle, Netherlands, May 25, 1807, came to America in 1864, and died at Rochester, N. Y., January 26, 1882. His father was of Switzerland, his mother a Huguenot of France. He was converted in early life, commenced his career as a private tutor,



THE REV. PIERRE B. BAHLER.

engaged in évangélistic work in Belgium, served the Holland Bible Society as proof reader and subsequently was editor of *De Bazuin*, an organ of the Netherlands Reformed Churches, and one of the best religious papers in Holland. In 1857 he began to preach or hold meetings in private houses, and was called by the Church at Hellendom to become their pastor, and early in 1858 was ordained and installed. In the fall of 1861 he became pastor of the Church at Deventer, and so remained until 1864 when he came to America, and December twenty-fifth was installed pastor of the Holland Church at Albany, N. Y., from whence in 1867, he came to Paterson. After serving here for a year he became pastor of the Holland Church at Rochester, N. Y., and so continued until 1873, when he resigned

his call and was declared *emeritus* by the Classis of Geneva. Two sons are in the ministry of the Reformed Church, Louis H., at present without charge, and Pierre G. M., pastor of the Church at Clymerhil, N. Y.

Mr. Bahler was an earnest Christian man. His knowledge of the Bible was remarkable, giving him great freedom in the pulpit, and great power in his pastoral work. His preaching was logical and orthodox, Scriptural and spiritual. He lived looking for the coming of the Lord, and died breathing the prayer, "Come Lord Jesus, come quickly."

THE REV. JAMES HUYSSOON.

To succeed Mr. Bahler the Consistory resolved to call for the second time, the Rev. James Huyssoon, and September 20, 1868, he was again installed as the pastor of the Church, and so continued until failing health and strength necessitated the abandonment of ministerial labor. The pastoral relation was dissolved October 11, 1892, and Mr. Huyssoon was declared *emeritus*. At this time the Church reported 82 families and 142 communicants. Factional disturbances made it a difficult field, requiring unceasing vigilance and unflagging zeal to heed the command, "Hold that fast which thou hast." The Rev. James Huyssoon was born in the Netherlands in 1823. He came to America in 1849, and



THE REV. JAMES HUYSSOON.

several years later entered the Theological Seminary at New Brunswick, graduating therefrom in 1859. He was licensed and ordained by the Classis of Paramus, with which he was connected during all the years of his ministry, excepting the years 1865—'68, when he was pastor of the Holland Churches of Drenthe and Polkton, Michigan. The First Holland Church of Paterson is a monument testifying to the faithfulness of his ministry and the efficiency of his labors. In 1883—'84 he was a member of the Board of Education of Paterson. He was esteemed, respected and honored, both as a citizen and as a minister of the Gospel of Christ. In duties pertaining to parish and pulpit, he

was ever active and faithful. About two years before his death he received a stroke of apoplexy, from which he never entirely recovered. Another stroke came suddenly upon him while visiting at the home of one of his former parishioners, and before medical aid could be obtained he expired without a word, July 3, 1894.

THE REV. D. LAWRENCE BETTEN.

After the resignation of Mr. Huyssoon the Church was vacant for nearly two years, during which the pulpit was supplied a considerable portion of the time by Mr. Leonard Jacobs, a theological student at New Brunswick. The choice of the people resulted



THE REV. D. LAWRENCE BETTEN.

however, in calling the Rev. D. Lawrence Betten a candidate for the ministry, who having accepted the call was ordained and installed September 13, 1894. He was the first pastor of the Church to enter upon his duties through the solemnities of ordination. The relation thus formed was of short duration. After a very successful pastorate of about three years, Mr. Betten accepted a call from the Reformed Church at Brighton, N. Y., and his relation to the Church he was serving was dissolved August 4, 1897.

Mr. Betten was born at Pella, Marion county, Iowa, January 29, 1869. He is a grandson of the Rev. A. J. Betten, Sr., a pioneer minister of the Reformed Church in the West, who after sixty years of service, died at Orange City, Iowa, December 6, 1900, aged 87 years. Mr. Betten graduated from the North Western Classical Academy in 1886, and from Hope College in 1890. The following year he attended the Michigan University, from which he also received the degree of A. B. Having resolved to study for the ministry, he entered the Theological Seminary at New Brunswick and graduated in 1894. In the fall of the same year he was licensed and ordained pastor of the First Holland Church, Paterson. After sustaining this relation with satisfaction to the people and credit to himself, he accepted a call from the Re-

formed Church at Brighton, N. Y., where his labors have been blessed and the outlook is encouraging.

THE REV. FREDERICK G. DEKKER.

The successor of Mr. Betten is the present pastor, the Rev. Frederick G. Dekker. He was born at Zwartsluis, province of Overysse, Netherlands, and having graduated from a classical school, pursued a full course of study in the literary department of the Theological School of the Reformed Church at Kampen, not very far from his native commune. A short time after coming to America he made Wortendyke, N. J., his place of residence and was engaged by the Consistory of the Holland Reformed



THE REV. FREDERICK G. DEKKER.

Church as a student supply for the vacant pulpit. He entered the Theological Seminary at New Brunswick, but after receiving the first year's course of instruction completed his preparation for the ministry, at the advice of the Classis of Paramus, with the Rev. Herman Vanderwart, of the First Reformed Church of Hackensack, N. J. A short time thereafter he was licensed to preach the Gospel, and was ordained and installed pastor of the Holland Church at Wortendyke, June 29, 1896.

He remained in the service of this Church until he assumed the duties of his present pastorate, in which he was installed, October 5, 1897.

During his ministry the Church has given evidence of increasing prosperity. Extensive improvements have been made in both the church building and the parsonage. A well-lighted basement has been secured by raising the church nine or ten feet, thereby supplying a great need, rooms for the Church societies and a home for the sexton. Attendance at the services has greatly increased and the number of communicants has been largely augmented. There is need of a more commodious sanctuary to provide for the stranger within the gates and the many who are neglecting the ordinances of religion. The outlook is hopeful, and the presence of God manifest with the Church to which He has here given a habitation and a name.

THE  
HOLLAND REFORMED CHURCH OF LODI

BY

THE REV. MARTIN FLIPSE.

THE First Holland Reformed Church of Lodi, N. J., was organized October 4, 1859, with forty-six members in full communion. The first members chosen to serve as a Consistory were: Aart Janzoon Breen, Nicholaas Boogartman, Peter Van de



THE HOLLAND REFORMED CHURCH OF LODI,—1860.

Vrede and Berend Hendrik Smit, elders; Corstiaan Van Heest, Peter Van Heest, Cornelis Van de Vrede and Gerard Jacob Busch Keiser, deacons.

This Consistory was installed October 23, 1859, by the Rev. James Huyssoon, classical missionary for the Hollanders of Pat-

erson and the surrounding country. At the request of the Consistory and by consent of Classis, Mr. Huyssoon became financial agent for the Church of Lodi, for the purpose of gathering funds for a church building.

#### THE REV. JAMES HUYSSOON.

A call was extended to Mr. Huyssoon November 4, 1859, which was accepted, and he began his work as pastor of this Church November 27, 1859. The Rev. A. C. Van Raalte, of Holland, Michigan, preached the sermon at the installation service.

Good progress was made with the erection of a church building, so that after great sacrifices, the people were able to dedicate their church with great joy, September 30, 1860. While Mr. Huyssoon served the Church of Lodi, he continued to labor in Paterson. His time was divided between these two fields. By his faithful labor and because of increased immigration, the congregation grew and in 1864 it became necessary for each locality to have the entire service of a minister. Mr. Huyssoon accepted the call to the First Holland Reformed Church of Paterson. In the record of that parish his further service as a minister of our Reformed Church will be found.

#### THE REV. WILLIAM C. WUST.

The Church of Lodi now extended a call to the Rev. William C. Wust, of Rochester, N. Y., who upon acceptance of their invitation, was installed and entered upon his labors July 10, 1864. Mr. Wust was greatly blessed in his work; he was thoroughly in earnest and a faithful pastor, and as a preacher he always took a positive and uncompromising stand for the truth, as he understood it.

In 1871 the Church of Lodi entered upon a period of great trouble and sorrow; in fact the origin of the difficulty dates back to 1867, when the General Synod resolved to ask the various



THE REV. WILLIAM C. WUST.

Classes of the denomination to vote upon the proposed change of name from "The Dutch Reformed Church" to "The Reformed

Church in America." Mr. Wust looked upon this change with great disfavor. It appeared to him as a denial of the mother Church, and as the entering wedge toward further severance from its principles. He expressed himself in his writings, as being greatly troubled in soul over this matter, and anxious for the welfare of the ancient Church so dear to him.

Mr. Wust and his Consistory protested against the proposed change of name, and declared that the Church of Lodi would never acknowledge such act nor submit to the same.

Thereupon the Classis suspended both him and his Consistory, the matter dragging along until 1871. On the sixth of May a committee of Classis re-organized those scattered members of the Lodi Church, who dissented from the minister and his Consistory. These two parties now went to law against each other for possession of the property. In 1876 the court declared the party which submitted to Classis to be the rightful owners. Thus ended the dark decade in the history of the Church of Lodi. The Church has never fully recovered from that strife; it so deeply stirred the religious life of the Holland people, that effects of it are still noticeable, a quarter of a century afterwards, not only in Lodi, but in Passaic and Paterson as well. The seed of dissension then scattered is still bearing fruit in the continued disjointed religious life of our Holland people in this community.

From a superficial view of this distressing time it may appear that it was caused by the willful stubbornness of Mr. Wust, but such a judgment is contrary to truth. He was mistaken in the position he held against the Classis, but was thoroughly conscientious in what seemed to him a stand for the truth and the principles of the Reformed Church. Suspicion and distrust had been aroused in his mind by the plausible reports of wrong acts of Classis, so that finally the conviction grew upon him that the Reformed Church had drifted far away from its original fundamental principles. He did not understand the English language, hence could not follow the acts of Classis, but relied upon fallacious reports of an individual who had some purpose of his own which he was seeking to advance.

In 1873 the Church of Lodi, or that part of it which submitted to Classis, obtained permission from Classis for a Mr. G. Rietmulder from Paterson to serve as supply, but it was afterwards discovered that his papers which he had presented to the Classis and

upon the ground of which he had been temporarily allowed to preach, were false, and his privilege to preach was now taken from him.

THE REV. WILLIAM F. BETZ.

In the spring of 1874 a call was extended to Rev. William F. Betz, which was approved by Classis at its April session of that year, and accepted. Mr. Betz came to America from India, where from 1863 to 1875, he had labored under the auspices of the Rhenish Missionary Society. He served the Church faithfully for four years, but in 1878 he was compelled to resign because of ill health. He went to Holland in the hope that the change might improve his health and rented a house at Doornspyt, in the Province of Gelderland, where a short time afterwards he had a trifling altercation with his landlord, who un-



THE REV. WILLIAM F. BETZ.

expectedly shot and killed him.

THE REV. LOUIS G. JONGENEEL.

In the spring of 1878 a call was extended to the Rev. Louis G. Jongeneel, which he accepted, and he was installed at Lodi on the twenty-sixth of June of said year. For fourteen years Mr. Jongeneel labored at Lodi. Much good, but also sorrows were experienced by him during these years. He scattered the seed of truth, often sighing as he went, and the full results of his labors only eternity will reveal. These were not years of great progress, for the spiritual life of the Church was well nigh dead, as a result of the bitter strife of the past. Mr. Jongeneel ended his work at Lodi in August, 1892, and is now serving a Holland Presbyterian



THE REV. LOUIS G. JONGENEEL.

Church at Baldwin, Wisconsin, where he is beloved by his people.

“He was born at Paramaribo, Dutch Guiana, South Africa, in which country he was licensed by the Classis of Tullbagh in 1856, and served as a missionary among the heathen at Aberdeen and Ceres until 1866, when he came to America, and was pastor at Sayville until 1871. He resigned his pastorate at Sayville, and served as a missionary at Hohokus until 1873, when he accepted a call to Clymer Village, from whence in 1876 he came to Lodi.”\*

#### THE REV. TEUNIS HENDRIK HOONTE.

From 1892 to 1896 the Church of Lodi was vacant. Various ministers of Classis preached for this Church from time



THE REV. TEUNIS HENDRIK HOONTE.

to time and administered the sacraments. By means of correspondence, the Consistory became acquainted with Mr. Teunis Hendrik Hoonte, an evangelist of Rotterdam, Holland. He was licensed to preach by an organization, “Friends of the Truth,” and for this organization he served as traveling evangelist for nearly fifty years.

He arrived at Lodi in January, 1895, and upon presentation of certain papers, was permitted to labor at Lodi until sufficient and satisfactory information should have been obtained from Holland as to his standing and character. In 1896, the Classis having become satisfied of the piety and gifts of Mr. Hoonte, and inasmuch as the Church of Lodi desired to call him as their minister, he was examined and ordained to the ministry, and became pastor of this Church, July 22, 1896.

Since that time the Church of Lodi has prospered, both in material things and in things spiritual. Mr. Hoonte is still working with an untiring energy, surprising for a man of his advanced years. During his labors an additional piece of property has been bought, and a good parsonage has been built, and everything now promises a bright future for this Church.

\*Editorial Addenda.

THE BROADWAY  
REFORMED CHURCH OF PATERSON

BY

THE REV. ELIAS WORTMAN THOMPSON.

THE conditions which brought about the organization of the "Broadway Church," are not uncommon in growing cities. The residents of what was then the eastern section of Paterson were beginning to feel the need of a house of worship in their own locality. The encroachments of business houses and marts of trade which made "The Old Town Clock Church" an inconvenient and undesirable place for worship, gave rise to the desire that a church should be built in a more eligible neighborhood. But when it was suggested, the project met with bitter opposition on the part of a majority of the congregation. The reasons urged for the change, however, seemed adequate and the advocates of extension petitioned Classis for the organization of a new Church. This petition was favorably received in Classis, and the result is shown by the first record on the minutes of the Church. It is carefully written in excellent penmanship by Robert Dixon, the first clerk of Consistory, and is as follows :

"At a meeting of the Classis of Paramus, held at Paterson, N. J., November 15, 1864, an application was made by certain members of the First Reformed Protestant Dutch Church of Totowa in Paterson, N. J., and by other persons (thirty-six in number) to be organized as a Church.

"The Classis granted the application and appointed Rev. F. H. Van Derveer, D. D., Rev. Philip Peltz and Rev. J. Paschal Strong, a committee to carry the purpose of the Classis into effect.

"This committee met on the 29th of November, 1864, in the second R. P. Dutch Church of Totowa, in Paterson, N. J., and after a sermon by Dr. Van Derveer, the persons whose names are recorded in the record-book were received and organized into a Reformed Protestant Dutch Church. An election of elders and deacons resulted as follows : Elders, Cornelius Vreeland, James P.

Westervelt, John T. Spear, William W. Pullis, Jr.; deacons, Alexander D. Hill, Robert Dixon, John P. Post, Henry Van Iderstine, who were ordained by the Rev. J. Paschal Strong, and addressed in the name of the committee by the Rev. Philip Peltz.

(Signed,) ROBERT DIXON."

The book of records shows that fifty-nine persons were received by certificate from the First Reformed Church. At the first meeting of the Consistory, held on the fifth of December, 1864, the corporate name was fixed as "The Broadway Reformed Protestant Dutch Church of Paterson, New Jersey." At this meeting it was also resolved "to make quarterly offerings to the Boards of Foreign and Domestic Missions, to the Paterson Mission School, and to the poor of the congregation, and annual offerings to the Board of Education of the Reformed Church, and the American Bible Society." Arrangements were at once completed for holding public services in a hall on Main street, and Alexander D. Hill was appointed "to exercise a general supervision" of these services. Mr. Hill was also appointed superintendent of the Sabbath school, and at once began a work in the Sabbath school and prayer meeting, which he carried on with untiring zeal until his death in 1890. To this day his name is often mentioned in the meetings for conference and the memory of his edifying talks, his voice in song, and his blameless life abides in many hearts. Not one of the members of the first Consistory is now living. John P. Post, the last surviving member, died in December, 1900. In the statistical history in this volume will be found the names of elders who were delegates to Classis, were members of General Synod, and served on the boards of the denomination. These were "elders that rule well." They who now rest from their labors, as well as they who still give time and increase to the support of the Church, have been wise and helpful counselors, whose prayers and advice each successive pastor has prized. The Consistory and the membership have always been loyal and true to the pastor and happy the pastor whom the dear Lord places at the head of such a flock.

When the Church was organized, the Erie railway was near the eastern boundary of the residence section. Lower Broadway was a street of residences rather than of business houses, and the lots on which the chapel was erected were considered a desirable situation. During the completion of the plans for the pur-

chase of a building site, steps were being taken to secure a pastor. The Revs. Goyñ Talmage, John L. McNair and J. Paschal Strong were successively called, but each declined.

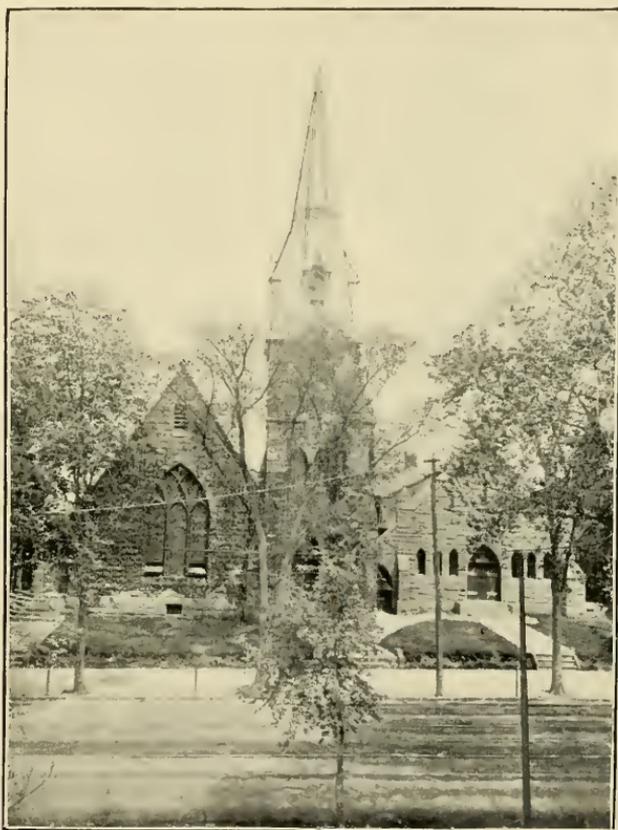
The history of the Church from this time was really the history of each successive pastor, for each in turn seemed peculiarly adapted to a special need of the congregation. Its first pastor, the Rev. W. W. Holloway, was an excellent leader for the young Church. He succeeded in gathering many influential people into the membership. This gave the Church a high standing in the community. During this period the chapel was built. There is no record of its history, except that on July ninth, 1866, it was decided to erect the building, and on August sixth, 1867, the treasurer was directed to have the building insured for five thousand dollars.

The second pastorate was that of Rev. William H. Clark, D. D. Under his leadership the Church was successful in every respect. The people were happy and united. Dr. Clark was an excellent organizer and a most efficient pastor. His work endures to this day in the religious life of the families of the congregation, and his careful training shows itself at the family altars which he was instrumental in erecting, and in the marked spirituality and sociability of the weekly prayer meeting.

The Rev. N. H. Van Arsdale was the next pastor called. Soon after his installation, the initial steps were taken for the erection of a new house of worship on lots adjoining the chapel. The building committee were: The Hon. John Hopper, Henry Varnum Butler, Gilbert G. Cooper and Peter Quackenbush. The corner stone was laid on July first, 1883. The Rev. Dr. Duryea, the Revs. J. L. Danner and P. H. Milliken, with the Hon. John Hopper, assisted the pastor in the exercises. The building was dedicated January fifteenth, 1885. The sermon was preached on this occasion by the Rev. Dr. John M. Ferris. The style of the building is Gothic, and the walls are of native brown-stone, trimmed with a finer quality of the same. The plan is cruciform with transepts running to the right and left. The entrances are in a tower on the right and through an octagonal vestibule built at the left corner. The building is neat and compact, and has all the conveniences for lighting and heating. The amphitheatre arrangement of seats makes it a delightful audience room.

The fourth pastor installed was the Rev. Elias W. Thompson.

Immediately upon his settlement, he began to lay plans for the remodeling of the chapel, which had been for many years the only assembling place of the congregation. Since the erection of the new church, the chapel had been used for Sabbath school and prayer-meeting purposes. It was not adapted to the needs of a



THE BROADWAY REFORMED CHURCH,—1885.

modern Sabbath school. The necessary alterations were made in the summer of 1896, and the increased attendance and comfort of pupils and worshipers have proven the wisdom of the plan. Besides primary and Bible class rooms, a perfectly equipped kitchen was added as an aid in the social needs of the congregation. The alterations cost over \$3,500, which was raised the same year, with

the exception of \$700, which was secured by the Sabbath school during the seven years previous.

In 1897, the Consistory adopted the plan of Systematic Benevolence as proposed by the General Synod. It has been a success and has solved many problems which formerly distressed those who managed the finances. In 1898 the church was refurnished. The walls had been left undecorated and the cushions had been brought from the chapel pews when the new church was built. The entire interior was renovated. The walls were artistically tinted, and new carpets and cushions were provided. The work was a success and meets with the approbation of all. The cost was about \$2,500, which was all paid the same year. During the past year more than \$1,000 has been paid on the bonded mortgage which now amounts to about \$5,000, and is the only indebtedness on a very valuable property. The present pastor has been urging the importance of holding the members who are locating homes in the Eastside, which is the residence section at present, and in which there is a widespread territory unclaimed by any Church, and many families whose inclinations and preferences are toward the Reformed Church. The Classis in 1900 received and approved an overture from the Consistory which states all the conditions and urges attention to the matter of Church extension in this district.

The membership of the Church has never been large. The present enrollment is 227. This represents the actual number, as every enrolled member can be accounted for. The list has been revised twice during the present pastorate. The rolls contain many names of families of Holland descent. It is noteworthy that this Church is in great degree a family Church, having an unusually large proportion of entire families under its care. The members of the present Consistory are, elders, Peter Quackenbush, J. E. Dunning, William L. Williams and A. M. Smith, Sr.; deacons, Henry Kip, M. D., John Harding, Alzimore Finn and Warren B. Mitchell. These are all men tried and true, and are heartily in sympathy with their pastor, who regards their cooperation with deepest gratitude.

The Sabbath school has ever been an interesting and important factor in the work of the Church. The record of Church members makes special note of those received into communion "from the Sabbath school." A glance at these names would give

encouragement to the faithful corps of teachers who have been and are laboring among the children of the congregation. The school has had as successive superintendents in the past years, Alexander D. Hill, Garret Boice, Gilbert G. Cooper, Rev. Dr. Clark, John E. Dunning, Rev. Dr. Van Arsdale, and Philip Case. Of these Mr. Dunning served many years, and though not at present an officer of the school, continues his work and interest. The pastor is now acting as superintendent. The new equipment of the chapel has enabled him to grade the school and it is now in a very flourishing condition. The officers are, Rev. E. W. Thompson, superintendent. A. M. Smith, Jr., assistant, Charles Hewitt and George A. Gowdy, secretaries. Miss Carrie King, treasurer. Miss Emma Barrowclough and Miss Carrie King, superintendents of the primary department, and Mrs. E. M. Lee and Miss Louise Christie, accompanists. The music is under the direction of Mr. James C. Christie, whose interest in this work adds greatly to the enjoyment of the public worship.

The usual auxiliary societies are active in the work of the Church. The Ladies' Missionary Society is supporting a girl in Ferris Seminary, Yokohama, Japan, besides having shares in the support of a girl's school in India, and in the enterprises of the Woman's Executive Committee of the Board of Domestic Missions. It makes substantial contributions to the general work of Foreign and Domestic Missions also. The Young People's Society of Christian Endeavor is a flourishing organization. It has taken a wide interest in the general work of Christian Endeavor, and lately had its present pastor as a member of the executive committee for New Jersey and President of the Paterson Local Union, and four of its members as officers in the Union. There is also a flourishing Junior society, of which Miss Mary Hill and Miss Mary Mitchell are superintendents. There is also a society of the King's Daughters. The Church Aid Society has recently been organized and has as its president Mrs. G. D. Voorhis, who was at the head of a similar society which did efficient service in furnishing the new church fifteen years ago. The Church is grateful for the counsel and help of godly members, whom the Lord has laid aside from active service, but who by prayers and offering of their substance, manifest their interest in its success.

The Church has taken great interest in the preparation of its

sons for the ministry, and has given hearty support to those who have felt constrained to undertake the preaching of the Gospel. Among these have been the Rev. Robert Barr, now pastor of the Associate Reformed Church of Newburgh, N. Y., the Rev. Elias B. Van Arsdale of Farmer, N. Y., and the Rev. Clifford P. Case of New York city. Mr. J. Harvey Murphy is now in the course of his preparation at New Brunswick.

THE REV. WILLIAM W. HALLOWAY.

The Rev. William Whiteman Halloway was called August sixth, 1865, and installed October eighth of the same year. He was born in Philadelphia in 1818. His student life was spent at New Brunswick, having graduated from Rutgers College in 1839, and from the Theological Seminary in 1842. He was licensed by the Classis of Philadelphia in the same year, and was immediately installed pastor of the Reformed Church of Clifton, Saratoga county, N. Y. Succeeding pastorates were, the Third Church of Albany, from 1849 to 1853; missionary in North Brooklyn, from 1853 to 1859; Flushing, L. I., from 1859 to 1865, after which he came to Paterson. He resigned in December, 1871. His pastorate was



THE REV. WILLIAM W. HALLOWAY.

eminently successful. He was a man of culture and an excellent preacher. The records show that he was held in high esteem by his constituents. During his pastorate ninety-three persons were added to the membership. In 1872 he became pastor of the Presbyterian Church of Battle Creek, Mich., where he remained several years, closing his long ministry as pastor of the Presbyterian Churches of Mount Freedom and Morris Plains, N. J. In 1892, after fifty years of successful ministerial labor, he was, at his own request, honorably retired. He died Tuesday, September twentieth, 1898.

THE REV. WILLIAM H. CLARK, D. D.

The Rev. William H. Clark, D. D., was born at Hudson, Ohio, in 1837, was graduated at Western Reserve College in 1859,

and Union Theological Seminary in 1863. On January sixth, 1864, he was ordained by the Presbytery of Columbia, New York, and became pastor of the Presbyterian Church, at Spencertown, New York, where he remained until 1865, when he took charge of one of the chapels of the Collegiate Church in New York. Dr. Clark was installed pastor of the Broadway Church, on the evening of Thursday, May ninth, 1872. The Rev. Dr. Talbot W. Chambers, of New York, preached the installation sermon. He remained in Paterson nine years and one month, during which time the smile of God rested on pastor and people, the Church prospered ma-



THE REV. WILLIAM H. CLARK, D. D.

terially and spiritually and one hundred and sixty-seven persons were added to its membership. He resigned in June, 1881, in order to accept a call to Nyack, N. Y. Here he remained until April, 1886, when he became pastor of the Second Reformed Church of Philadelphia. In 1891 he was called to Bay City, Michigan, where he took charge of the First Presbyterian Church. He resigned this charge in 1896 to become pastor of Immanuel Presbyterian Church of Detroit, where he is now laboring. Dr. Clark's efficiency as an organizer and pastor has already been mentioned. His own words regarding his relations with the Broadway Church are here inserted, not only because they reveal conditions in the congregation during his pastorate, but because they express so clearly the feelings of all the pastors toward this Church.

“The years I spent as pastor of the Broadway Church were among the happiest of my life. The people were earnest and sympathetic and gave me hearty support in my work. There is a peculiar frankness and fervor in the affection which the people of the Reformed Church cherish toward the ‘Domine,’ which I have not seen elsewhere. My heart goes out today toward many who were members of the Broadway Church during my pastorate, some of whom have entered into ‘the rest that remaineth.’ I shall never forget the manifold favors shown to me and mine; the loving words and kindly actions contributed largely to our happiness while we were in Paterson. The years passed pleasant.

ly and quietly and the blessing of God rested on pastor and people during them all."

THE REV. NATHANIEL HIXSON VAN ARSDALE, D. D.

The Rev. Nathaniel Hixson Van Arsdale, D. D., was born at Bound Brook, N. J., April sixth, 1838. He graduated from Rutgers College, New Brunswick, in 1862, and from the Theological Seminary in 1867. Licensed to preach by the Classis of New Brunswick, he shortly afterward accepted a call from the Church of the Clove (High Falls, Ulster county, N. Y.) and was ordained and installed September first, 1867. In January, 1874, he resigned



THE REV. N. H. VAN ARSDALE, D. D.

this charge to accept a call from the Reformed Church at Chatham, N. Y., and was installed its pastor the following month. During his pastorate here many were added to the Church. As the result of a revival in the winter of 1875, over forty were received into the membership on confession at one time. In the spring of 1880, he accepted a call from the First Congregational Church of Batavia, Ill., and in the summer of 1881, he removed to Paterson, N. J., and became the pastor of the Broadway Reformed Church, being installed November third, 1881. During his pastorate the present church edifice was erected. By invitation of the Rev. Dr. J. M. Ferris, Dr. Van Arsdale became associated with him in the editorship of the *Christian Intelligencer*, January first, 1883. His editorial duties took him from his parish two days each week, until May, 1895, when he resigned his Paterson charge to devote all his time to the *Intelligencer*, with which paper he is still connected. Supplying the First Reformed Church of Hoboken, N. J., for six months in 1896, he succeeded in raising their debt of over \$1,600, and since September 1, 1899, he has had charge of the Greenwood Heights Reformed Church, of Brooklyn, N. Y., rendering full services each week. He received the degree of Doctor of Divinity from Rutgers College in

1889. Dr. Van Arsdale served three years in the United States Army during the Civil War.

Dr. Van Arsdale's ministry was especially successful in Pater-son in that he succeeded in carrying through the project for a new church. This was done in spite of depressed business conditions, the removal by death of many adherents, and the changes of residence from the downtown to the Eastside quarter, which caused many to unite with Churches which had houses of worship more conveniently located. During Mr. Van Arsdale's pastorate, one hundred and fifty-seven persons were added to the membership roll.

#### THE REV. ELIAS WORTMAN THOMPSON.

The Rev. Elias Wortman Thompson belongs to a family whose ancestors in both the maternal and the paternal lines have been for several generations in the Reformed Church. He traces his maternal ancestry to the Wortman progenitors whose origin and history have been recently published by the Rev. Dr. Denis Wortman, of Saugerties, N. Y. The paternal line is derived from Abraham Post, "the revolutionary soldier," on the one side, and on the other from Juda Bodine, the mother of John Thompson. She was a direct descendant of Jean Bodin, who wrote, what Sir William Hamilton calls, "The ablest and most remarkable Treatise on the Philosophy of Government and Legislation," a book which Saintsbury, the famous English critic and historian, describes as "the only work of great excellence on the science of politics before the eighteenth century." Jean Bodin was the counselor of the King of France and also of Elizabeth of England. He advised the latter to enlarge her domain by adopting the King of Scotland and marrying Lenox. One of his descendants, also Jean Bodin, was naturalized in London in 1681, and is next heard of in the vicinity of what is now known as Perth Amboy, N. J. Here his son or his grandson, Abraham Bodine, married a Dutch girl named Adriantje Janse. Their daughter, "Judik" afterwards married the pious and industrious John Thomson. He did not fancy the Dutch name, so he wrote it "Juda" in the family record in the Bible which he had brought from Scotland. Shortly after his marriage, John Thomson took his wife and child and journeyed to the "Shemokem country" and found a home in the fertile valley of the Susquehanna near the present city of Williamsport, Pennsylva-

nia. Magenniss' "History of the West Branch of the Susquehanna," published in 1889, quoting from the record made in the family Bible, thus tells of John Thomson's tragic end: "The 9th day of June, 1778, John Thomson departed this life, was killed and Scalped by ye Tory & Indians at Shomoken." With true Dutch grit Juda Thomson took her boy and the Bible and traversed the three hundred miles across the mountains, to the home of her husband's relatives in the eastern part of Hunterdon county, New Jersey.

She had been taught the Heidelberg Catechism by Frelinghuysen, and now with her boy came under the spiritual ministrations of Dr. Jacob Rutsen Hardenbergh. Educated by such a mother and under such influences he grew to be a man among men. He inherited his father's energy and independence, and in spite of the opinions of teachers and kin, wrote his name with a "p." One of his sons was the Rev. William I. Thompson, who was well known throughout Bergen and Passaic counties as pastor of the Churches of Ponds and Wyckoff, 1842-1845, but perhaps better known for his successful and unique methods of teaching and discipline while rector of the Grammar school at New Brunswick. Joseph Thompson, another son of John Thompson, was for thirty years judge of the court in the county in which he resided, and was widely known in Classis and in Synods as "the elder from Readington." For sixty years he was a member, and for fifty-five of these years an honored elder of the Church at Readington. Three of his sons entered the ministry of the Reformed Church. The eldest, Rev. Dr. John Bodine Thompson, now lives at Trenton, N. J. Henry P. Thompson and Abraham Thompson are deceased. The fourth son, Aaron J. Thompson, resides near the old homestead at Readington, and has followed in his father's footsteps as a successful business man and an enthusiastic supporter of, and elder in the Church. His eldest child is Miss Anna de F. Thompson, of the Reformed Church Mission at Yokohama, Japan. His second child is the subject of this sketch.

The Rev. Elias Wortman Thompson was born at Readington, N. J., in 1866. He graduated from Rutgers College in 1889, and from the Theological Seminary at New Brunswick in 1892. He was licensed by the Classis of Raritan in May, 1892, and on June twenty-third following, was ordained by the Classis of Philadelphia, and installed pastor of the Talmage

Memorial Church of Philadelphia, where he remained until 1894. During his pastorate there the membership of the Church was more than doubled. In 1894 he went to Illinois to take charge for one year of a Church at Havana, under the care of the



THE REV. ELIAS W. THOMPSON.

Board of Domestic Missions. At the end of this period he returned to Philadelphia, as associate with the Rev. Dr. Milliken in the First Reformed Church. He became pastor of the Broadway Reformed Church, January fourteenth, 1896, the Rev. Benj. V. D. Wyckoff, of Readington, N. J., preaching the sermon at the installation. During his pastorate the Church has prospered in many ways. One hundred and five persons have been added to the membership. With pastor and people happy in the work, with a Church well equipped and in excellent condition, the "Broadway Church" hopes to maintain for many years the influence it has already attained, and thanking God for the past, prays His blessing for the future.

# THE REFORMED CHURCH OF SPRING VALLEY

BY

THE REV. CORNELIUS E. CRISPELL, D. D.

THE Reformed Church of Spring Valley originated from the desire of many members of The Reformed Dutch Church of West New Hempstead, residing in and near Spring Valley, to have a fold nearer than that of the whole flock in the West New Hempstead Church. The primary movements are fully described in "The History of Rockland County," pp. 290-1, as follows :

"On March 7, 1850, the Consistory of the West New Hempstead Church appointed David Cole and Joseph C. Blauvelt to solicit subscriptions towards securing an outpost or preaching station in the vicinity of Spring Valley. This action was taken at the request of a number of families in the neighborhood of Spring Valley, who were desirous that a church edifice should be erected in that vicinity. Two years later, December 9, 1851, Joseph C. Blauvelt, Isaac Whitney, Steven Stevens, Isaac L. Sherwood and Henry Seamen were appointed a building committee to superintend the erection of a church edifice on the premises of Mr. Joseph Wood."

At their meeting held January 21, 1852, the Consistory of the Brick Church, reconsidering their action of the month previous, accepted the (gratuitous) generous offer of David Cole, of a lot "over the hill," authorized Mr. Cole to solicit subscriptions, appointed J. B. Haring, J. C. Blauvelt, I. Whitney and Isaac L. Sherwood (Henry Sherwood was afterwards added), a committee on the part of the Consistory to conduct and inspect said building in connection with Mr. Cole.

Here ground was broken and timber collected for the new church; but upon Mr. Cole's health becoming impaired, his deed was returned August 26, 1852, and August 31 following, a new committee consisting of I. L. Sherwood, Samuel Lawrence, I.

Whitney, Henry Sherwood, and Stephen D. Herrick, was appointed to build a Reformed Protestant Dutch Church at Spring Valley, upon the land donated by Samuel Lawrence.

Here, where the present church now stands, the "preaching place" was erected, and of the new enterprise the Consistory of the Brick Church in their report to the Classis, April, 1854, make the following minute :

"With regard to the enterprise at Spring Valley, thanks be to God, it has so far proved that the time, the expense, and the labor given to it has not been in vain. Our church edifice there, though small, is yet substantial, neat and comfortable. The attendance there is not great indeed, but it is encouraging. The church edifice was erected at an expense of some fifteen hundred dollars. When dedicated a few hundred dollars debt remained upon it, which has since been nearly liquidated. And we as a Consistory feel constrained, from a sense of gratitude, here to express our unfeigned sincere thanks to those brethren of the Classis and their congregations for their seasonable aid in this important enterprise."

For over a decade of years, after this, services were held in this "preaching place" at Spring Valley, the pastor of the West New Hempstead Church officiating usually in the afternoon of each Lord's day. But in 1863 "the pews in the little building being by many too few to accommodate those worshiping there," it was agreed that the time had arrived to erect a more commodious house of worship. Whereupon, June first, Andrew I. Tallman, an elder in the Brick Church, was appointed to circulate a subscription, and his report being favorable, the "preaching place" was sold for four hundred dollars to Albert Tallman; and A. C. J. Blauvelt, Andrew I. Tallman, Nicholas C. Blauvelt and Henry L. Sherwood were appointed a building committee to erect a new church upon the old site.

The work of building was commenced in 1864, though the war of the Rebellion had advanced all kinds of building materials to almost fabulous prices. January 4, 1865, to the great satisfaction of all, the building committee were able to report to the Consistory of the Brick Church that their work had been done. Whereupon that body passed a resolution approving the course of the building committee and obligating themselves to meet all indebtedness incurred.

This action of the Consistory of the Brick Church in assum-

ing the debt (about \$8,000) incurred in the erection of the church at Spring Valley, was remonstrated against by certain members of that Church, and after considerable discussion it was by mutual consent, deemed best that the two Churches should separate. Upon the Brick Church relinquishing "all claim upon the church building or property in Spring Valley," and the Spring Valley Church assuming the debt, this separation was effected by a com-



THE REFORMED CHURCH OF SPRING VALLEY,—1865.

mittee of Classis, the Revs. John Manley, J. T. Demarest, J. R. Brock, and Elders Henry L. Sherwood and Mr. Wortendyke, of Pascack, April 11, 1865.

On the seventeenth of April following, the "Reformed Protestant Dutch Church of Spring Valley, Rockland county, New York" was legally incorporated, and at that time the Brick Church

formally transferred the property at Spring Valley to the new organization.

#### ITS PASTORS.

The first pastor of the Church was the Rev. John R. Brock, who resigned the pastorate of the West New Hempstead Church for this purpose. He was installed May 7, 1865, and remained pastor till April 10, 1869. His successors have been: Marshall B. Smith, July 7, 1869 to November 1, 1870; Richard De Witt, October 8, 1871 to April 1876; Peter E. Kipp, (stated supply) July 1876 to April 1877; Daniel Van Pelt, July 16, 1877 to September 23, 1878; Cornelius E. Crispell, D. D., September 9, 1879.

Dr. Crispell took charge and acted as pastor under a regular call about May 1, 1879. As he was a professor of Theology, he could not formally accept the call and be installed. His voluntary resignation of the professorship was made and accepted in June, 1879, and his installation took place on the ninth of September following. He is still its pastor.

#### THE REV. JOHN R. BROCK. \*

The Rev. John Randlett Brock, the first pastor of the Church of Spring Valley, was born at Newbury, Vermont, in June, 1831, and died at Marysville, Tennessee, August 7, 1872.



THE REV. JOHN R. BROCK.

The family name of his paternal ancestors was Randlett, a family of French origin, and in all probability of Huguenot faith, a portion of the large emigration from France to America in the early part of the seventeenth century, occasioned by a desire to escape religious persecution.

Mr. Brock was the grandson of Ruben Randlett and Rachel Elsworth, and the son of Jacob Randlett and Mary Curier, residents of his native village. An only brother, the Rev.

Asa Randlett, a Baptist clergyman, resides at North Ashford, Connecticut, and is now in the seventy-eighth year of his age. By him

\* This and the following biographical sketches have been prepared and inserted by the editorial committee. The data in relation to Mr. Brock were furnished by his only son, Mr. Charles R. Brock of Paterson, N. J.

we are informed that his mother died when John was an infant about a year and a half old, and that the little fellow, a beautiful babe, was committed to the care of Mrs. Charles Brock, who took him to her home and heart and cared for him with a mother's gentle, patient, loving tenderness. When a young man he was legally adopted, and taking the name of his foster-parents, was henceforth John Randlett Brock.

Mr. Brock graduated from Rutgers College in 1859, and from the Theological Seminary at New Brunswick in 1862. May twenty-ninth of the same year, he married Miss Isabella Benson, of Paterson, N. J., and September seventeenth was ordained and installed pastor of the West New Hempstead Church. His second charge was the Church at Spring Valley, which failing health compelled him to resign in 1869. About this time he took charge as principal of the Spring Valley Academy, but his health demanding a less vigorous climate, it was necessary for him to abandon the enterprise. He was cut off in the midst of his days, a workman that needed not to be ashamed, meriting the eulogy of the secular press at the time of his installation at Spring Valley, "a tried man, worthy of the people's confidence and high estimation."

#### THE REV. MARSHALL B. SMITH, D. D.

The second pastor of the Church at Spring Valley, the Rev. Marshall B. Smith, D. D.\* received his education for the ministry at the Theological Seminary of the Protestant Episcopal Church at Alexandria, Virginia, where he was graduated in 1859. "He labored for a short time in Wilmington and Dover, Delaware, and in 1860 became the rector of St. John's Episcopal Church in Passaic, N. J., where he remained until 1868. On the fifteenth of March, 1869, he withdrew from the Protestant Episcopal Church, and on the twentieth of April was received to the Reformed Church of America, becoming a member of the Classis of Paramus. In June of this



THE REV. MARSHALL B. SMITH, D.D.

\* Compiled from Minutes of Classis and from manuscript of the Rev. Dr. John Gaston.

year he received a call from the Church of Spring Valley, and was installed pastor of the Church July seventh, the Rev. Dr. John H. Duryea preaching the sermon on the occasion. November 1, 1870, he resigned his charge and returned to Passaic, where he resided for the remainder of his life.

November 28, 1873, he was dismissed to the Reformed Episcopal Church which was then being organized. The letter dismissing him and recommending him to the Reformed Episcopal Church was the first official recognition of that body by any of the other organized branches of the Church of Christ. Dr. Smith remained in the communion of the Reformed Episcopal Church for more than eight years, when in May, 1882, he returned to the Reformed Church and was again a member of the Classis of Paramus. He departed this life at Canaan Four Corners, Columbia county, N. Y., Friday, September 1, 1882.

“He was a man of singular simplicity and purity of character, and of most earnest piety, ever jealous of the honor of Christ and steadfast in his defence of the faith once delivered to the saints, a profound and accurate scholar, a frequent contributor to the press, both secular and religious, a thoroughly conscientious man, a scribe well instructed unto the kingdom of God.

“His preaching was chaste, instructive and persuasive, of that calm, beautiful and gentle order, which at once feeds the understanding and appeals to the devotional element in the heart of the true Christian. Of him it is recorded, ‘He walked with God, and was not, for God took him.’”

#### THE REV. RICHARD DE WITT.

The third pastor of the Church of Spring Valley was the Rev. Richard De Witt. He was born at Hurley, N. Y., July 21, 1839, his father, Ten Eyck De Witt, and his mother, Ann Crispell, being of the old Dutch-Huguenot families that settled very early in the vicinity of his native place. He prepared for college at the Trenton Academy, and entering Rutgers College in 1856, graduated in 1860. Continuing his studies at the New Brunswick Theological Seminary, he graduated therefrom in 1863. The following year he married Miss Katherine Hammond of Pine Plains, N. Y., and was ordained and installed pastor of the Church at Guilford, N. Y., where he remained until called in 1871 to the Church of Spring Valley. His health constraining him to relinquish this charge, he

resided for a short season in Kingston, and resumed pastoral labor



THE REV. RICHARD DE WITT.

at Walkkill in 1877, where he remained until 1889, when he accepted a call to the Church of Flatbush, Ulster county, N. Y., in the service of which he fell on sleep February twentieth, 1901.

“He was a wise and devoted pastor and a faithful, able exponent of the Gospel. He entered heartily into the personal and social as well as the Church life of the people to whom he ministered. He never deemed any work too hard, or any self-denial to be a cross. He was a man of eminent good sense, of large

heart and wise counsel, warm piety and Christian manhood. He has finished his work. He has done it well. He has heard the voice of the Master saying ‘well done; enter into rest.’” \*

#### THE REV. PETER E. KIPP.

After the resignation of the Rev. Richard DeWitt, the pulpit of the Spring Valley Church was stately supplied by the Rev. Peter E. Kipp, for nearly a year. He was a son of Edo Kip, Esq., of Passaic, N. J., a prominent elder and for many years influential in the councils of the Reformed Church. He was born at Passaic, March 28, 1847, graduated from the University of the City of New York in 1867, and from the Theological Seminary at New Brunswick in 1870. In August of that year, he was ordained and installed pastor of the Church at Fishkill, N. Y., and in the following October married Miss Josephine Sutphen, of Brooklyn. In 1874, a protracted illness prompted him to resign his charge at Fishkill, and in July of the same year he became stated supply at Spring Valley. While he was thus serving, “the Church was visited with a revival of religion which shook the whole town.” In the spring of 1877, he became pastor of the Bedford Reformed Church of Brooklyn, and entered upon labors which failing health compelled him in a few years to abandon.

\* Compiled from obituary, “Christian Intelligencer,” by the Rev. Denis Wortman, D. D.

With energies recuperated by travel, he accepted in March, 1881, the pastorate of the Second Church of Schenectady, N. Y., where a ministry of six years resulted in an ingathering of two hundred souls. Having accepted an unanimous call from the Cass Avenue Presbyterian Church of Cleveland, Ohio, he was installed in June, 1887, and remained until 1894 when he became pastor of the First Presbyterian Church of San Diego, California, in the service of which he died May 8, 1900.



THE REV. PETER E. KIPP.

Amid the duties of an active pastorate Mr. Kipp found time for literary pursuits, and in 1893 published a work entitled "Is Moses Scientific," which testifies both to his scholarly attainments and learning, and to his implicit confidence in the Divine inspiration of the Scriptures. He was a man of intense earnestness of spirit, entirely consecrated to the work of the ministry, exceedingly jealous for the salvation of the perishing, and of faith unbounded in the power of the Gospel to renew, regenerate and save mankind.

The Rev. Paul F. Sutphen, D. D., a life-long friend of Mr. Kipp, writes: "In a larger measure than any man I have ever known, he met the Master's meaning, when He said that whosoever would receive the kingdom must become as a little child. It was not that he lacked virility, he was every inch a man, but his nature was perfectly guileless. He thought no evil of others. He trusted men, and in perfect childlike simplicity he trusted God." Mr. Walter Couch, a parishioner, writes in the *California Independent*: "In the prompting of brotherly feeling the world was his parish. Foreign Missions were with him well nigh a ruling passion, and he could poorly brook any lagging interest in this great cause among his people. He never did anything by halves. His theology was fused by the glowing fires within. It was of that energetic type which Albert Barnes called 'Calvinism in motion,' and with it what the old divines styled, 'a passion for souls.' The themes of the last two sermons that fell from his lips were, 'The Resurrection' and 'The New Song.'" The strains of

that song he has heard and learned, and now, with Jesus in Paradise, awaits the coming resurrection of the dead.

THE REV. DANIEL VAN PELT, D. D.

The fourth pastor of the Church at Spring Valley was the Rev. Daniel Van Pelt, D. D. He was born at Schiedam, Netherlands, October 10, 1853, graduated from the College of the city of New York in 1874, from the Theological Seminary at New Brunswick in 1877, and the same year was ordained and installed pastor of the Church at Spring Valley, July first. In January, 1879, he became pastor of Hope Church of Holland, Michigan, and subsequently of the East New York Reformed Church of Brooklyn and the Remsen Street Reformed Church of Astoria, the pastorate of which he resigned about eighteen months previous to his death, October 23, 1900.

"Dr. Van Pelt was a loyal son of our historic Church, cherishing with all the ardor of his nature the rich heritage of her traditions and history. To the discharge of his duties he brought a mind well furnished and instinct with the literary taste of the scholar sanctified by the indwelling of the Spirit of God. A preacher of signal ability, he ever carried beaten oil into the sanctuary.



THE REV. DANIEL VAN PELT, D. D.

A conscientious minister of Christ, his tendencies were broad and catholic. An author of wide repute, he being dead yet speaks, his genial spirit and Christian manhood shining forth from the matchless histories he has left as a legacy to the world."\* Dr. Van Pelt's publications were purely historical. The first was issued in 1885, "A Chronological Table of Events in the History of the Reformed Church in America;" this was followed in 1888, by "A Church and Her Martyrs;" in 1892, by three elaborate articles in "Wilson's Memorial History of New York;" in 1897, by "Pictures of Early Church Life in New York," and in 1898 by his largest work "The History of Greater New York." He was one of the lecturers under the direction of the School Board of Man-

\* Compiled from obituary articles published shortly after Dr. Van Pelt's death.

hattan, devoting himself to Holland and the early history of New York. He was regarded as an authority on the early Dutch records of the Colonies and translated many of them for the State Archives at Albany.

THE REV. CORNELIUS E. CRISPELL, D. D.

The successor of Dr. Van Pelt in the pastorate of the Church at Spring Valley, was the Rev. Cornelius Eltinge Crispell, D. D. He is the only living representative of the ministers who have been identified with the Church since its organization in 1865, and his pastorate exceeds by many years, the combined pastorates of his predecessors.



THE REV. C. E. CRISPELL, D. D.

Dr. Crispell is a descendant of the Dutch-Huguenot families, who settled the Wallkill valley, and among whose members are the ancestors of many of the ministers of the Reformed Church. The family trace descent from Anthonie Crepel, one of the eleven associates of Louis DuBois, in securing the New Paltz Patent from Lieutenant Governor-general Andros. His wife was Maria, daughter of

Matthys Blanchan. They were Huguenots, originally of Artois, but compelled to flee for refuge to Manheim in the German Palatinate, from whence they came to America in 1660.

Dr. Crispell is a son of the late Peter Crispell Jr., M. D., of Hurley, Ulster county, N. Y., a well known physician of extensive practice. His grandmother Crispell was Jane Hasbrouck, and his mother was Catherine, youngest daughter of Cornelius Eltinge and Blandina Elmendorf, of Hurley. She was the sister of the Rev. Cornelius C. Eltinge, of the Deerpark Church, Orange county, N. Y., and of the Rev. Wilhelmus Eltinge, D. D., who for half a century was the most influential minister in the Classis of Paramus, and also of Blandina Eltinge, who before her death, made ample provision for both the classical and professional education of her nephew, Cornelius Eltinge Crispell. It is thus very evident that little other than Huguenot blood was in his father's

veins, and that little other than Dutch blood was in the veins of his mother; and that it may be said of him, he is a Dutch Huguenot of Dutch Huguenots.

Dr. Crispell commenced his classical course with his father, and was prepared for college at the Kingston Academy. He graduated from Rutgers College in 1839 and from the New Brunswick Theological Seminary in 1842. In September of the same year he was ordained and installed the first pastor of the recently organized Reformed Church of Piermont. His ministry here was terminated in 1847, by his becoming pastor of the Church of Linlithgow in Livingston Manor, N. Y., where he remained for ten years, and in 1857 removed to Schoharie to succeed the Rev. Ransford Wells, D. D., in the pastorate of the Church in that beautiful village. These pastorates were in the state of New York.

In 1863, owing to the chill and dampness of the valley air, he resigned his pastorate and for three years was rector of the Grammar school at New Brunswick, N. J., and Professor of History in Rutgers College. In 1866 he was appointed Professor of Mathematics, Natural Philosophy and Astronomy at Hope College, Michigan, and served as such until his resignation in 1878.

In June, 1867, the General Synod's committee on the Professorate called attention to the necessity of inaugurating measures to secure the establishment of a Theological Seminary at the West. The language of the report in relation thereto, is this:

"Let Synod follow the steps of the fathers of the Church, and at this session elect one of the Faculty of Hope College, Professor of Theology, as were Dr. Livingston and Dr. Solomon Froeligh, before the seminary was formed, who shall take charge of the theological class at Holland, Mich., and give instruction in theology and properly qualify himself for the same as a professor of General Synod by signing the proper formula."\*

In accordance with this resolution Dr. Crispell was elected by the General Synod, professor of Didactic and Polemic Theology at Hope College. This arrangement served to secure, after a few years, a theological seminary at Holland, Michigan, now known as the Western Theological Seminary of the Reformed Church. The duties of this professorship Dr. Crispell performed until June 1877, when by order of General Synod theological instruction was suspended. During the year 1868-9, by request of Professor Oggel,

\* See Minutes of Synod, Vol. XI. pp. 268, 269, 271, 480.

who was prevented by serious and protracted illness from attending to his official duties, Dr. Crispell taught Pastoral Theology, and after the death of Professor Oggel, he taught the same for eight years by the appointment of the Council, acting as a Board of Superintendents. In 1867 Dr. Crispell received the honorary degree of D. D. from Rutgers College, his *Alma Mater*.

In June, 1879, he resigned his theological professorship for the purpose of accepting the call of the Church of Spring Valley, N. Y. The pastorate thus inaugurated, has continued nearly twenty-two years, although it began forty years after Dr. Crispell graduated from college, and is still bearing fruit, edifying saints, leading sinners to Christ, and glorifying God. It is doubtful if there has been or is, in the history of the Classis, another pastorate commencing so late in the life of the pastor, and continuing so many years. A sublime eulogy of deeds, it rounds out with peculiar beauty a long life of loving service for the loving Master who has said: "Be thou faithful unto death, and I will give thee a crown of life."

#### MEMBERS.

When the Church was organized April 11, 1865, it had fifty-six names enrolled upon its register. All these came by certificate from the Reformed Protestant Dutch Church of West New Hempstead. At the close of the ministry of Rev. J. R. Brock, the register had reached 100. At the close of the ministry of Rev. M. B. Smith, the number was 108. At the close of the ministry of Rev. R. De Witt it had reached 151. When the Rev. Peter E. Kipp closed his services as stated supply, it had increased to 215. When the Rev. Daniel Van Pelt resigned, nine more had been added, making a total of 224. During the interval between Dr. Van Pelt's resignation and the present pastorate, three more were added, so that when Dr. Crispell took charge of the Church the register numbered 227. At present, November, 1900, it is 386.

#### ELDERS AND DEACONS.

*Elders.* Those who have served as elders are the following. The first four were chosen at the organization; the last four are now on the bench:

Andrew I. Tallman, Henry L. Sherwood, Tunis Tallman, Cornelius I. Blauvelt, Abram C. I. Blauvelt, Isaac Tallman, Hon. Nicholas C. Blauvelt, Abram Palmer, Richard Smith, William E. Demarest, Henry Smith, Jacob C. DeRunde, Joseph A. Ball, Chris-

tian D. Eckerson, Abram I. Hopper, Peter T. Ackerman, Peter S. Van Orden, Peter Tallman, Andrew Smith.

*Deacons.* Those who have served as deacons are the following. The first four were chosen at the organization of the Church, the last four are serving now :

Abram Palmer, Frank Chalton, Harvey Sherwood, Peter Tallman, Aaron D. Blauvelt, Peter T. Ackerman, William Fredericks, Abram Van Zant, Robert C. Haff, Henry Smith, Lanning Van Zant, Jacob C. Deronde, John C. Cruikshank, DeWitt C. Mercan, Erastus C. Warren, Andrew Smith, Peter S. Van Orden, John D. Blauvelt, Henry H. Inglis, James A. Dingman, M. D., Christian E. Felter, Andrew Van Orden, Abram J. Hopper, W. Parker Smith, Wm. D. Kerr, George M. Dunlap.

#### SOCIETIES.

The Sabbath school, the Woman's Christian Association and the Society of Christian Endeavor.

1. The Sabbath school. This was organized in 1865. Peter Tallman was its first superintendent. He has been followed in office by I. C. Lets, Frank Charlton, J. A. Ball, the Rev. R. DeWitt, R. C. Haff, William Van Wageningen, P. T. Ackerman, Andrew Smith, W. Parker Smith, Wm. D. Kerr, J. M. Gibbs, Miss Maria R. Haskell. The present superintendent is Wm. D. Kerr.

Before the pastorate of Dr. Crispell, no regular catechetical instruction had been given as a part of its exercises. When he took charge as pastor, and with the advice of the Consistory introduced the Shorter Catechism to aid him in his work, the Sabbath school, through his invitation and request, became by its choice his auxiliary. Thus the system of the doctrines of the Reformed Churches became and continues to be the system of truth taught weekly, and enforced monthly by the pastor. In this way, and through the official oversight and inspection, uniformity of the doctrinal teaching of the Sabbath school with the pulpit is secured.

The school has contributed yearly to Foreign Missions; and it has added during the last year a "Mission Circle." "The Twentieth Century Movement," recommended by Synod and endorsed by Classis, has been approved by the Consistory, and the Consistory has recommended to the Sabbath school to make contributions not only for Foreign Missions, but also for Domestic Missions and the Board of Education. The variations of numbers

and average attendance are made known in the annual reports of Consistory to Classis.

2. The Woman's Christian Association. This had its origin during the present pastorate, in the desire of the pastor for its aid, and of the better elements of the Church for its work. And the hopes engendered by it have not been disappointed. At first it embraced two departments, the one for foreign missions, and the other for work within the congregation. Soon it added the work for domestic missions. This organ has done most commendable work in all its departments. It is nineteen years old.

3. The Society of Christian Endeavor. This is fully as prosperous as its sister societies. Its contributions for purposes outside of its own expenses are to its own Church and missions, and to other special objects presented by its pastor or otherwise. It gives what it can, but does not promise any specific sum to any object.

#### ITEMS OF GENERAL INTEREST.

In looking over the history of the Church, we find a few things worthy of special note.

1. We have not in the number of the flock kept pace with the increase of the population of our village and its vicinity. The particular reasons which might be assigned for this would vary very much with the diverse views and feelings of fallible men. We know that while the revealed word of God is the instrument by which God's work of holiness-making is done, and that while the gospel ministry by its heralding and teaching functions, is the chief agency, appointed and blessed, to gather the harvest, that the efficient cause in saving is the Holy Spirit. "It is the Spirit that quickeneth." It is not "by might nor by power, but by My Spirit, saith the Lord." It is not physical, or mental, or moral power, but by the exercise of God's own energy in exciting to action and giving efficiency to means of His appointment that holiness-making is carried on.

We are, therefore, persuaded that the lack of greater success in gathering souls into the fold, is owing to the withholding of the Spirit's energy. We are also persuaded that, in such withholdings, the Spirit acts towards us as a perfectly holy, wise and good person, such as He is. When He is resisted and grieved, He often withholds His favors. Hence, the reasons for our lack of greater growth are to be found in our own states, and failures to

yield obedience to the Spirit's influences and to conform to His requirements. As a wise and good father He punishes sinners, and chastises and graciously rewards His children.

The want of greater success, then, may be simply owing to our short comings and transgressions. It may, however, be owing it part, at least, to the need of our being thus tried or tested.

To determine whether the Spirit designs to try or test His Churches, or to chastise them by His withholding of grace-growth, we are to look carefully and primarily to the hearts and lives of the members of the Churches. It is there that we ordinarily will find why saving effects are wanting.

2. The debt, with which the Church was burdened at its birth, has been entirely removed. A few special efforts were made before the present pastorate, by which it was reduced to about \$2,600. This remainder, by systematic working soon disappeared.

In doing this work, and indeed in securing pecuniary means for any religious or church work during the present pastorate, only direct giving has been resorted to. For such means fairs, festivals, suppers, dances, and the various devices often made use of to raise money, have not once been employed. Neither has the sacredness of God's house been once sacrificed to please the world or the worldly. We believe and teach that any deviation from direct giving is not only evidence of spiritual weakness, but a cause of it. Such deviations fail to express the required honor of God, to cultivate the graces of love to God and Christ, to show men and angels, good and bad, the true Christian character. They present a false appearance of the power of Christianity. They seem to combine, and often do combine, the worship of Jehovah and Baal.

3. At one time during the present pastorate different views of one of the elements to be used in the Lord's Supper, threatened the most serious trouble. It commenced in the Sabbath school. Some teachers, believing that it is a sin to use wine or fermented grape juice in the Lord's Supper, taught their scholars such views. And when some pupils thus taught, came forward to unite with the Church in full communion, they could not partake of the liquid element which had always been used in the Church, fermented grape juice. In view of this evil, the pastor, both in the pulpit and school, labored for uniformity of instructions on this as well as other subjects in the Sabbath school and pulpit.

At the same time as agents or a committee of an organization outside of the visible Church, some members waited upon the pastor to instruct him and request a change in the liquid element of the supper. The pastor, the one authorized to administer the sacraments, informed those who waited on him and were seeking the change, that he could not conscientiously make the change they desired; that if they passed the cup presented to them without partaking of it, their conscientious convictions would screen them from ecclesiastical censure, and that, while he allowed their conscientious convictions, they should allow his.

But this did not satisfy; and a complaint was made to Classis that they were not allowed the privileges of the Lord's Supper in their Church, and asked for relief. This complaint and request were signed by ten members. But as they were made without the knowledge of the pastor and Consistory, they were not entertained by the Classis. The complaint was then forwarded to the ministers of the Classis individually, and they were informed that at the next meeting of Classis there would be a renewal of the complaint.

Before such meeting, however, the ten learned that their first resort for relief was the Consistory. The ten then made a formal complaint to the Consistory that they were deprived of the Sacrament of the Supper of the Lord by being offered "the cup of devils," and petitioned for a change in the liquid element.

When Consistory did not grant their petition, they appealed to Classis. That body, after full consideration, referred the matter back to the Consistory, and counseled them to do all they could for peace and harmony.

Upon this counsel the Consistory resolved, that they would continue to do all they could to promote peace and harmony in the Church.

When this resolution was communicated to the ten, their leader inquired of the pastor what they should do? The answer was: If you cannot desist from agitating the question and disturbing the Church by teaching in her, views different from her teachings, you had better ask for certificates of dismissal and join some Church holding your views.

Hereupon, eight of the ten followed the advice, and the two ceased to teach their different view in the organs of the Church. Thus the Church-wrecking bomb, which has been thrown into many Churches, did not cripple us, but our loss of numbers was felt.

THE SECOND HOLLAND  
REFORMED CHURCH OF PATERSON

BY

THE REV. THEODORE W. WELLES, D. D.

THE Church bearing the corporate title, The Second Holland Reformed Dutch Church of Paterson, was organized October 8, 1866, at a meeting held at Monumental Hall, sometimes called Crane's Hall, No. 199 Main street.

"A sermon was preached by the Rev. W. C. Wust, after which the names of 138 persons were announced, and they were received as members on confession of their faith in Christ. Ten others were received by certificate of Church membership. The male members then selected as elders, Pauline Pyle, Jacob Quadland and Jan Van den Bleyker; as deacons, Jan Smith, Abraham Hurschap and Cornelius Van den Bork."\*

THE REV. A. H. BECHTHOLD.

The Church thus constituted, at once called the Rev. Arend Hendrick Bechthold, who was installed the first pastor of the Church November 4, 1866. He came to Paterson as the successor of the Rev. Jacobus De Rooy, who led the Holland Church of Paterson, which the Classis organized in 1856 to affiliate with the *True Reformed Dutch Church*, so called, but his views being too liberal, the officers closed the doors of the church against him, causing about a hundred communicants to withdraw, and to apply to the Classis of Paramus for Church organization.† It was in compliance with this request that the Second Holland Church was organized. Mr. Bechthold, however, did not remain very long with the Church he founded, as January 14, 1868, the pastoral relation was dissolved. Mr. Bechthold was born at Amsterdam, Netherlands, in 1822. He came to America in 1859, having been superintendent for a couple of years of a kind of orphan asylum named *Surinaamsche Mettray*, in Surinam, W. I.

\* Report to Classis. † History of Bergen and Passaic Counties, p. 494-5.

He had determined to become a missionary in South Africa, but arriving in Boston, sickness and death in his household caused him to wait until the following spring. Hearing of a colony of Hollanders at Roxbury, he sought them out and commenced religious services among them which led to the establishment of a Dutch Church, which, in 1873, was organized as the Holland Congregational Church of Boston Highlands. While laboring in Boston, Mr. Bechthold was licensed and ordained by the North Suffolk Association of Massachusetts, from which he was received by the Classis of Paramus, and July 17, 1871, dismissed to the Classis of New York, to become pastor of the Holland Reformed Church in New York, in the service of which he remained until his death, November fifteenth, 1884.



THE REV. A. H. BECHTHOLD.

#### THE REV. ADRIAN K. KASSE.

The successor of the Rev. Mr. Bechthold in the pastorate of this Church, was the Rev. Adrian K. Kasse, who was installed May seventeenth, 1868, in Monumental Hall, the place in which the Church had worshiped since its organization. This proved to be the last pastorate of Mr. Kasse, as he died in October, 1874, and he proved to be the last pastor of the Church, as in compliance with a request from a discouraged portion of the communicant members, the Church was disbanded February sixteenth, 1875, although in June, 1874, it reported 48 families, 121 communicants, \$111 contributed for benevolent purposes, and \$704 for congregational purposes. History is often very mysterious.

The Rev. Adrian K. Kasse was born in the Netherlands April twenty-second, 1817. When a young man he was deeply interested in the religious movement throughout Holland in 1837, which led many to separate from the State Church. A large number who did so were persecuted by the government, and among these was Mr. Kasse, who was imprisoned for six months in the city of Middleburgh. This probably led him to emigrate to America in

1846. He made Pultneyville, N. Y., the place of his residence, and almost immediately commenced to lead the religious meetings of the Hollanders. In 1851 he was licensed by the Classis of Geneva, and ordained pastor of the Holland Church of the hamlet in which he resided. In this charge he remained until 1861, when he became pastor of the Holland Church at Buffalo, N. Y., and in 1864 of the Holland Church at Cleveland, Ohio., from whence he came in 1868 to his pastorate at Paterson. "Mr. Kasse was a man of firm faith in the Lord Jesus Christ, which strengthened him for the duties of life and enabled him to endure with sublime heroism the sufferings of his fatal illness. As a preacher he was soundly evangelical, as a pastor he was very zealous and always faithful, as a man, sincere and true, the friend of all, the enemy of none."\* His funeral was from the Second Reformed church, October twenty-sixth. The clergy of the Classis acted as pallbearers and the large church was filled to its utmost capacity, giving impressive testimony to the high esteem the departed man had won during his short residence in the city.



THE REV. ADRIAN K. KASSE.

\* "Christian Intelligencer," November 5, 1874.

THE  
NORTH REFORMED CHURCH OF PASSAIC.

BY

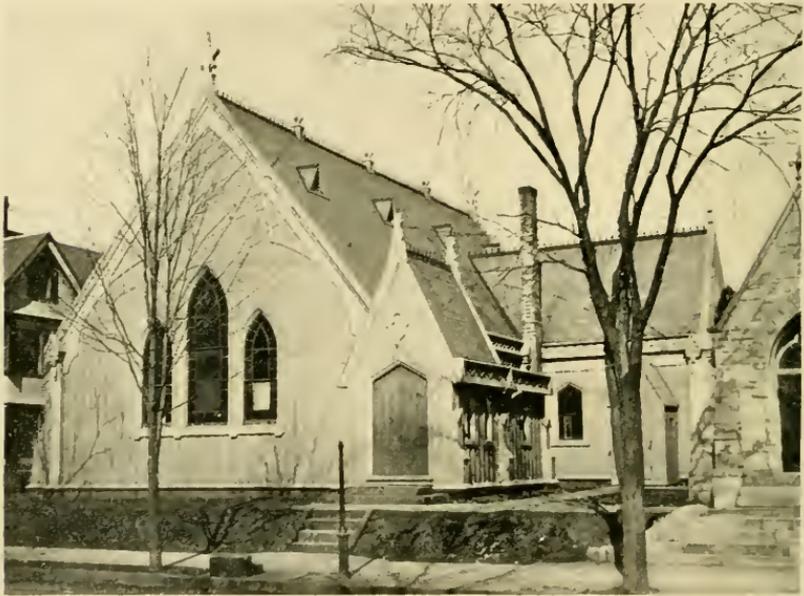
THE REV. J. H. WHITEHEAD.

THE North Reformed Church is the direct outgrowth of the Church of Acquackanonk, — the fruit of the divine blessing resting upon the faithful lives and labors of its ministers and members. The story of the providences and discussions that led to the establishment of the new enterprise has formed an interesting portion of the sketch of the mother Church, in this volume.\*

After the general excitement of the war of the Rebellion had abated, and people had returned to the ordinary pursuits of peace, the population of Passaic† — then a village called Acquackanonk — developed rapidly, and beyond the ability of the original Church to provide religious privileges for all. The wise and energetic minister, the Rev. J. Paschal Strong, discerned the opportunity for Church extension in the northern portion of the community, and in this he was cordially joined by several of his devoted laymen. Prominent among those who favored the movement were Messrs. Edo Kip, John Cornelison Marsellus, Samuel V. S. Mandeville, Dr. Cornelius Van Riper, A. Zabriskie Van Houten, and John N. Terhune. The decision to establish another congregation of our order involved no little sacrifice for those who identified themselves with it, and for the Church of which they had long been influential members. It is no wonder, therefore, that serious and protracted debate should have preceded final action, but the larger interests of the Kingdom and its work in the community prevailed, and a petition was presented to the Classis of Paramus, at its meeting held September fifteenth, 1868, asking for the establishment of a new Church. This petition was signed by thirty-four heads of families, and others. In response, a committee of the Classis, the Rev's W. W. Halloway, B. C. Lippincott and G. M.

\* See history of Acquackanonk Church, pp. 195-7. † In 1868, less than 4,000. In 1900, the Census reports 27,777.

S. Blauvelt, met with the people in the chapel of the Acquackanonk Church, December third, 1868. The sermon was delivered by the Rev. Mr. Halloway, on the text, St. Matthew xx: 26-28. Letters of dismission were received from thirty-six Church members, afterward increased to fifty-eight, and it was resolved to organize the North Reformed Church of Passaic. The first Consistory was then chosen and installed, as follows: Elders, Messrs. Edo Kip, S. V. S. Mandeville, John I. Ackerman, Adrian Hopper, and deacons,



THE NORTH REFORMED CHURCH OF PASSAIC,—1869.

Messrs. John C. Marsellus, A. Zabriskie Van Houten, Nicholas Alyea, Cornelius Van Riper.

Steps were immediately taken toward the selection of a site and the erection of a chapel, leaving the question of a church edifice for some future time. The northwesterly corner of Hamilton avenue and Jefferson street was agreed upon, and an ample plot of ground, 137 by 188 feet, was generously donated by Mr. Edo Kip. Upon the westerly portion of the Jefferson street front an attractive and commodious frame structure, with a seating capacity of 350, was erected, under the supervision of a building committee consisting of Messrs. Kip, Alyea, Van Houten and

Mandeville. During the time of its construction, Sabbath services were held in the edifice of the mother Church. The weekly prayer meetings were appointed in the homes of the new congregation. At the laying of the corner-stone, appropriate services were held in the Methodist Episcopal church, then standing on the corner of Howe avenue and Prospect street, the site of the present Municipal Building. The Rev. Alexander R. Thompson, D. D., of Brooklyn, N. Y., preached the sermon from Ephesians, iii:17,



THE NORTH CHURCH PARSONAGE,—1869.

“Being rooted and grounded together in love.” On the thirteenth of June, 1869, the chapel was dedicated to the worship of God, the sermon being delivered by the Rev. Marshall B. Smith, D. D., from Ezekiel vi: 14, “And they builded and finished it according to the commandment of God,” and Nehemiah iv: 6, “. . . For the people had a mind to work.”

A parsonage was also undertaken in this first year, although the exact date of its erection is not preserved in the records of the Church. It is a well appointed house, on the Hamilton avenue front of the Church property, and has afforded a comfortable home for the successive ministers and their families through these more

than thirty years. The cost of the chapel and parsonage amounted to \$23,601, of which \$13,246 was raised by subscription, leaving a debt of \$10,355. During 1873, this was entirely paid, and on January twentieth, 1874, a Jubilee service was held, at which a congratulatory address was made by the Rev. John A. Lansing, D. D., and a purse containing \$306 was presented to the Rev. Mr. Kellogg, who was then pastor.

A Sabbath school was organized in July, 1869, having an attendance of six teachers and about eighty scholars. Elder Edo Kip was chosen as its first superintendent. After a service of several years he was followed by Mr. Edward Roberts, Mr. A. Z. Van Houten, Mr. Metcalf Everett, Mr. Abram H. Ackerman, Mr. T. A. R. Goodlatte and Mr. Thomas M. Moore, and these brethren have frequently been re-elected. From the beginning and throughout its entire history, our Sabbath school has been marked by a strong mission character, gathering a large proportion of its scholars from homes where there is little other religious influence. Another important feature is the habit of active personal co-operation, as officers and teachers, by nearly every member of the Consistory. Elder A. Z. Van Houten is now the superintendent, Deacon R. C. Winship, his assistant, and Deacon A. C. Wortendyke, the treasurer. The senior and intermediate departments have enjoyed the advantages of a large corps of capable teachers, several of whom have served for many years. There are three well-appointed Bible classes, — one for adults, taught by Miss Lue Hagaman; the others, by Mrs. Thomas M. Moore and Miss Clara L. Buhlig. The school has also been peculiarly favored in those who have had charge of its primary department. Mrs. Edwin J. Richmond, whose memory is fondly cherished by many whom she thus influenced in their earliest years, became the teacher at its organization, and for many years was ably assisted by Mrs. John N. Terhune. The primary department is now taught by Mrs. Russell C. Winship, with Mrs. Charles H. Helfrich and Miss Cornelia W. Strong, assistants.

#### THE REV. JOSEPH PASCHAL STRONG.

In the selection of their first pastor, it was natural that the people should desire the man under whose efficient leading the Church had been established. Accordingly, May twenty-ninth,

1869, a call was made upon the Rev. J. Paschal Strong, which he accepted, and the installation service was held on July eleventh. The sermon was delivered by the Rev. W. W. Halloway, the charge to the pastor by the Rev. J. H. Duryea, D. D., and the charge to the people by the Rev. George M. S. Blauvelt.

Mr. Strong was born in 1825, at Flatbush, Long Island, where his father, the Rev. Thomas M. Strong, D. D., was the pastor of the Reformed Church for thirty-nine years. His mother was Ellen Campbell, a sister of the Rev. William H. Campbell, LL. D., the honored president of Rutgers College. In his boyhood, Mr. Strong had been attracted toward the legal profession and, on graduating from Rutgers in 1845, he entered the office of a distinguished firm of lawyers on Long Island, as a student. Later however, he recognized the call to the Gospel ministry and, completing his theological course at New Brunswick in 1850, he became one of a company of four brothers who followed their honored father in his chosen life work. That he made no mistake in this decision has been abundantly proven by his record of ability and fidelity in all the Churches in which he was called to serve.\*



THE REV. J. PASCHAL STRONG.

The pastorate of Mr. Strong in the North Church was not of long duration. After most faithful labors for a year, his failing health demanded his retirement from active service for several months. Partially recovering, however, he remained with his charge until April, 1872, when he accepted a call to the Reformed Church of Belleville, N. J. Our Church list shows that during his pastorate of less than three years, there were received to fellowship, besides the fifty-eight original members, twelve by confession of faith and twenty-eight by certificate from other Churches, making a total of ninety-eight.

His pastorate at Belleville continued until 1879, when he entered upon his work in the Reformed Church of Cohoes, N. Y. Here his ministry of eleven years was eminently successful. In

\*For the earlier pastorates of Mr. Strong, see history of the Acquackanonk Church, in this volume, p. 194.

October, 1890, he removed, to assume the pastorate of the Reformed Church at East Millstone, N. J. He had been only two months in this last charge, when the end of his earthly service came, on the seventh of December, 1890. The circumstances are worthy of record. It was Sabbath evening, during the delivery of his sermon, that he was smitten with apoplexy. His text was in First Samuel, xvii:32, "And David said to Saul, Let no man's heart fail because of him." Reaching the third division of his theme, he was describing the Christian's privilege of confiding in the power of God:—

"Deliverance is sure. It comes in God's own way. God had salvation for Israel, but it was coming from a quarter not in the least expected. The young champion came back with Goliath's head in his hand. Such triumphs are yours. Here God was exalted, and pride was laid low. So now, God wants not for deliverers. He loves, He knows, He guards His saints. His young soldier never advances to an exposed post, but Jehovah shields his picket on duty. But the morning star often arises in a different part of the heavens from what we look for—"

Just as he was uttering these words, feeling himself tottering, and using the expression "falling star," instead of "morning star," he fell, and being removed to his home, died during the night. It was upon the same Sabbath also, that President Campbell, his uncle, passed to his eternal reward.

The above quotation from the notes of Mr. Strong's last sermon is an indication of his usual pulpit work. He was eminent as an earnest Gospel preacher, and as a faithful student with a constructive aim,—to find the Lord Jesus Christ as man's Savior. He was a man of devout piety, of consistent conduct, and of untiring diligence. He secured the unbounded love of his people and made a deep and lasting impression on the community. A Bible class of over one hundred young men in the Church at Cohoes was his special pride, and their affection was evinced by the large number who were present from such a distance, at the funeral services in East Millstone. The fruit of his influence among young men has been shown, also, in the lives of such valued workers in our Church as the Rev. Daniel Rapalje, D. D., of the Amoy Mission, China; the Rev. J. Howard Snydam, D. D., who delivered the funeral sermon, and the Rev. Peter E. Kipp, the son of our senior elder, whose decision to prepare for the

ministry was reached under the pastorate of this faithful counselor.

On the day following the funeral at East Millstone, Friday, December twelfth, 1890, a service was held in the Acquackanonk Church, in Passaic, at which comforting addresses were made by the Rev. Drs. Gaston and DuBois. After prayer by the Rev. Mr. Whitehead, the body was laid at rest in the family plot in the cemetery of that Church.

Mr. Strong was married, June eighteenth, 1851, to Cornelia Whitney Heyer, of New York city, daughter of John Suydam Heyer, and Catherine Elizabeth Olcott. After his death his family returned to Passaic. Mrs. Strong's death occurred March sixteenth, 1893. The only son, Mr. Mason R. Strong, is a member of our Great Consistory. Of four daughters, one died in infancy; the others, Catherine H. Strong, Elizabeth G. Strong and Cornelia W. Strong, are identified with the North Church.

#### THE REV. CHARLES DOR KELLOGG.

From among several prominent ministers whose names were considered by the Consistory, on the retirement of Mr. Strong, their unanimous choice was the Rev. Charles D. Kellogg, of Bacon Hill, N. Y. He was called, June twenty-fifth, 1872, and was duly installed on the twelfth of the following September. The sermon at this service was preached by the Rev. Goy'n Talmage, D. D., then of Paramus.

Mr. Kellogg was born at Ann Arbor, Mich., July third, 1842. His preparatory studies were pursued at the Brooklyn Polytechnic Institute and the Peekskill Academy. He was graduated at Princeton College and Theological Seminary. In 1863 he was licensed to preach the Gospel, and in June of the same year he was installed as the pastor of the First Presbyterian Church of Wilmington, Del. After a service there of five years, he was called to the Reformed Church of Bacon Hill, N. Y., and soon added to his care the neighboring Church of Fort Miller, continuing the conjoint pastorate until 1872,



THE REV. CHARLES D. KELLOGG.

when he removed to Passaic. In September, 1879, he offered his resignation as pastor of the North Church, to accept the call of the Presbyterian Churches of Sandy Hill and Fort Edward, Saratoga county, N. Y., where he began his ministry on the first Sabbath of October, and where he is still laboring, with evident tokens of the divine blessing. This joint pastorate continued for twenty years, when he became pastor of the Church of Sandy Hill alone, — a step rendered necessary by the rapid growth of that village. During his ministry there of twenty-one and a half years, that Church has erected a new house of worship, dedicated in February, 1895, and now free from debt. He has received 275 persons to membership, and the Church now numbers 360.

Mr. Kellogg married, October sixth, 1863, Mary Jane Bancus, daughter of the Hon. Joseph Bancus and Catherine E. Bryan, of Northumberland, Saratoga county, N. Y. They have four children: Joseph Augustus, Florence Grace, Charles Withrow, and Kate.

When Mr. Kellogg assumed the pastorate in the North Church, the problems of the new organization were not wholly solved. By his characteristic earnestness, however, much substantial work was accomplished and the interests of the parish were advanced even beyond the expectations of the most hopeful. His ministry was especially marked by a successful movement to liquidate, in a single year, 1873, an accumulated debt of over ten thousand dollars, and also by the maintenance of a fruitful mission enterprise in connection with a union Sabbath school in the Dundee section of this city. Many who have since become able religious leaders date the beginning of their spiritual experience to the influence of this work. During Mr. Kellogg's pastorate, 181 persons were enrolled as members of the Church, of whom 119 were received upon confession of their faith, and 62 by certificate from other Churches.

#### THE REV. ASHER ANDERSON.

After the resignation of Mr. Kellogg, the pulpit remained vacant until the following spring, when the Rev. Asher Anderson, then at Fishkill Village, N. Y., became pastor. The call was extended on the tenth of March, and the installation service was held on the eleventh of May, 1880. The sermon was delivered by the Rev. Prof. T. Sanford Doolittle, D. D., of Rutgers College.

Mr. Anderson was born, July twenty-third, 1846, at Flatbush, Long Island. At the age of fourteen, he entered upon a four years' course at the then famous Erasmus Hall Academy in Flatbush, where he studied under principals Van Kleeck, and Howard, who later became the president of Aurora College, N. Y., and Mack, formerly of Yale. He became a member of the Reformed Church in March 1866, and largely through the influence of Dr. Doolittle, who formerly had been a pastor of the home Church, he was led to resume his studies and prepare for the ministry. Mr. Anderson graduated from Rutgers College in 1870, and from the Theological Seminary at New Brunswick in 1873. During his theo-

logical course he was chosen to deliver the address in behalf of the Seminary students, at the dedication of Suydam Hall.

Mr. Anderson's first settlement in the pastorate was at Flatbush, Ulster county, N. Y., from July, 1873, to September, 1876. Thence he removed to Fishkill Village, Dutchess county, N. Y., and remained there until March, 1880, when he was called to this Church. In November, 1885, he was compelled to resign on account of ill health, and accepted a call to the Congregational



THE REV. ASHER ANDERSON.

Church, of Bristol, Conn. He labored in that parish until January, 1891, when he assumed the duties of his present charge at Meriden, Conn. The First Congregational Church of that city, of which he is pastor, was organized in 1729, and is now the fourth largest Church in the state, having a membership of nearly nine hundred. In 1895, Mr. Anderson became secretary of the Board of Trustees of the National Council of Congregational Churches. He has also held the office of president of the Connecticut State Union of Christian Endeavor societies, and moderator of the Congregational State Association. In July, 1900, he delivered the annual address before the alumni association of Rutgers College, upon "The Bible in the Curriculum." In December, 1900, he was elected secretary of the Provincial Committee of the National Council of Congregational Churches, and editor of the Year Book

of that denomination. He is also the author of a little volume, entitled "Steps for Beginners," intended for the use of those who are considering the duty of becoming members of the Church.

Mr. Anderson was married, October second, 1873, to Mary Elizabeth, daughter of the Hon. John Dorrance, of Freehold, N. J. Two of five children are living: John Dorrance Anderson, of New York, and Libbie Acker Anderson.

After nearly four years of his ministry in the North Church had passed, Mr. Anderson delivered a sermon, December, 1883, in commemoration of the fifteenth anniversary of the organization, in which he refers to the condition of the congregation at that time, as follows:

"The duties of this pastorate were begun under circumstances not a little discouraging. Owing to the long time when the Church had no pastor, some of the flock became disheartened. A few removed themselves to other Churches in this city and elsewhere. Others who had strayed during this time became attached to the Churches where they were then worshiping and applied for their letters, even after the present pastorate had begun. The life of the Church had by no means gone out, and, as it was aptly remarked by one of our members, 'It will live.' Soon the first signs of that vigorous life began to appear. Since that time zeal, activity, growth, harmony, consecration have characterized the work of our Church. . . . Today it is our privilege to minister to a congregation of souls that is well characterized in the words of the second text of the dedication sermon of Dr. Smith, 'For the people had a mind to work.'"

The condition of the Church continued to improve during the remaining years of Mr. Anderson's service. Many families became identified with the congregation, and the annual reports show a steady increase in membership. The various societies of the congregation grew in activity, and the bond of affection between the pastor and his people became an inspiration to good works. During the nearly six years of Mr. Anderson's ministry 52 persons united with the Church upon confession of their faith, and 105 by certificate from other Churches, making a total of 157 additions.

#### THE REV. JOSEPH HENRY WHITEHEAD.

In this instance, there was only a brief vacancy in the pulpit. Mr. Anderson having resigned on November second, 1885, Mr.

Whitehead spent the last Sabbath of that month with the Church, was called early in December, accepted, and began his duties on the first Sabbath of the New Year, 1886. The formal service of installation was deferred by the request of the pastor-elect, being held on the thirteenth of the following May. On that occasion the sermon was delivered by the Rev. Alexander R. Thompson, D. D., of Brooklyn, N. Y., from the text, First Corinthians, i: 18.

Mr. Whitehead was born in the city of New York, in 1847. His father's family were members of the Eleventh, — more recently known as the Memorial — Presbyterian Church. His father was



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for many years a member of its Board of Trustees. In his boyhood, Mr. Whitehead attended the public schools of the city. He is an alumnus of Williams College, class of 1869, and of Union Theological Seminary, class of 1872. He was licensed to preach the Gospel by the Presbytery of New York. Immediately upon his graduation from the seminary, he accepted the call of the Reformed Church of Pompton Plains, N. J., being ordained to the ministry and installed as pastor July twenty-third, 1872. His pas-

torate at Pompton Plains continued twelve years. In the spring of 1884, he was called to become the pastor of the First Presbyterian Church of East Orange, N. J. In November, 1885, he resigned, and soon afterward accepted the call of the North Church.

Mr. Whitehead married, June twentieth, 1872, Helena, daughter of Edwin M. Haight, Esq., of New York, a ruling elder of their childhood Church. When, at the close of their summer vacation, 1884, the pastor's family had come to the parsonage at East Orange, Mrs. Whitehead died, after an illness of only a few days. On the first of December, 1885, Mr. Whitehead married M. Elizabeth, daughter of Alexander Hamilton Wallis, Esq., of Jersey City. Five children, two sons and three daughters, are living: Josephine, Edwin Haight, Henry Clarence, Lilian Louise, and Alice Cecilia.

At the time of Mr. Whitehead's settlement in Passaic, exten-

sive improvements were made to the parsonage, and a debt of \$3,500 resting upon the Church property was removed by the close of the first year. During the summer months of 1886 evangelistic services were conducted on Sabbath evenings in the Music Hall on Main avenue, and in the spring of 1887, a successful series of union services were held in this city, by the Rev. B. F. Mills. In the autumn of 1886, religious work was begun in Garfield, an easterly suburb of Passaic, weekly cottage meetings being established there, and in 1888, with the co-operation of the mother Church of Acquackanonk, a chapel was erected. Its pulpit was supplied by students from the New Brunswick Seminary, until the Reformed Church of Garfield was organized in January, 1891.

In Clifton also, just beyond the northern boundary of Passaic, were the homes of several families identified with the North Church. It was deemed wise that steps should be taken toward the development of a Reformed Church there. This was accomplished in April, 1892, and the story of these faithful enterprises is related in this volume. Both received their main support—personal and financial—from the North Church. At their organization, 19 members were dismissed to the Church at Garfield; 22 to the Church at Clifton.

In the autumn of 1889, the rescue work of the Passaic Street Mission was begun, among those who toil in the mills and factories of the city. For some time it was without a settled home, but early in 1892, by a contribution of \$3,000 a permanent location and ample facilities were provided by the Consistory. A well-equipped reading-room was established, sewing and millinery classes for girls were gathered, and a large assembly hall erected on the rear of the premises, 277 Passaic street. This work was continued until, in the winter of 1893-4, it was decided wise to transfer the property to the care of Mr. James R. Morris and others as an independent mission.

The need of more ample Church accommodations had long been a topic of discussion in the congregation. In the pamphlet already quoted from\* we find the following sentence:

“We are heartily glad that not a few are beginning to see the necessity of preparing ourselves against the day when the encouraging success so far attained shall lead to the building of the

\* See the Rev. Mr. Anderson's sermon, on fifteenth anniversary of the Church.

Church, in which the work you so heartily enjoy can be yet more abundantly promoted."

But the Church, never a wealthy body, had its strength quite fully occupied with its current work from year to year, and it was not until the New Year morning prayer meeting\* of 1889, that the project of a new church building was openly proposed. It was very fitting that this suggestion, at this time, should come from one who, in all the history of the North Church, had been so intimately associated with its welfare, Elder Edo Kip. Acting upon this, the Consistory took the matter under careful consideration, at its January meeting, and having decided that the time seemed to have come for building, called upon the Great Consistory for counsel. This body, composed of such wise and loyal men as Guild Copeland, John Hemion, S. T. Zabriskie, William Burgess, DeWitt C. Cowdrey, Abram H. Ackerman, George E. Dinsmore, at a meeting held January twenty-eighth, unanimously confirmed the action of the Consistory. Then a full meeting of Church members and pew holders was summoned for February fifth, and it was found that they, too, were quite unanimously in favor of the movement. The Consistory proceeded at once to appoint a building committee, consisting of the following gentlemen: The Rev. J. H. Whitehead, chairman; Mr. Simeon T. Zabriskie, secretary; Mr. Henry P. Doremus, treasurer; Mr. Edo Kip, Mr. Thomas M. Moore, Mr. John Hemion, Mr. Thomas A. R. Goodlatte, and Mr. Frank Hughes.

An appeal was made to the congregation on Sabbath morning, February eleventh, to raise the sum of \$25,000, and it was subscribed at once. Of this, one-third was the gift of Mr. Edo Kip. The faithfulness of the subscribers was shown by the fact that less than one half of one per cent. of the entire amount remained unpaid at the time of the dedication of the Church, two years later. In aid of this movement, the women of the Church formed themselves into a Church Furnishing Society, of which Mrs. Henry P. Doremus was the gifted and untiring president, and by their efforts placed in the treasury the goodly sum of \$4,200. They supplied the carpets, pews, cushions, pulpit furniture, and the furnishing of the ladies' parlor on the west side of the building. Plans were prepared by Mr. Isaac Pursell, architect, of Phil-

\* The New Year morning meeting for prayer has been a most interesting and profitable custom of this Church since 1887.

adelphia, the work of excavation was begun, and on the twenty-sixth of October, 1889, the corner stone was laid, with appropriate exercises. A concise historical statement was read by Mr. S. T. Zabriskie, the secretary of the committee, and a masterly address was delivered by President Merrill E. Gates, LL. D., of Rutgers College, on the theme, "The Church, as the Conservator of Good."

The construction of the building was completed in the spring



THE NORTH REFORMED CHURCH OF PASSAIC,—1891.

of 1891, and the service of dedication was held exactly one year and six months after the laying of the corner stone. The dedication sermon was delivered on Sabbath morning, April twenty-sixth, 1891, by the Rev. Edward P. Terhune, D. D., pastor of the First Reformed Church of Williamsburgh, Brooklyn, E. D. His text was Psalm 77:13, "Thy way, O God, is in the Sanctuary." Other

services were held in the afternoon and evening, and on the evenings of Monday, Tuesday, Wednesday, Thursday and Friday following. All phases of Church life and work were presented; the Sabbath school, the fellowship of the Churches, the prayer meeting, Young People's Societies, Domestic and Foreign Missions. Sermons and addresses were delivered by the former pastors of the Church, the resident clergy of the city, and the Revs. Edward B. Coe, D. D., Carlos Martyn, D. D., Abbott E. Kittredge, D. D., George H. Smythe, D. D., and John W. Conklin. Altogether it was a royal feast of good things, exceptional in interest and spiritual stimulus in every department of Church life. The musical program for the week was under the direction of Miss Fanny Osborne, the Church organist, and reflected credit upon the leader, the choir, and all who assisted them.

The report of the secretary gives the following description of the building: The size of the ground plan is on a square of 86 feet. The audience room is 70 feet square and has a seating capacity for 650 people. It is built of a light gray limestone from the Avondale quarries in southern Pennsylvania, with cut trimming of Indiana limestone. The general style is pointed Gothic, with a graceful stone spire, rising 139 feet above the curb. The pulpit and choir gallery are situated in the corner opposite the spire, and the seats are arranged in an arc of a circle, in compact form, bringing the audience fully, yet comfortably, before the speaker. Besides the principal entrance with its commodious inner vestibule, there are ample vestibule entrances on Hamilton avenue and Jefferson street. The floor is very slightly bowled, to secure an easy view of the pulpit from all sides. Special arrangements have been made for ventilation, by means of a large shaft to which the lower body of air is continually drawn. The pulpit platform, organ loft and wainscoting are of selected oak, the pews and pulpit furniture of sycamore, and the rest of the trimming is of white pine.

Only the main portion of the building is as yet erected. The plan includes the future addition of a chapel for the use of the Sabbath school, a pastor's study, reading rooms, etc., occupying the ground on which the original church still stands.

Several of the beautiful windows have been placed in the church as memorials. The Rose window on the north side, was given by the primary scholars in remembrance of Mrs. Richmond,

who for so many years had charge of that department of the Sabbath school. The two large windows underneath this were given by the Sabbath school, one by the girls, the other by the boys. The two smaller ones by the pastor's sons, Edwin and Henry. The large window on the Jefferson street side, is in memory of Mrs. Edo Kip, of whom the older members of the Church cherish the most tender and grateful recollection. In addition to these, Mrs. Sarah L. Clark, since deceased, gave the large Bible now on the pulpit desk, and also an onyx baptismal font, in memory of her elder son, Andrew D. Phillips. Mr. and Mrs. Henry P. Doremus gave the onyx pedestal and jardiniere, in memory of their little son, Harry. Mrs. Copeland gave the communion service in memory of her husband, Guild Copeland, who for twenty years had been a pillar in the Church, having filled the office of elder a greater portion of that time. The communion table was given by Mr. and Mrs. A. Z. Van Houten, and the pulpit desk by the Rev. R. M. Offord.

In the autumn of 1882, a pipe organ had been purchased, at an expense of \$1,200. This was transferred, without change, from the old church to the new, and has held its place, doing excellent service for nearly twenty years. It is hoped, however, that it may soon yield to an instrument of larger size and more modern equipment,—better adapted to our present auditorium. This Church has long had a reputation in the community for the cultivation of the higher grades of sacred music. During the present pastorate, an evening service has been held on each Thanksgiving Day, and also on Good Friday. At these and other special services, such works as Farmer's "Mass in B flat," Rossini's "Stabat Mater," Gounod's "Messe Solennelle," Stainer's "Crucifixion," and "Daughter of Jairus," Barnby's "Rebecca," Gaul's "Holy City," and "Ruth" have been sung. Very much of the success in the interpretation of these noble writers, and the musical interest of the congregation, is due to the leadership of the organist, Miss Fanny Osborne, of New York, who has directed the music since January, 1889.

Five societies are in active operation in the Church: the Ladies' Missionary Society, the Ladies' Aid Society, the King's Daughters' Circle, and the Christian Endeavor societies, Senior and Junior.

The Ladies' Missionary Society, "includes every woman in

the Church, on the ground that no one who has confessed Christ as her Lord can be loyal unless she engages in missionary work that extends to the ends of the earth. In whatever other lines of Church work we engage each must decide for herself, but in this there is no choice, unless we deliberately determine to disregard our Master's command."\* The society is auxiliary to the Woman's Board of Foreign Missions and to the Woman's Executive Committee for Domestic Missions. At its monthly meetings, the interests of both the home and foreign work are presented, and the members' offerings are gathered by means of mite boxes, and monthly envelopes. The present president is Mrs. Thomas A. R. Goodlatte.

The Ladies' Aid Society has been, in all the history of the Church, a peculiarly efficient helper in fostering the social life of the parish, in welcoming strangers to our circle, and in assisting the Consistory financially. This last service has been especially valuable in our recent movement towards the liquidation of the Church debt. The president for 1901-1902, is Mrs. DeWitt C. Cowdrey.

The King's Daughters' Circle of "Willing Workers" was organized June sixteenth, 1891, and is composed of upwards of twenty of the young married women of the congregation. Its chosen field has been among the sick and poor of the parish, assisting also the hospital and other benevolent work. The circle did valuable service in the liquidation of the Church debt. Its president is Mrs. Augustus F. Ploger.

The Senior Society of Christian Endeavor is connected with the C. E. Missionary League, and through its missionary committee, gathers the offerings of its members for the Endeavor missionary in India, and for the Endeavor Church at the West. Miss Alice W. Tindall is now president.

The Junior Endeavor Society is a busy company of little workers, numbering nearly sixty boys and girls, who meet in the chapel every Sabbath afternoon. They are sustaining a native teacher in the Arcot Mission. Miss Josephine Whitehead is their superintendent.

For many years this Church has faithfully observed the monthly "Concert of Prayer" for the conversion of the world, at which reports are made from the various mission fields by a committee of gentlemen who are appointed annually by the pastor.

\* See Year Book of the Church; 1893.

The Church is represented on the Board of Managers of the Woman's Board of Foreign Missions, by Mrs. T. A. R. Goodlatte and Mrs. Edward Phillips. The pastor has been a member of the Board of Foreign Missions for ten years, and during most of that time has served on its Executive Committee. His daughter, Miss Josephine Whitehead, is a member of the Young Ladies Branch of the Woman's Board.

The mid-week prayer meetings of the Church are led by laymen, although the minister is always present and partecipates. The announcement of topics, together with all other appointments of the parish for each week, is printed in the *Calendar*, a leaflet distributed at the Sabbath service, and now in its sixteenth volume.

In order to simplify the reports of the Church to the Classis, it was decided in 1890, to change the date of the beginning of our fiscal year from January first to April first. In December, 1892, in order to keep pace with the development of the congregation, the membership of the Consistory was increased from eight to ten, — five elders and five deacons.

The following summary of facts regarding the work of the Church during the present pastorate was given by Mr. Whitehead in his fifteenth anniversary sermon, delivered January sixth, 1901: During the fifteen years, 360 members have been received, 250 of these upon confession of faith and 110 by certificate; 150 have been dismissed to other Churches, and 37 have died; 162 infants and 52 adults have been baptized. The total sum of \$127,777.91 has been contributed to the work of the Church, of which \$21,993 have been devoted to missionary purposes. For the first five years the average contribution for benevolence was \$761; for the last ten years it has been \$1,818.

The above figures do not include the result of the recent movement, by which the Church has been delivered from the incubus of the mortgage debt of \$14,000, which had rested upon it since the erection of its new house of worship, ten years ago. By the will of the late elder Edo Kip, the sum of \$5,000 was bequeathed to the Consistory, on condition that an equal amount should be contributed by the congregation towards the liquidation of its debt, within two years after his death. At the expiration of that time, February sixteenth, 1901, not only were the conditions of this liberal legacy complied with, but the entire debt had been extinguished. For the accomplishment of this, we are humbly and de-

voutly thankful to Him who has inspired His people here to illustrate again and most conspicuously, the prophecy suggested in the text of the sermon at the dedication of the first building, "For the people had a mind to work."

Two members of the Church have prepared for the ministry of the Gospel, the Rev. Peter E. Kipp, \* son of elder Edo Kip, and the Rev. John A. McColl, of the Congregational Church, St. Albans, Vermont. Both of these brethren have made honorable records, in the proclamation of the Gospel, of which the Church is justly proud.

We can not close this sketch of our career, as a Church, more appropriately than by recalling the faith and fidelity of the man who through so many years bore its interests upon his heart, and whose life was so thoroughly devoted to its welfare. The following memorial minute was adopted by the Consistory, upon the death of elder Edo Kip, who died February sixteenth, 1899, in his eighty-fourth year:

"The recent decease of Mr. Edo Kip has been an event of far more than ordinary meaning to our Church. The severing of the ties of Christian fellowship, the completion of a long and honored career of service, as the servant is called to the presence of his Master, the withdrawal from among us of his example of loyal, ripened Christian character, — these are losses which we feel most keenly, and which seem, humanly speaking, well nigh irreparable. Yet, in our bereavement we would look up, and for all the rich and manifold blessings of this life that has ended, for all that he was, and all that he was enabled to do for the Church and his fellow men, we would render devout and hearty thanks to the Great Head of the Church, by whose wise and loving hand all worthy lives are directed.

"In the strength of his early manhood he had recognized the claims of God upon him, and made a public confession of Christ, becoming a member of the First Reformed Church of Passaic. He was soon chosen as a deacon, and afterwards as an elder in that Church. He served also as superintendent of its Sabbath school.

"In 1868, his foresight having recognized the need of greater sanctuary privileges in the northern section of the city, Mr. Kip was largely instrumental in the organization of the North Re-

\* For sketch of Mr. Kipp, and portrait, see history of the Church of Spring Valley, in this volume, pp. 462-4.

formed Church. From that time, through more than thirty years, his Christian course may be clearly traced in the records of this Consistory, in which this minute is to be inscribed. His very liberal gifts, at the inception of the enterprise as also in the erection of the new church building, his practically uninterrupted service in the office of elder, his unwearied labor of love as Sabbath school teacher and superintendent, his identification with the great missionary cause in the home and foreign fields, and with every form of local Christian and philanthropic work, — these have served to make his life an integral part of the Church's history.

“Noteworthy among the characteristics of Mr. Kip's life were his clear perceptions of duty, and his steady, fearless adherence to his convictions. Yet, in the discharge of every obligation, he manifested a cheerful recognition of the judgment of others, and the most sensitive regard for their feelings. His was a faith that wrought by love. Not a hasty or unkind word is remembered to have fallen from his lips by those who for years have been most intimately associated with him. His cordial welcome for strangers to the fellowship of the Church, his prompt thoughtfulness for those in distress, his active interest in the children and youth, his delight, indeed, in everything that tended to advance the welfare of Zion — these have made an indelible impression upon all those who knew him.

“And yet, the secret of this combination of estimable qualities lay evidently in this: His mind and heart were controlled by divine grace. His life was the normal outgrowth of Christian character, constantly nourished. He believed implicitly in the Word of God. It was the man of his counsel, and so became the lamp unto his feet. We took knowledge of him that he had been with Jesus and learned of Him. His features of strength and sweetness were gathered from his Master. He was faithful in service, because it was One whom he supremely loved that he owned as Lord.

“Prayer was another factor in his life. His communion was uninterrupted, either by the claims of business or the infirmities of age and illness. Indeed, the periods of pain and weakness in the later years of his life seemed rather to deepen his sense of the need of these personal means of grace, in the precious Word of the Lord and in prayer.

“Amid our thanksgiving for the tokens of our heavenly Father's

love in this life, we realize the solemn responsibilities that are now upon us, the pastor, elders and deacons, and upon every member of the Church whose interests were so dear to his heart. We are profoundly impressed with the need of earnest prayer that such a conspicuous example of Christian living may not be lost upon us who are called to take up the implements of service that Elder Kip has laid down."

The Consistory is now (1901), composed of the following gentlemen :

## ELDERS

DEWITT C. COWDREY,  
 THOMAS A. R. GOODLATTE,  
 FRANK HUGHES,  
 THOMAS M. MOORE,  
 A. ZABRISKIE VAN HOUTEN,  
 Treasurer.

## DEACONS

CHARLES E. COLEMAN,  
 CHARLES HEMION,  
 JOHN T. VAN RIPER,  
 A. C. WORTENDYKE,  
 RUSSELL C. WINSHIP,  
 Clerk.

# THE HOLLAND REFORMED CHURCH OF WORTENDYKE

BY

THE REV. D. CORNELIUS RUIGH.

THE Holland Reformed Church of Wortendyke had its beginning in Hohokus, N. J. For nearly four years, commencing in 1868, the Hollanders held bi-monthly services on week days in the Hohokus school house. These services were conducted by the Revs. James Huyssoon, A. K. Kasse and William Van Leeuwen. The number of families rapidly increasing, the need of regular Sabbath services was felt. Accordingly, G. J. Busch-Keiser and Jan Boerendans were constituted a committee to investigate the feasibility of arranging these services, and, if possible, to secure the co-operation of the Holland-speaking Reformed Churches of Paterson. These Churches were not inclined to look with favor upon the project. It was therefore resolved to present the needs of the people to the Rev. Arend H. Bechthold, of Paterson, and ask him to lay the matter before the Board of Domestic Missions. The Board was favorably inclined and promised to assist, as much as possible, in securing regular preaching services. Encouraged by the attitude of the Board, steps were taken in 1871, to secure a pastor. The choice fell on the Rev. Louis G. Jongeneel, who was employed as stated supply. He served the congregation for a period of eighteen months.

It soon became manifest that the people were anxious to be organized as a Church, under the care of the Classis of Paramus. Acting upon this desire, the Classis appointed a committee, consisting of the Revs. Goyt Talmage, James Huyssoon and A. K. Kasse, to organize the Church. This was done on the twenty-fifth of September, 1872, with fifty-five members, who adopted the name of "The Holland Reformed Church of Hohokus." The members of the first Consistory were, G. J. Busch-Keiser and Garret Weyenberg, elders; with A. Smith and William Telgen,

deacons. They were installed by the Rev. James Huyssoon, October sixth, 1872. The sacrament of the Lord's Supper was administered for the first time by the Rev. W. A. Houbolt, of Paterson, January fourth, 1874. It was a season of refreshing and many hearts were overflowing with gratitude for the blessings they had received from the God of their fathers.

On February thirteenth, 1874, in obedience to the wishes of the congregation, the Consistory extended a call to the Rev. William F. Betz, who was then on his way to this country from the Netherlands. The call was presented to him on his arrival in New York, but the Church at Lodi had also tendered him a call, which he felt it to be his duty to accept, as it was the first one received. The Rev. A. Zwemer, pastor of the Holland Reformed Church in Albany, N. Y., was then called. This call was also declined. These were dark days for the struggling Church. Disappointed in the effort to secure a pastor, misrepresented by enemies, and disheartened because of hard times and lack of work, it was deemed prudent to wait until the silver lining of the dark cloud should show itself, before making any further attempts to secure a pastor. Classis was therefore petitioned for a supply every alternate Sabbath, and cheerfully granted the request.

About this time a proposition was made to the Holland Church at Lodi, N. J., in relation to a union of the two congregations. After careful consideration it was deemed inexpedient to enter into such a combination. The congregation preferred to continue, as heretofore, depending upon the Classis for semi-monthly supplies, and for the remainder of the time to be content with such services as could be rendered by the elders. In 1878 a congregational meeting was held to consider the advisability of securing a pastor. It was decided not to hurry the matter because sufficient financial support was not in sight.

At this time, the Holland population in the vicinity of Wortendyke having greatly increased, there was an earnest desire that occasional preaching services be held there. The Consistory of the Hohokus Church was asked for assistance, and arrangements were made to hold services at Wortendyke on alternate Sabbaths. The first service was held in the Wortendyke school house October sixth, 1878, and regular services were thereafter maintained. There were evidences of growth both at Hohokus and Wortendyke, and it began to be asked whether the time to build a house

of worship had not come. Much interest was shown, and this was increased by the promise of Mr. C. A. Wortendyke to donate land on which to build. Cornelius Van Heest, Jan Windhouwer, Garret Kuyper and Bart Rozenboom were appointed a committee to solicit subscriptions for building a church. This committee was successful, in spite of difficulties. With the help of the



THE HOLLAND REFORMED CHURCH, WORTENDYKE, — 1881.

Church Building Fund and liberal friends in neighboring congregations, a house of worship was erected.

As a larger part of the congregation resided in the vicinity of Wortendyke, it was decided that the new church should be built there and that the name or the organization should be changed from "The Holland Reformed Church of Hohokus," to "The First Holland Reformed Church of Wortendyke."

On the seventh of July, 1881, the church was dedicated with appropriate services. It was a happy occasion. For over twelve

years the congregation had labored and struggled, often discouraged and disappointed, yet ever hoping some day to have a house of worship. Now the answer to many prayers had come. New courage was infused and new hope inspired. The prayer now was that the great Head of the Church would send a pastor. Two years later the prayer was answered and the long cherished hope was realized.

#### THE REV. JAN SMIT.

On the twenty-fourth of July, 1883, the Classis met and installed the Rev. Jan Smit pastor. The Rev. C. E. Crispell, D. D., presided and opened the meeting with prayer. The sermon was preached by the Rev. William Wormser. The Rev. James Huys-



THE REV. JAN SMIT.

soon read the form, and delivered the charge to the pastor, and the people. The pastorate was successful and the evidences of God's blessing upon the work were many. The Church entered upon an era of prosperity and a season of rest. After serving the congregation for three years and nearly four months, Mr. Smit was called to the Third Reformed Church of Pella, Iowa, and accepted the call. In 1892 he was called to Luctor, Phillips county, Kansas, and since 1894 has been pastor of the Holland Reformed

Church of People's Park, Paterson, N. J. During his ministry fifty-five members were added to the Church on confession of their faith, and nine on certificate.

#### THE REV. JACOBUS DIEPHUIS.

The congregation immediately took steps to secure a new pastor and in November, 1886, a call was extended to the Rev. Jacobus Diephuis, then pastor of the Christian Reformed Church at Huizen, Netherlands, and of the Classis of Amsterdam. This call was accepted and on March fourteenth, 1887, Mr. Diephuis arrived. He at once began his labors, although the call was not approved by Classis until April nineteenth, and he was not installed until

Friday, May sixth, 1887. Upon this interesting occasion the Rev. James Huyssoon, of Paterson, presided and read the constitutional form, the Rev. Louis G. Jongeneel, of Lodi, conducted the devotional exercises and the Rev. John W. Warnshuis, of Passaic, preached the installation sermon. The Rev. Jacobus Diephuis was a graduate of the Theological Seminary of the Christian Reformed Church at Kampen, province of Overyssel, Netherlands, and for a score or more years he served that denomination in the fatherland. He bore the characteristics of a Christian minister, being an humble, earnest and pious man. His pastorate here was less than three years. During his ministry the Church grew both spiritually and temporally, and at the time of his death was in a prosperous condition, peaceful and harmonious. "He had the esteem and confidence of the Consistory and congregation, and true hearts mourned and still mourn his departure." He died, as the year was expiring, Tuesday, December thirty-first, 1889, aged fifty-seven years.



THE REV. JACOBUS DIEPHUIS.

#### THE REV. ENNO R. HAAN.

The next pastor, the Rev. Enno R. Haan, was also called from the Netherlands. The earlier part of his ministry seemed to promise great things for the Church at Wortendyke. He was a talented man and possessed of considerable oratorical ability, coupled with a great deal of personal magnetism. But, alas, his power was debased and used to blast the hopes and ruin the work of years. During the spring of 1892 Mr. Haan, falsely pretending that the Reformed Church of America was no longer true to its standards and using the then agitated Federal Union with the Reformed Church in the United States as a pretext, under which to cloak his true motive, seceded with the Consistory and the larger part of the congregation. Less than twenty families remained true and loyal, and steadfastly refused to join the secession movement. For these faithful few the days were dark. They were without a pastor, financially poor, and had lost possession of the

church property. But they had faith in God and in the Church which they loved, and they determined to begin again. A meeting held July nineteenth, 1892, will not soon be forgotten. The Rev. Mr. Haan persisted in denying the loyal few admittance to the church, and a meeting was held on the front steps. The Rev. Cornelius E. Crispell, D. D., the Rev. William H. Vroom, D. D., and the Rev. James Huyssoon, were present as a committee of Classis. Dr. Crispell presided, and opened the meeting with prayer. The congregation then proceeded to the election of a new Consistory. G. J. Busch-Keiser and J. W. Westerhoff were chosen elders. Jacob Van Emaus and H. J. Van Dyk were elected deacons. They were installed by the Rev. James Huyssoon, at Hohokus, August seventh, 1892. The Seceders were in possession of the church building, but the loyal Consistory at once made efforts to regain it. Aided by the Classis and Judge John Hopper, they were enabled to hold worship in their own building November the thirtieth, 1892.

#### THE REV. FREDERICK G. DEKKER. \*

In December, 1892, the services of Mr. Frederick G. Dekker were secured. He was a theological student, and through his efforts the Church at once began to flourish. The scattered fragments were brought together, and a period of new growth ensued. After he had completed his studies in the Seminary at New Brunswick, and was licensed to preach the Gospel, he was called to the pastorate. The call was accepted and he was installed July twenty-first, 1896. He resigned September fourteenth, 1897, having accepted a call to the pastorate of the First Holland Reformed Church of Paterson. His whole ministry was prosperous. Thirty-three members were added on confession, and sixty-five on certificate. In the latter were included twenty-nine of those who had seceded, and the charge to the pastor was given by the pastor of the Christian Reformed Church of Wortendyke.

#### THE REV. W. LUBACH.

The Rev. W. Lubach was called from Palmyra, N. Y., in 1898, and was installed May the eleventh. The Rev. Frederick G. Dekker presided, read the form and delivered the charge to the people. The Rev. Teunis H. Hoonte, preached the sermon.

\* For portrait of Mr. Dekker, see history of First Holland Church of Paterson, p. 432

Mr. Lubach was born at Leewarden, in the Netherlands, May fourth, 1825. In his earlier life he was engaged in evangelistic work, but later took a theological course at Kampen, graduating in 1874. His first charges were at Edam, in the province of North Holland, and at Zandam. Coming to America in 1882, he was pastor of the Church at Lansing, Illinois, then at Oostburg, Wisconsin, and at Palmyra, New York, previous to 1898.

Mr. Lubach's pastorate at Wortendyke was brief, but blessed in the work of healing old wounds, and restoring the scattered congregation. The death of his beloved wife, in 1896, and the infirmities of advancing age led him to request relief from the active duties of his office, and, in April, 1900, he was declared *emeritus*. At the present time, April, 1901, he resides with his son, John Lubach, at Cedar Grove, Wisconsin.



THE REV. W. LUBACH.

#### THE REV. D. CORNELIUS RUGH.

The Rev. D. Cornelius Rugh was called from Sioux Falls, S. D., in April, 1900, and was installed pastor September nineteenth, of the same year. He is a graduate of Hope College and of the seminary at New Brunswick, having finished his course in the latter place in May, 1899. His pastorate at Wortendyke was inaugurated under favorable conditions. The congregation is united and harmonious, and an excellent Consistory are a great help to the minister in his work. The time has not yet come to write the history of this pastorate. Only a hopeful outlook can be



THE REV. D. C. RUGH.

recorded. Sabbath services are well attended. Catechetical

classes are large and regularly attended. The Sabbath school has been reorganized and the pulse of a new life is throbbing in all its departments.

The Church may well raise Ebenezer. It has gone through fiery trials and troublous times, but God's hand has been in its history and withal it has survived and grown. There has been more of sowing than of reaping, but the "times of refreshing" are coming and the dawn of a brighter day is discernible. "Forgetting those things which are behind, and reaching forth unto those things which are before," the Church unites with the apostle in his declaration, "I press toward the mark for the prize of the high calling of God in Christ Jesus," earnestly praying for a deeper influx and a larger outflow of the Spirit-filled life.

# THE FIRST HOLLAND REFORMED CHURCH OF PASSAIC

BY

THE REV. MARTIN FLIPSE.

THE beginning of a Holland settlement in Passaic dates back to the early spring of 1848, when five Holland families who had arrived in New York in the fall of 1846, settled in Passaic and Sloterdam, now Garfield. The heads of these first families were Peter Jellema, John De Vries, Peter De Keyser, Peter De Vrede and Cornelis Mastenbroek. Very few Holland families came during the next five or six years. A number of recruits came, however, in the years 1853-4. From that time onward the growth of this Holland settlement was very gradual until after the Civil War. At present there are about 4,000 Hollanders in Passaic, and the gradual immigration still continues. A large majority of them find employment in the mills of the city. Quite a number are mechanics in the various trades, and a few others are among the leading business men of the city.

Church life among the Hollanders in Passaic has been a very gradual development. The cause of this is to be found in the fact that they have had no great leader or leaders. The western Holland colonies enjoyed the advantage of having at their head great generals, as Van Raalte and others. The Hollanders, however, came to Passaic, a few scattered families now and then, without a guide, to settle among a people whom they could not understand. As early as 1851 the Hollanders of this vicinity began to gather at the homes of the different families in turn for religious services on the Lord's Day, and, as they lived far apart, they remained all day, the family with whom they were gathered providing refreshment. The Rev. Wilhelmus Eltinge, D. D., from Paramus, sometimes addressed such little gatherings as best he could in the Holland language. The 'Old First' or Acquackanonk Church had already existed for a long time, but its pastor could not speak the Holland language, so that it was impossible for him

to labor among the Holland people. As early as 1853, the Rev. John Berdan, pastor of the English Christian Reformed Church of Passaic, ministered at times to the Holland people in their mother tongue. When, however, Jacobus DeRóoy in 1855, although not an ordained minister, began to preach in a school house in Paterson, the Holland people from Passaic generally walked to Paterson to attend the services. In 1873, December eighth, the first Holland Reformed Church of Passaic was organized with thirty-five members by a committee of Classis, consisting of the Rev. John Gaston, D. D., of Passaic, and the Rev. James Huyssoon of Paterson. Passaic, however, for a couple of years previously had been a preaching station supplied by Holland-speaking students from the New Brunswick Theological Seminary, and at times also on week day evenings by the Rev. William Wust, of Lodi, the Rev. W. A. Houbolt and the Rev. James Huyssoon of Paterson. These meetings were held for a time in the basement of the First Presbyterian Church, and afterwards in Public School No. 1. After the organization at the time stated, the first officers elected were, elders Peter Kieviet and Peter Van Heest, both of sainted memory, and deacons John Van Wageninge and Kryn Wentink. The first regular supply obtained by the Consistory was the Rev. Mr. Betz from New York, who preached for the congregation for a few Sabbaths. During a few months the services were now continued by students from the Seminary. It may be stated that the First Holland Reformed Church of Passaic has at several intervals during its history been greatly benefited by the labors of the young men from New Brunswick, some of whom stand today among our leading ministers at home, and our noblest missionaries abroad.

#### THE REV. FRANCIS REDERUS.

The first pastor, the Rev. Francis Rederus, was called March sixteenth, 1874, and was installed the following April. He was born in Sebaldeburen, province of Groningen. His parents were well-to-do farmers and gave him a liberal education. In his early days he was owner and captain of a barge. After his conversion he felt called to the ministry, entered the ecclesiastical institution of Kampen, which had then been recently founded. He graduated from said institution as one of its first students in 1853. His first charge was in the town of Stroobos and subsequently he was

pastor of the Churches of Beetgum and Uesep, and finally Apeldoorn, the summer residence of the kings of Holland. From there at the close of 1872, he emigrated to the United States, having accepted a call to the Independent Reformed Church at Paterson, N. J., whence he was called to Passaic as above noted. Notwithstanding the infancy of the Church and the hard times in the early seventies, the Church progressed under his leadership. During the summer of the first year, a church plot was purchased at the corner of Monroe and Elm streets.



THE REV. F. REDERUS.

Plans were made for a frame structure, forty by sixty feet, and on the third of September, 1874, the pastor, with the happy congregation, laid the corner-stone of the prospective first church building. It was dedicated January thirtieth, 1876. In November, 1876, the Rev. Mr. Rederus resigned, having accepted a call to the Third Reformed Church of Pella, Iowa, where he labored until his death, May eighth, 1886. A widow and seven children survive him. Two of his sons are in the Gospel ministry.

THE REV. WILLIAM HAZENBERG.

During the interval after the resignation of the Rev. Mr. Rederus, the pulpit was again supplied by neighboring pastors and by students until April, 1877, when the Rev. William Hazenberg, of Fulton, Ill., was installed. The congregation now seemed to enter upon the brightest prospects. The attendance at the services was larger than it ever had been. The seating capacity of the Church was taxed to the utmost. Mr. Hazenberg was a man of noble character and sincere in his principles. But his methods seemed impracticable,



THE REV. W. HAZENBERG.

though introduced with a good purpose. His work was not approved by the people and the congregation became scattered, and finances were reduced, until it became necessary for him to resign. This he did in the autumn of 1880. He left Passaic in October of that year for South Africa, where, independent of any Church, he is still laboring.

#### THE REV. WILLIAM WORMSER.

The congregation now turned its attention to the young men of the seminary, and the students again took up the work. Among others was Mr. William Wormser, to whom, upon his

graduation, a call was extended. This call was accepted and he was ordained and installed as pastor of this Church in June, 1882. The Rev. Mr. Wormser's labors were greatly blessed. The scattered flock rallied around their new minister, so that very soon the church was again filled. He exerted himself especially in his efforts for the young people and the children of the Church, by whom he was greatly beloved. His methods of work were wise and as a young man in the ministry, his first years promised a

career of usefulness for the Church. His connection with the Passaic Church was, however, of brief duration. He accepted a call to the Reformed Church at Bethel, Iowa, and left Passaic in July, 1884. During his pastorate in this city the Church came into possession of its first organ. After his departure the pulpit was vacant for more than two years.

#### THE REV. JOHN W. WARNSHUIS.

During the interval following Mr. Wormser's pastorate, calls were extended to various ministers, but were declined. Finally a call was accepted by the Rev. John W. Warnshuis, of Alton, Iowa. He arrived and began his work September fifth, 1886.

The Rev. John W. Warnshuis was born in the province of Gelderland, Netherlands. His parents emigrated to America



THE REV. W. WORMSER.

when he was four years old, and settled in Clymer, N. Y. At the age of seventeen he entered the academy at Holland, Mich., now Hope College. Entering the freshman class of Rutgers College in 1861, he was graduated in 1865 and from the Seminary at New Brunswick, May, 1868. He was ordained by the Classis of Geneva and installed pastor of the Reformed Church of Cleveland, Ohio, July 1, 1868. He then served successively the Churches of Marion, N. Y., Clymer, N. Y., and Alton, Ia., whence he came to Passaic as stated above. Being the nearest Holland minister, the Board of Domestic Missions appointed him to do mission work among the Holland immigrants, upon the arrival of vessels from the Netherlands.

The Holland Church of New York city called him in the early summer of the following year, and as this would bring him nearer to his work in Castle Garden, he accepted the call and left Passaic, July, 1887. His stay with the Church of Passaic was therefore less than a year. His labors, however, were blessed. Forty-four members were received in that short time. His missionary labors with the Holland immigrants no doubt interfered somewhat with his success during the latter part of his work in Passaic. His great interest in the young people and in Sabbath school work, deserves especial mention. In 1888 he accepted a



THE REV. J. W. WARNSHUIS.

call to his former Church at Alton, Iowa. After this he served successively the Churches at Gano, Ill., the Fourth Reformed Church at Grand Rapids, and the Third Reformed Church at Kalamazoo, Mich. His work in the last named field was brief, — from June, 1900, until death claimed him on the sixth of March, 1901. His record is good and his memory is sacred. A matter deserving special mention is that early in the year 1900, his son, Livingston Warnshuis, was ordained as a missionary to China.

About the time that the Rev. Mr. Warnshuis left Passaic, a Rev. Mr. Rutte arrived in New York, who was engaged by the Consistory to supply the pulpit for three months, at the expiration

of which time he was again engaged for three months, and afterwards twice again, so that he supplied the pulpit for one year. He was called to the pastorate in August, 1887, and accepted the call, but inasmuch as he was unable to show clear papers and reliable testimonials, the Classis was unable to install him. He returned to Holland in the spring of 1888. During the early part of his labors the interest was very great, but the uncertainty of his standing aroused distrust, so that the Church could no longer continue to engage him as their supply.

THE REV. CHRISTIAN WILLIAM JACOBS.

A unanimous call was extended to the Rev. Christian William Jacobs, in the spring of 1889. This he accepted, and was installed in August, of that year. The difficulties in regard to Mr. Rutte had greatly disturbed the Church, and the arrival of the Rev. Mr. Jacobs brought new life and hope. The Rev. C. W. Jacobs was born at Elden, Netherlands, March twenty-third, 1838. He was educated for the Gospel ministry in Holland, and was a very able and successful minister both in Holland and in this country. The Church grew rapidly during his ministry. He was a lovable, friendly man. He was pre-eminent as a pastor and was a good preacher. During his stay, a parsonage was built, and everything bade fair for great prosperity when he was suddenly taken with pneumonia, and died April eighteenth, 1891. All honor must be given to his faithful labors. In some respects, his decidedly Holland spirit was a step backward for the Church.



THE REV. CHRISTIAN W. JACOBS.

Certain beginnings of Americanization which had been introduced in the days of the Rev. Messrs. Wormser and Warnshuis, were banished. Among the very large number of new members added to the Church during the ministry of the Rev. Mr. Jacobs, an element had also crept in which threatened to ruin the Church almost immediately after his death. While a sorrowing people were mourning the loss of a much beloved pastor, the spirit of schism

was silently gnawing at the very root of the Church life. This spirit even possessed the greater portion of the Consistory, and they lorded it over the congregation until they were deposed by authority of Classis. Some faithful members were led astray. This disaffected element rallied about a Mr. Reinhout, who was an uneducated man, not connected with the Church. This man had ambitions toward the ministry, and crept over the wall into the fold. He poisoned the minds of many, claiming that the Reformed Church had fallen away from truth and orthodoxy. About twenty families left the Church; some disturbing the public service, ran out of the church, shouting as they went: "Now God's people are departing."

#### THE REV. WILLIAM M. C. JACOBS.

The fact that in the many troublous times a large number always remained staunch and true, speaks volumes for the loyalty of this Church. When the Rev. Mr.



THE REV. WILLIAM M. C. JACOBS.

Jacobs died, his oldest son, William M. C. Jacobs, was a student of theology at New Brunswick. He supplied the pulpit, preaching once each Lord's Day, and the Church in loving respect for their late pastor and with extraordinary generosity continued the full support of his bereaved family for more than two years, until the son, the Rev. William M. C. Jacobs, graduated in May, 1893, and was ordained and installed as pastor in the place which his father had so honorably filled.

The perhaps unparalleled liberality in the annals of the denomination, which this Church, while they waited for the son, manifested towards the bereaved family is one of the brightest pages in its history.

The Rev. William M. C. Jacobs, though a young man, was very successful and greatly beloved. He was born in Holland, September eighteenth, 1863. He was a faithful student, fitted himself for instructor in the schools of Holland, and showed especial fitness for his chosen work, in which he served with success for eight years,

highly respected by all who knew him. He came to America in 1890, and feeling called to the ministry, began his studies that autumn. He graduated and became pastor of this Church in 1893, as above noted. He labored a little more than one year. Attacked by consumption he was compelled to seek a Southern climate, but experienced no relief. Returning to Passaic he rapidly declined, and passed away September twenty-third, 1895, to be long re-



THE FIRST HOLLAND REFORMED CHURCH OF PASSAIC, — 1898.

membered as one who served faithfully in the short time allotted for his earthly ministry.

#### THE REV. MARTIN FLIPSE.

In the early spring of 1896 a call was extended to the Rev. Martin Flipse, of Albany, N. Y. This call was accepted and he was installed May fourteenth, 1896. The Rev. Mr. Flipse was born at Cedar Grove, Wis., 1866, entered the preparatory department of Hope College in 1882, graduated from the College in 1890, and from the Theological Seminary at New Brunswick, in 1893. He served the Holland Reformed Church of Albany for three years,

until he came to Passaic. In 1897 the church building became too small; a new church site was bought, and May thirtieth, 1898,



THE REV. MARTIN FLIPSE.

the corner stone of a commodious brown stone structure was laid. The new church was dedicated December twenty-first, 1898, the joy of the Church and the lasting honor of a faithful building Committee.

The auditorium has a seating capacity of 700. This new property has cost \$17,000. In May, 1899, a good pipe organ was placed in the church at the cost of \$1,100. The Church is now prosperous, counts 423 members in full communion, and has a Sabbath school enrollment of nearly 400. The

present members of Consistory are: *Elders*, Jacob Baker, Thomas A. Hellegers, Marinus Steenland, Jacob Van Der Kooi. *Deacons*, Garret Wasdyke, Jacob Brain, Jacob List, Albert Martin.

Whatever credit may be due to the present pastor for the signal prosperity, all former pastors have sown and we in a measure may reap. Especial credit is due the Church for its faithful support of its pastor in all his work. The glory is all Christ's; blessed be His name.

# THE REFORMED CHURCH OF RIDGEWOOD

BY

THE REV. J. A. VAN NESTE.

THE Reformed Church of Ridgewood was organized May twenty-fourth, 1875, by a committee from the Classis of Paramus, consisting of the Revs. John H. Duryea, D. D., John Gaston, D. D., William H. Clark, D. D., and the elder Garret S. Blauvelt. This committee met in Shuart's hall on Rock avenue, a site now used as a livery. Here the congregation worshiped two years, until the church edifice was ready for occupancy, November seventh, 1877. The Episcopal Church, the only religious organization previously existing in the village, also used Shuart's hall for an afternoon Sabbath school from 1870 to 1875. In 1874, a union Sabbath school was organized and maintained through the influence of Andrew J. Zabriskie and Isaac Wortendyke of the Reformed Church of Paramus, and by others of no Church connection. About the same time religious services were begun and conducted for several months on Sabbaths only, by students from the New Brunswick Theological Seminary, and occasionally by a Methodist preacher. Among those of our own denomination who thus ministered, were the Revs. John S. Gardner, now of Flatbush, New York, G. Warren Labaw, of Preakness, New Jersey, and Peter Q. Wilson, of Ephratah, New York.

The need of a Church in Ridgewood was very apparent to the committee of Classis appointed to investigate the matter. Dr. John Gaston of Passaic was chairman of this committee. In view of the proximity of the Reformed Church of Paramus, a consultation was held with the Rev. Goyn Talmage, D. D., pastor at Paramus. This conference was held previous to the formal organization, and resulted in the following resolution of the Consistory at Paramus:

“Resolved, That having heard the committee on Church Extension appointed by Classis, with reference to securing an or-

ganization at Ridgewood under the auspices of the Reformed Church, we do cordially sympathize with the project and bid the whole matter Godspeed."

Two years elapsed after this action before the work took definite form, but finally through the insistence of Dr. West, secretary of the Board of Domestic Missions, and the co-operation of the Classis of Paramus, the organization was effected. Conspicuous among those who signed the petition to Classis for the Church, were Mrs. J. M. Knapp, Mrs. J. J. Zabriskie, Clarkson Crolius, Edward Jardine, Garret G. Van Dien, and Henry A. Hopper. Nine persons constituted the roll of charter members. They were: Edward Jardine, Mrs. Mary E. Jardine, John M. Knapp, Cornelius Z. Berdan, Mrs. C. Z. Berdan, Mrs. Henry A. Hopper, Miss Rachel L. Hopper, Edward H. Leggett, and Mrs. Esther Earle. The first Consistory comprised Edward Jardine, and Cornelius Z. Berdan, elders; and Edward H. Leggett, deacon.

#### THE REV. JOHN A. VAN NESTE.

In March, 1875, John A. Van Neste, a member of the senior class of the Theological Seminary at New Brunswick, was sent to the field by the Rev. Dr. West, secretary of the Board of Domestic Missions. He preached here regularly each Sabbath until the organization of the Church in May, 1888. After graduating from the seminary Mr. Van Neste was induced to become the first pastor of the infant Church and has continued in that relation until the present time.



THE REV. J. A. VAN NESTE.

In 1877 the lecture room of the partially completed church was first used for service. In May, 1879, the building was finished, and the pews rented. During the year 1891 the needs of an increasing congregation seemed to demand better facilities for work and worship, and extensive additions and improvements were made at a cost of \$8,000, all of which has been paid. The fine location of the church is due to the generosity of the late Frederic Kidder, who donated the lot in 1876. It is situated on

the corner of Union and Dayton streets. An order for a new pipe organ has recently been placed, and plans perfected to provide rooms for the primary and intermediate departments of the Sabbath school, and also a room for the pastor and a private parlor



THE REFORMED CHURCH OF RIDGEWOOD,—1879.

for the choir. The Church also owns a commodious parsonage on Prospect street.

The present roll of members numbers 245. Nearly 450 in all have been received into the fellowship of the Church. Of this number more than one-half united by confession of their faith. Two religious awakenings have occurred. The first in 1876, when forty were received into the communion of the Church; the second, in 1884, when twenty-five were added to the roll. There

has been a steady growth also in the number of adherents. The congregation at present embraces over 125 families.

The usual societies for benevolent and other work have been organized in connection with the Church. During the year 1899 the sum of \$700 was contributed for benevolent, and \$5,800 for congregational purposes.

In addition to the usual contributions to the Boards and funds of the denomination, this Church has recently pledged the financial support of Mrs. Cora A. Smith, who in June, 1900, was commissioned to work among the "Mountain Whites" of Kentucky, by the Woman's Executive Committee of the Board of Domestic Missions. For several years, one or more individuals, have given liberal amounts for special foreign fields. A room has been furnished in the New Brunswick Theological Seminary by the Christian Endeavor Society, in memory of the pastor's son, Alfred Wikoff Van Neste.

The Christian Endeavor Society has been one of the most loyal and efficient supporters of the Church's operations. The Sabbath school has been a force since its organization in 1875, many from the school having united with the Church. It numbers 225, in three departments. Though but twenty-five years old, the Ridgewood Church has fostered the religious life of people who now constitute other Churches, viz.: The Baptist and Methodist Churches of Ridgewood, organized within the past eight years. The Glen Rock Reformed Church, which grew out of the Sabbath school, started and fostered by the Consistory of the Ridgewood Church, was organized in 1895. The most part of its constituency formerly worshiped with the Ridgewood people, but a growing community and the distance from the village church, called for another organization. The wisdom of the act has been more than justified. With the growth of the beautiful village of Ridgewood this Church has grown correspondingly and is now the strongest among her sister Churches. She enters upon the second quarter century of her existence with a constituency and influence, that presage a large growth and increasing responsibilities.

"What hath God wrought?" To Him be all the glory.

# THE REFORMED CHURCH OF RAMSEYS

BY

THE REV. THEODORE W. WELLES, D. D.

AT a special session of the Classis of Paramus, June twenty-first, 1875, a communication was received from certain persons residing at Ramseys, N. J., asking for the organization of a Reformed Church. The communication was referred to a committee consisting of the Revs. Ferdinand H. Van Derveer, D. D., Goyt Talmage, D. D., Richard De Witt and William H. Clark, D. D., with the elders, Cornelius H. Demarest, Garret I. Blauvelt and Edo Kip; with power to grant the request, if the project seemed desirable or expedient.

The result of this reference was the formal organization, July twelfth, 1875, of the Reformed Church at Ramseys, N. J. Fifteen communicants were enrolled, a majority of whom were from the Church of Ramapo. Messrs. John F. Dodge and Jacob D. B. Halsted were elected elders. Messrs. Isaac W. Halsted and Benjamin Shreve were elected deacons. The officers-elect were ordained to their respective offices by the Rev. Ferdinand H. Van Derveer, D. D., and a sermon was preached by the Rev. William H. Clark, D. D., on the theme: "The Church of the Living God, the Pillar and Ground of the Truth."

The little Church thus organized, remained without a pastor for more than three years, but although deprived of a pastor's counsels and care, enjoyed the stated ministration of the means of grace and increased daily in spiritual power. During the greater portion of this time, the pulpit was supplied by the Rev. Isaac S. De Mund. Before the settlement of a pastor, twenty-four persons were received into the communion of the Church, twenty-one of whom made confession of their faith.

Previous to this action of the Classis, one bitterly cold day in February, 1875, five Christian men, carpenters by trade, met and discussed the possibility of erecting a chapel at Ramseys for the

use of those who were, or might desire to be, identified with the Reformed Church. These men were Jacob D. B. Halstead, Isaac W. Halstead, Abraham Halstead, Joseph Post and Henry Salyer. They determined that if the building materials could be secured



THE REFORMED CHURCH OF RAMSEYS,—1875.

they would volunteer their labor. Seven hundred dollars were soon obtained by subscription. The heavy oak sills for the foundation and much of the needed amount of lumber were also promised. A suitable site was donated by Mr. William F. Halstead on the east side of Church street, in the northern part of the village, and in less than six months a neat but small chapel was erected, a monument of practical Christian endeavor. A suitable heater was provided by Mr. Jacob D. B. Halstead, and a communion

table was subsequently furnished by the Rev. William H. Nasholds. Before the chapel was completed the congregation worshiped in a hall, through the kind permission of the owner, Mr. John S. Dater.

#### THE REV. WILLIAM H. NASHOLDS.

July tenth, 1879, Mr. William H. Nasholds, a licentiate of the Classis of Albany, was ordained to the Gospel ministry by the Classis of Paramus and installed pastor of the Churches of Ramapo and Ramseys. This was his first charge, and he was the first pastor of the Ramseys Church. Many hopes were realized when he was installed, but he who gave the land on which the little church was built, Mr. William F. Halstead, did not live to participate in the service. He died February eighteenth, 1878. The pastorate of the Rev. Mr. Nasholds was very brief. In less than a year he accepted a call from the Reformed Church at Geneva, N. Y., and his relation with the Church at Ramseys was terminated July eighteenth, 1880.\* During his pastorate four names were added to the roll of communicants.

#### THE REV. WILLIAM W. LETSON.

For two years following the departure of Mr. Nasholds, the Church was again without a pastor. The Rev. William W. Letson supplied the pulpit for a time with much acceptance, and June twenty-seventh, 1882, was installed pastor of the united Churches of Ramapo and Ramseys. On the evening of the same day a greeting and praise service was held in the Church at Ramseys, conducted by the Revs. John C. Van Deventer, of Paramus, Asher Anderson, of Passaic, and J. V. N. Talmage, D. D., of the Amoy Mission, China. Mr. Letson's service in the Church at Ramseys ceased April twentieth, 1889. During his ministry seventeen persons were received into the communion of the Church, nine of whom made confession of their faith in Christ. Mr. Letson was the last pastor of the Church.\* Since his retirement a Sabbath school has been maintained, under the capable management of Mr. Edwin R. Storms, of New York.

\* For sketch and portrait, see history of the Church of Ramapo, pages 334-5.

# THE SECOND REFORMED CHURCH OF LODI

BY

THE REV. ROBERT M. OFFORD.

THE Second Reformed Church of Lodi, N. J., was organized in the summer of 1878. It was the outcome of a series of Gospel services commenced Sabbath evening, March seventeenth, of that year, in the First Holland Reformed Church, kindly granted for the purpose. A Church of another denomination had for some time existed in the village but its house of worship had long been closed through unfortunate circumstances, the details of which would not add any practical value to this sketch. There being no regular Church service in the English language, a number of Christian people invited the Rev. R. M. Offord, then engaged upon a religious publication in New York, to conduct at least one service. Much surprise was felt at the large attendance at this service, and both people and preacher were convinced that further services should be held. From that time forward Sabbath evening services were regularly maintained, and the Classis of Paramus was requested to look over the field, and if the way were found clear, to organize a Church.

This was done, with the hearty approval of such judicious ministers as the Rev. John Gaston, D. D., of Passaic, the Rev. John H. Duryea, D. D., of Paterson, the Rev. George M. S. Blauvelt, of Tappan, and others, who knew the field well.

“The committee appointed by Classis visited Lodi June sixth, 1878. Religious services were held in the Holland Church and after a sermon by the Rev. William H. Clark, D. D., ten persons presented certificates of dismissal from other Churches, and seven persons made public confession of their faith in Christ. To three of those last mentioned, the rite of baptism was administered. The aforesaid persons were then organized as the Second Reformed Church of Lodi, N. J.

“At a subsequent meeting for the election of officers, superin-

tended by Dr. Clark, June thirtieth, eleven more persons were received upon confession of their faith in Christ, one being baptized. An election of officers by the male members of the Church was held. George M. Chapman and Richard Van Winkle were elected elders, and Dougald McNair and James A. Demarest, deacons."\*

The ordination of these brethren took place on July eleventh, the Rev. John H. Duryea, D. D., officiating. A Sabbath school was organized July fourteenth, 1878, with 70 scholars, 13 teachers and 6 officers. On August twenty-fifth, the first communion service was held, the Revs. Louis G. Jongeneel, pastor of the Holland Church, and Robert M. Offord officiating. Four persons were welcomed into fellowship. A beautiful communion service still in use, was presented to the Church and used for the first time on this occasion. The donors were Mrs. Temperance Pratt, Mrs. Catherine Adickes and Miss Aurelia L. Pratt.

#### THE REV. ROBERT M. OFFORD.

On August twenty-ninth, the Rev. Louis G. Jongeneel moderated a Consistory meeting at which it was determined to seek the pastoral services of Mr. Offord, in accordance with the unanimous wish of the people expressed at a previous public meeting. The call was laid before the Classis of Paramus September seventeenth, 1878, when Mr. Offord was received as a member of the Classis and signified his acceptance of the call. His installation took place October tenth, the Rev. William H. Clark, D. D., pastor of the Broadway Reformed Church, Paterson, preaching the sermon. The Church records say that "the church building was well filled and the services were highly interesting, as well as solemn and impressive."

The last service held by the new organization in the Holland Church, was a memorial service for Mrs. Temperance Pratt, who died in her eighty-seventh year, after manifesting with her latest breath her deep interest in the Church's welfare. Her prayers, her counsels and her aid in other ways, did much to cheer and inspire the workers. After gratefully acknowledging its indebtedness to the Holland Church for the free use of its building, the new Church occupied its own hired room on Main street, in which the Sabbath school had already been started. The rec-

\* Minutes of Classis, vol. IV, pp. 583-5.

ords show that the people of the Second Church felt deeply grateful to their Holland brethren for the hospitality shown in opening a place of worship to them and giving them the use of it every Sabbath evening for more than six months.

The first service in the Sabbath school room, or chapel as it



THE SECOND REFORMED CHURCH OF LODI, —1878.

then began to be called, was held Sabbath, November, third, 1878. Peculiar blessing seemed to attend the meetings held that day, and the Church, greatly encouraged by God's many favors, resolved to press on and lay plans for the building of a house which should afford larger and more convenient quarters for work and worship. Through the year 1879 the problem remained unsolved, as the congregation found difficulty in securing a suitable site. In May, 1880, a site on the main thoroughfare of the village, was con-

tracted for with Mr. Peter Henry for \$250. In the following month it was resolved to legally incorporate the Consistory, and shortly thereafter the purchase of the site referred to was completed, and a strip of land at the side was also purchased from the then owner, Mr. Henry I. Hopper, the two parcels making a desirable property. Arrangements were then made for the building of a house of worship, but unavoidable delays prevented the consummation of the plans, and the new structure was not opened till June twelfth, 1881. On the morning of that day, the Rev. Mr. Offord preached the first sermon delivered within its walls. It was an occasion of much joy to the little flock and their friends, many of whom joined with them in the initial service. Of friends from without none rendered so much help as Elder James Riddle, of the Scotch Presbyterian Church, New York. His name is held in great esteem by this people, who thankfully recall his sympathy and substantial aid.

In December, 1881, arrangements were made for the purchase of the Lodi Reading Room for Sabbath school purposes, the Sabbath school work having far outgrown the limited accommodations of the hired school room. The wisdom of this step was from the first abundantly manifested in the continued enlargement and increased usefulness of the school.

In April, 1883, arrangements were made to purchase the home of the late Mr. Jacob Hopper for a parsonage, and Mr. Offord promptly took up his residence therein, having previously lived in Brooklyn, traveling back and forth to his ministerial duties as occasion necessitated. October tenth, 1883, the pastor's fifth anniversary was observed with much enthusiasm. But on March thirty-first, 1884, Mr. Offord laid down his pastoral labors, his duties as one of the editors of the *New York Observer* having increased, and he feeling unable to do justice to the Church while holding his editorial connection. His resignation was greatly regretted and no one mourned more deeply than did he the necessity for such a step. The Church was in a healthy spiritual condition and by its prompt supplies for all current expenses and constant giving for the building of the house of worship and purchase of the school room and parsonage, it had established a record for liberality that was noted by all the sister Churches in the Classis and warmly commended by their pastors. The average of contributions had been far above the general average

of the Christian Church at large and this, in spite of the fact that the congregation consisted almost wholly of working people.

THE REV. WILLIAM MANCHEE.

During the month of June, 1884, the Rev. William Manchee, until then a Congregational minister, supplied the pulpit and by his able and forceful preaching attracted the congregation and led them to seek his services. June second, 1884, Mr. Offord moderated a call to his successor, and Mr. Manchee was duly received as a member of the Classis of Paramus and, on August eleventh, was installed pastor at Lodi. Mr. Manchee found a good corps of willing workers and led them in a variety of useful efforts for the upbuilding of the Church and the ingathering of souls. The debt resting upon the Church properties when he came was constantly and persistently reduced in accordance with the plans of the Consistory under Mr. Offord, until the last dollar of indebtedness was discharged. The people, as of old, brought their tithes into the storehouse and God poured out upon them an overflowing blessing in response. July twenty-fifth, 1887, the Rev. John Gaston, D. D., moderated a meeting, at which Mr. Manchee asked the Consistory to unite with him in requesting Classis to dissolve the pastoral relation. The pastor felt that he had done his best work in Lodi, and believed that a call to the First Reformed Church of Hoboken was a providential indication

to change. The Lodi Consistory did not share their pastor's feeling as to the diminution of his usefulness and only with reluctance were the brethren induced to accede to his request. The application for a dissolution of the pastoral relation was granted August second, to take effect the last day of the month.

Mr. Manchee was born in London, England, July thirtieth, 1841, graduated from the Hackney Theological Seminary in 1866, and was licensed the same year by the Congregational Association of



THE REV. WILLIAM MANCHEE.

his native city, and ordained pastor of the Whitfield Congregational Church. His second charge was the Congrega-

tional Church of Hertford, England. This pastorate he resigned in 1872 for the purpose of going as a missionary to Madagascar, but ill health prevented the realization of his desire. A few months later he set sail for New York by the way of Canada, and after reaching Montreal was induced to accept the pastorate of the Congregational Church in Guelph, Ontario, where his labors commenced January first, 1873, and continued until 1879, when he accepted a call from the Congregational Church of Plainfield, N. J. After a pleasant pastorate there of four years duration, he came to Lodi in 1884. In 1887 he assumed the pastoral care of the First Reformed Church of Hoboken, and continued his ministrations until 1890. Since 1888 he has been connected with the editorial staff of the *New York Observer*, and as opportunity has offered, has served weak and struggling Churches. \*

THE REV. JAMES BOLTON.

On December seventh, 1887, the Church took action towards calling the Rev. James Bolton, then of West Farms, N. Y., and on May sixteenth of the succeeding year, he was duly installed. Mr. Bolton brought to his new field a long experience and gifts of utterance of a different order from those of either of his predecessors. The preaching by a new voice and with new illustrations of the same Gospel, proved to be the power of God unto salvation, and

resulted in harvesting some souls that each of his predecessors had vainly longed to see ingathered. Over such results all alike rejoiced. Mr. Bolton did systematic, conscientious work, and the Consistory was surprised when on October thirteenth, 1890, he informed the congregation that he desired to be relieved of the pastoral charge, his resignation to take effect at the end of that month.



THE REV. JAMES BOLTON.

Mr. Bolton graduated from Union College in 1851, and from the Union Theological Seminary, in 1853. In

the same year he was licensed by the Presbytery of New York, and having accepted a call from the Reformed Church of Fordham,

\* See on a subsequent page the history of the Church at Clifton.

N. Y., was ordained by the Classis of Westchester, in May, 1855, and installed pastor of the Church. In this suburban field he labored for ten years, and in May, 1865, became the pastor of the Church of Colt's Neck, N. J. His settlement here was followed by a remarkable work of grace. "Many who rarely entered the sanctuary and some that for years had been given up by men of prayer as Gospel-hardened and beyond hope, together with not a few of the most degraded men in the community, were among the hundred and more who confessed Christ."\*

In the spring of 1878 Mr. Bolton resigned his charge and, becoming a member of the Classis of New York, labored within its bounds as a temporary supply until the autumn of 1882, when he became pastor of the Church of Greenville, N. Y., and two years later of the Church at West Farms, New York city. After a pastorate of four years he came to Lodi, where he remained until October, 1890, when he accepted a call to the Church of Stanton, N. J., and after serving that Church as stated supply for five years, was dismissed to the Classis of Westchester. He has since resided at Roycefield and Millstone, N. J., accepting opportunities to act as stated supply as they may occur.

Just prior to Mr. Bolton's departure from Lodi, the Church was called upon to lose by death, the presence and services of its beloved elder, William L. Mercer, who had been received on confession of faith twelve years previously and subsequently served as deacon and then elder, as well as superintendent of the Sabbath school. His death cast a great cloud upon the congregation. His piety, consecration, devotion to the work, hopeful spirit and genial personal character had won the heart's esteem of all who knew him. The minutes of the Consistory in making note of this sad loss record that "in his death the Consistory loses one of its best and most judicious counselors, and the Church one of her most loyal, faithful and efficient workers and supporters." At the funeral services, the Revs. Wm. Manchec and R. M. Offord made addresses, in the course of which they spoke with the deepest feeling of the help received by them as pastors from their friend and brother beloved, the deceased elder.

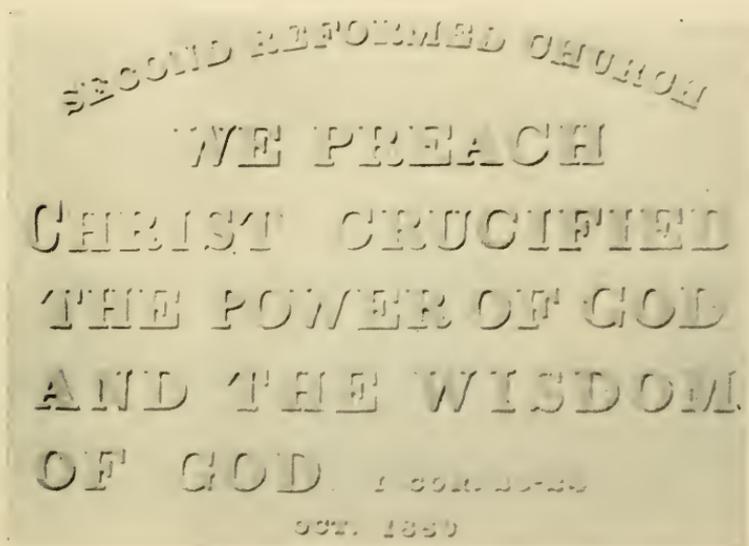
#### THE REV. WILLIAM JOHNSTON.

In July, 1891, negotiations were had with the Rev. William

\* Minutes Particular Synod of New Brunswick, 1872, p. 10.

Johnston, of Guttenberg, N. J., with a view to securing his pastoral services. His response was favorable and November fourth he was installed over the Church. He continued his labors until the end of April, 1898, when he assumed pastoral care of the Churches of Hawthorne and North Paterson. Mr. Johnston made many friends, and like his predecessors, finds his memories of the people and the place, among the most delightful of his life. \*

In 1892, during Mr. Johnston's pastorate, the Sabbath school building was sold for business purposes, and a new and more convenient structure was erected. In that building from one hun-



THE CORNER STONE TABLET.

dred and thirty to one hundred and fifty scholars and teachers meet week by week for instruction in the Word, the will and the way of God. The Sabbath school has from the earliest history of the Church been a prominent and particularly encouraging feature of the work.

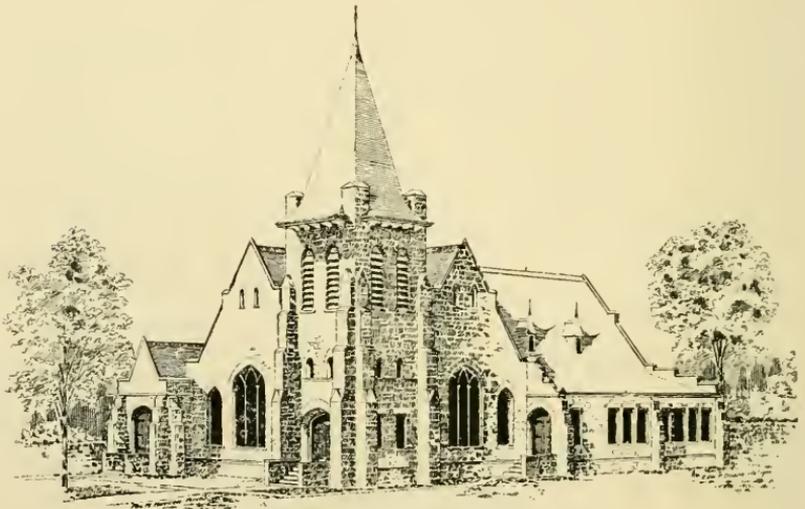
In February 1892, the Church was called upon to mourn the loss by death of Elder Dougald McNair, a man of God in the truest sense of the expression. Fidelity and devotion marked his course, first as deacon, then as elder, and his sterling qualities

\* For sketch of Mr. Johnston and portrait, see history of the Churches of North Paterson and Hawthorne.

make his memory a blessed inheritance to the Church. The value of his godly example, his strong faith, his fidelity to the cause cannot be too strongly stated. He was a tower of strength to the Church.

The records of the Church make suitable mention of the deaths of Elders James A. Demarest and Alfred Ransom, whose services were gladly given to the work, and appreciated by those who recognized the fitness of these brethren to be set over them in the Lord.

During 1893, the general commercial depression through the country was felt in Lodi, and the people found themselves some-



THE SECOND REFORMED CHURCH OF LODI, — 1901.

what strained to meet the current expenses. It is worthy of note here that under these circumstances, the Rev. William Johnston, asked for a substantial reduction in his salary. His action stimulated the courage of his flock, and they passed through the season of dullness with faith and courage.

At this writing, the Church is erecting a new house of worship in accordance with plans, a sketch of which appears on this page. It will be of stone, simple and chaste in character, and while not extravagant in any of its appointments, will be the most attractive building in the borough. The sum realized by the sale of the former church edifice to a new Holland organization, added

to the contributions from the congregation, with some little help from friends outside, will, it is believed, permit of the early completion and dedication of the church. The ceremony of dedication will not take place however, until every penny of indebtedness incurred in building has been discharged.

The pulpit and pastoral work has been in charge of the first pastor of the Church, the Rev. R. M. Offord, since the Rev. Mr. Johnston resigned the field. He has the hearty co-operation of the Consistory and the people. The former consists of elders Peter H. Van Iderstine, James C. Vreeland, James H. Bogert and C. H. R. Sontag; deacons, Christopher Tattersall, George C. Mercer, Stephen Massey, and William Brevoort. Deacon Mercer is the mayor of the borough, and a successful manufacturer. He has been all along a generous supporter of the cause, and to his liberality and good financial management is largely due the success of the plan to make Lodi's fairest structure an Ebenezer stone, a monument of this people's gratitude and praise to the triune God.

# THE REFORMED CHURCH OF CENTERVILLE

BY

THE REV. ANSON DUBOIS, D. D.

THE planting of a Reformed Church at Athenia, resulted from the efforts of Mr. Hugh Cheyne to secure local religious privileges to the people of the vicinity. Coming here in 1880, and finding no place of public worship nearer than Passaic, he at first attempted to foster religious services at Clifton, one mile from Athenia, but the chapel there having burned, he originated a religious enterprise in his own immediate neighborhood. The plan at first was to make it a mission of the Church of Acquackanonk, but a little later a petition was circulated and signed by one hundred and two persons, and on September eighteenth, 1882, presented to Classis asking for a Church organization at what was then called Centerville, a name changed afterwards, on the establishment of a post office, to Athenia. "The Reformed Church of Centerville," was constituted October fifth, 1882, with a membership of nineteen persons, Hugh Cheyne and Andrew Doremus, elders; Rutgers Clarkson and John B. Courter, deacons.

Meanwhile, in the summer of 1882, Mr. Cheyne was providing a place of worship for the prospective Church. By deeds bearing date of May fifth, and August second of that year, he purchased from Mr. Edward Clark of New York, suitable grounds for church and parsonage, and proceeded at once, at his own expense, aided by a few personal friends, to erect the church building. This important part of the enterprise was completed and ready for use in the early fall of the same year. By a deed bearing date of December twenty-third, 1882, Mr. Cheyne and his wife conveyed this whole property, consisting of about 72 feet by 265 feet on the corner of Claverack road and Central avenue, with the completed church building and infant class room attached, and horse sheds, all free of debt, to the new Consistory as the legal

board of trustees. The conditions of this munificent gift to the people of Athenia, as expressed in the deed, are that if the premises shall cease to be used as a place of public worship wherein the doctrines of the Bible as set forth in the Heidelberg catechism shall cease to be the rule of faith and practice, or if the trustees shall create a lien of any kind upon the property, or sell it for any other uses, then the said premises and appurtenances shall imme-



THE REFORMED CHURCH OF CENTERVILLE, — 1882.

diately become vested in the General Synod of the Reformed Church of America for the use of said Synod, in fee simple absolute.

#### THE REV. ALEXANDER MCKELVEY.

The Consistory at once called the Rev. Alexander McKelvey, who became pastor, December twenty-eighth, 1882. The enterprise was now hopefully launched. The church attendance was large; the membership as reported to Classis, April, 1883, thirty-six and the Sabbath school, one hundred and forty-nine. The ministry

of the Rev. Mr. McKelvey was short, however, terminating December eighteenth, of the next year.\*

#### THE REV. JOHN L. STILLWELL.

Supplies for the pulpit were employed until March, 1884, when the Rev. John L. Stillwell assumed charge. He was born in Bayonne, N. J., December seventeenth, 1859. His father was the Rev. Aaron L. Stillwell, who died in 1864. The son prepared for college under the Rev. William Cornell, D. D., at Somerville, N. J. He graduated from Rutgers College in 1879, and from the seminary at New Brunswick in 1882. The same year he was licensed by the Classis of Raritan. He was located at Montague, N. J., from 1882 to 1884. He remained at Athenia until 1886, when he was called to Bloomingburgh, N. Y., where he still remains.



THE REV. JOHN L. STILLWELL.

The conditions of the work were not devoid of encouragement, but unavoidable weakness in a new enterprise and various difficulties were seriously trying the faith and energy of the little band. When in September, 1886, the Rev. Mr. Stillwell thought it his duty to resign, after a pastorate of two and a half years, seventeen of the membership, including two Consistory men, and

all of them constituting families well able to support the Church, felt that they must withdraw with him.

There remained but twenty-eight in the membership, and the loss of so many members at one time was a severe calamity to the Church, endangering its very life.

#### THE REV. ANSON DUBOIS.

Two months after this, November, 1886, the Rev. Anson DuBois, D. D., supplied the pulpit, and was called to the pastorate and began his work. His formal installation took place January eleventh, 1887.

“Dr. Du Bois is of Huguenot descent. † In the language of his

\*For sketch of Mr. McKelvey and portrait, see p. 361. † Editorial addenda.

ancestors 'dubois' signifies 'from the forest,' and was a family name in the old French provinces of Artois and Normandy, before William the Conqueror left his native shores. The genealogy begins with Geffroi du Bois, a knight banneret, who accompanied this illustrious warrior in the year 1060, when he seized the sovereignty of England.



THE REV. ANSON DUBOIS.

“Louis Du Bois, the progenitor of the American family, was born at Wieres, in Artois, France, October twenty-seventh, 1626. He came to America in 1661, and tradition declares that when he landed he gathered his family about him, reverently opened the old French Bible that had been the companion of his voy-

age, read the twenty-third Psalm and offered a devout prayer to God, acknowledging His providential care and imploring His future guidance. He was a magistrate at Hurley, N. Y., until 1677, when he became the first named of the twelve patentees, to whom the New Paltz Patent was granted. His sons, Abraham and Isaac, were also members of this body politic, known as the *Duzine*, or ‘Twelve Men,’ which in behalf of the nine families, and in the entire absence of court, or constable, or jail, ruled the Huguenot settlement of New Paltz, N. Y., for more than a hundred years.

“Catherine Blanchan, the wife of Louis DuBois, was a daughter of Matthys Blanchan, of the same nationality and faith. He arrived at New Amsterdam in 1660, and a short time thereafter having commemorated the Savior’s death, he is reported to have said that it was a solace for all that he had suffered and for the loss of property at his native place and in Flanders and elsewhere, to sit down with his wife and children at the Lord’s supper. When Kingston and Hurley were burned by the Indians in 1663, Mrs. Du Bois and two of her children were carried by them into captivity, along with others for a period of six months, until rescued by the settlers and soldiers sent by Governor Stuyvesant.

“It is somewhat remarkable that at the centennial anniversary of the Classis of Paramus, three of the pastors of the Classis

were descendants of this Matthys Blanchan; the Rev. Dr. Anson Du Bois, a descendant of Louis Du Bois and Catherine Blanchan; the Rev. Dr. Cornelius E. Crispell, a descendant of Anthonie Crepel and Maria Blanchan; and the Rev. Dr. Theodore W. Welles, a great-great grandson of Maria Du Bois, wife of Joannes Hardenbergh and thus a descendant of Louis DuBois and Catherine Blanchan, the grandson also of Mary Margaret Lowe, wife of Jacob R. Hardenbergh, and thus a descendant of Peter Cornellessen Lowe and Elizabeth Blanchan.

“Dr. DuBois traces his descent through Solomon DuBois, the fifth son of Louis DuBois, and an extensive land owner about Catskill, Greene county, N. Y., and in Pennsylvania. He was born at Catskill, Wednesday, August twenty-ninth, 1821. His parents were Isaac J. DuBois and Catherine Hunter, a descendant of one of the Scotch-Irish families among the early settlers of Orange county, N. Y. He was educated at New Brunswick, graduated from Rutgers College in 1847, and from the theological seminary in 1850. He was immediately licensed and ordained by the Classis of Greene and sent as a missionary to Thousand Islands, N. Y. In this delightful region he labored until 1854, when he was installed pastor of the Second Church, now Fair street, Kingston, N. Y. After a five years' pastorate in this Dutch-Huguenot city, he was elected corresponding secretary of the Board of Domestic Missions of the Reformed Church, and served as such until 1862, when he was called to the pulpit of the Second Church of Schenectady, N. Y. During his ministry at this seat of learning, he received from Union College in 1865, the honorary degree of D. D. His pastorate continuing until 1869, was followed by a year of teaching at Amelia Court House, Virginia. In 1870 he was installed at Flatlands, L. I., and there remained until 1882, when he accepted a call from the Church of St. Thomas, West Indies. In 1886, after serving as a stated supply at Owasco Outlet, he accepted the pastorate of the Church at Centerville.”

In April, 1887, the Church reported twenty-five persons in membership and twenty-one dismissals. The outlook was not bright. But more severe trials were to come. In the fall of 1888 Mr. Cheyne sold his property here and removed with his family to New York city. About the same time other useful families removed from the place. In April, 1889, the Church reported a resi-

dent membership of fifteen, of whom three were of the pastor's family; one death and twelve removals, six of whom were among our most active workers. The case seemed desperate. God was our only hope. In the emergency the pastor called a meeting of gentlemen, irrespective of Church membership and laid the whole situation before them. Happily cheerful words were spoken and a liberal subscription by envelope system inaugurated, and the crisis in its acute form passed. From that time the Church membership, though still painfully small, has been slowly rising.

"At the stated spring session of the Classis of Paramus, April seventeenth, 1901, the pastoral relation between Dr. DuBois and the Church of Centerville was dissolved, at his own request, and Dr. DuBois, was declared *emeritus*, and intending to make his home with his son at Newburgh, N. Y., was dismissed to the Classis of Greene."\*

One or two words of appreciation and gratitude must yet be spoken of our dear friend, Mr. Hugh Cheyne. When in 1894 it became indispensable to build a parsonage, and the people as a whole, had nobly met the occasion. Mr. Cheyne supplemented their gifts with princely munificence, and made possible the completion, without debt, of the present commodious residence of the pastor, and yet after all that he had done previously, there came flowing in, without a break, his monthly aid to the Church until his death, February twentieth, 1899.

We have but few closing words. The work has been obscure and humble, yet not devoid of the Divine favor. For many years it has gone forward in the most delightful Christian harmony. In the membership, and among the most loyal and active friends are some from nearly all sister denominations. We are, perhaps, the smallest of our self-sustaining Churches. We have enjoyed blessed seasons of revival. Of members received since the organization, more than two-thirds are converts, gathered to God in this field.

The Sabbath school, with an assured enrollment of never less than one hundred, is superintended nobly by one of our own converts, and most of the teachers have here made profession of their faith. The same is also true of nearly all the active members of an admirably conducted Christian Endeavor society. Our Church workers of today were most of them scholars in the Sabbath school at the coming of the present pastor, and a considerable number

\* Editorial addenda.

have joined neighboring Churches. Our Ladies Church Aid Society, by its wise activity, does honor to its name; while beautiful Christian work has been done along other lines. Nor has the Church failed to contribute, though in a small way, to the great benevolences of our denomination.

A section of this township which must almost certainly have otherwise been neglected, has now enjoyed the elevating and saving influences of the Gospel for eighteen years, by the ministrations of this Church, and we must believe that there lies before it a long career of service to man's good and God's glory.

# THE REFORMED CHURCH OF GARFIELD

BY

THE REV. WILLIAM GUTHRIE MYLES.

THE First Reformed Church of Garfield was organized January twenty-first, 1891, and was the outcome of the faithful and energetic work of members of the Reformed Churches of Passaic who were residents of Garfield. For many years that entire territory had been under the religious watch and care of the Reformed Church. A union Sabbath school was organized in 1883. In November, 1886, a mid-week cottage prayer meeting was established, and carried on without intermission, summer and winter, under the guidance of a company of young men from the North Reformed Church. It was soon found necessary, in order to meet the growing interest among the people, to secure the services of a student from the seminary at New Brunswick, and Mr. Philip T. Phelps, Jr., was engaged. He began his labors in May, 1887, and was followed by Mr. G. Edwin Talmage, and Mr. Ferd. S. Wilson. These brethren have since been ordained to the Gospel ministry, and are doing faithful work in our denomination. While at Garfield they not only conducted the Sabbath preaching services and taught in the Sabbath school, but spent several days each week in house to house visitation, and usually led the prayer meeting on Friday evening.

As these movements progressed, they resulted in the further necessity for a more suitable house of worship than the public school building, where the services had thus far been held. A joint meeting of the Consistories of the First and North Reformed Churches of Passaic, was held in April, 1888, at which, after a full discussion of the matter, it was mutually agreed that each of the two Churches should donate the sum of four hundred dollars toward the building of a chapel in Garfield. This gift was speedily secured, and with a grant of seven hundred dollars from the

Church Building Fund of the Board of Domestic Missions, the united Consistories erected and dedicated the modest, but serviceable and comfortable chapel, which now stands on the hill. The land, both for this building and the parsonage, was the donation of Mr. and Mrs. Henry Marsellus, of Garfield. These worthy friends of the enterprise, who have reached a ripe old age, are descendants from old Holland stock, and are naturally interested in the Church of their fathers. The Church is sincerely grateful to them, and to the Rev. J. H. Whitehead, of Passaic, who,



THE REFORMED CHURCH OF GARFIELD, — 1888.

from the beginning of the movement here, has been closely identified with it.

The missionary work of the seminary students developed also the necessity for the organization of a Church, and for the full services of a resident pastor. Accordingly, a petition was presented to the Classis of Paramus, and that body having granted the request of the people, the First Reformed Church of Garfield was regularly organized on the twenty-first of January, 1891. The original membership consisted of twenty-three persons, eighteen of whom were received by certificate from the North Re-

formed Church of Passaic, and one was received shortly afterward.

THE REV. GEORGE SEIBERT.

Soon after the organization of the Church, the name of the Rev. George Seibert, of Schraalenburgh, N. J., was brought to the notice of the Consistory, and he was invited to preach. This resulted in a very hearty and unanimous call being sent to Mr. Seibert, and, feeling it his duty to accept, he began his work in Garfield, on October first, 1891.

Mr. Seibert was born in Germany in 1839. Two years later, the family left Germany, and, coming to this country, settled in the town of Union, Hudson county, N. J., and there the boy spent his younger years, attending the public school at New Durham. Thence he was sent to the Grammar School at New Brunswick, and after a further course of private study under the well known Dr. W. V. V. Mabon, of New Durham, he entered Rutgers College. This was in the days of the war of the Rebellion, and the young student gave up his college studies, and joined the First New Jersey Volunteers. He served two years in Virginia,



THE REV. GEORGE SEIBERT.

and while there became a sufferer from typhoid fever which doomed him to a long course of hospital treatment. Returning home, an invalid, after a time he entered the Theological Seminary at New Brunswick, where he remained for three years, graduating in the summer of 1866. Mr. Seibert was licensed to preach the Gospel by the Classis of Bergen, and the same year, was ordained by the Classis of Monmouth, at Middletown, N. J. In 1872 he was sent by the Board of Domestic Missions to Havana, Illinois. He continued in this charge until October, 1880, when he was called to succeed the Rev. W. R. Gordon, D. D., at Schraalenburgh, N. J. Coming to Garfield, as we have stated, in October, 1891, Mr. Seibert took up the work with great enthusiasm. But the ways of God are past finding out. After being about

six months in his new charge, having worked to the complete satisfaction of his people and the admiration of all, he contracted a cold while attending a meeting of Classis; this quickly developed into pneumonia, and in ten days from his first sense of illness, he succumbed to this dire disease. Veiling the grief of the family, with which a stranger does not seek to intermeddle, the consternation and sorrow into which the young Church was thrown by this death, cannot be described. Mr. Seibert had been such a tireless and wise worker, and his particular genius seemed so essential to existing conditions, that it appeared to many that a man especially fitted for the work in Garfield, was gone; and had departed in the midst of his days, for the pastor who had so endeared himself to his people, was but fifty-three years of age. "His eye was not dim, neither was his natural force abated." Yet death claimed him. He had decreed great things for the Reformed Church of Garfield. This applies to material affairs as well as spiritual interests, and is notably true of the beautiful and commodious parsonage, which was built from plans approved by the parsonage committee, of which he was the head. This home of the pastor cost in the neighborhood of \$4,000, \$1,000 being advanced by the Board of Domestic Missions, and the building is still \$2,000 in debt. It was Mr. Seibert who roused the enthusiasm to begin the undertaking, and there is no denying that he, better than any other man, could have completed the work. But we complain not at the ways of God. Mr. Seibert was a man whose views of truth were soundly evangelical and of a very pronounced kind. He could speak and preach, because he knew whom he had believed. Certainly, he was persuaded of these things, and sought very earnestly to persuade others; and he succeeded, for he was a soul winner. Not in the pulpit alone did he seek his Master's glory. The visitation of the flock was considered by him the sacred duty of a Christian pastor, the sick and dying among them receiving his peculiar care. He entered deeply, by sympathy, into the trials of his people, and was most assiduous in waiting upon them, that he might minister the instructions and consolations of religion. But while keeping the vineyards of others, his own vineyard was not neglected. He delighted in the enjoyments of home, and was attentive to all its duties, being affectionate and faithful as a husband, and kind and loving as a father. Altogether, he was a man well fitted to lead

the enterprise in Garfield, and when his death came, it was a calamity alike to the Church and the community.

THE REV. GEORGE GURNEE SEIBERT.

The Rev. George G. Seibert, a son of the Rev. George Seibert, who succeeded his father in the work here, was born at Middletown, N. J., April tenth, 1867. His early education was supervised with great care by his parents, and in the autumn of 1885 he entered the New York University. From this institution he graduated in 1889. In the autumn of the same year he entered the New Brunswick Theological Seminary, and graduated in 1892. He was almost immediately called to take up



THE REV. GEORGE G. SEIBERT.

the work laid down by his father at Garfield, and one of his first duties was to superintend the building of the parsonage planned by his father. During this second pastorate twenty-four new members were added to the Church, and the benevolences of the Church were greatly increased. Mr. Seibert was a good organizer and soon brought the Church into order, after the confusion following the death of his father. He proved to be a good man in the pulpit also, and his sermons thoughtfully constructed and

eloquently expressed are spoken of today with much approval. Mr. Seibert labored in Garfield a little over four years and resigned. Possibly the fluctuations which obtain here, such as are peculiar to all industrial communities, had something to do with his resignation, which occurred October twentieth, 1896. He at once became pastor of the Helderberg Reformed Church at Guilderland Center, where he is still laboring.

THE REV. WILLIAM GUTHRIE MYLES.

The present pastor of the Garfield Reformed Church, the Rev. W. Guthrie Myles, was formerly a Baptist minister, and had his training for the ministry in the college of the Rev. Charles H. Spurgeon, the famous London preacher. Mr. Myles knew Mr. Spurgeon well, and speaks in glowing terms of his marvelous

gifts of humor, eloquence, and influence. In the latter part of 1878 Mr. Myles, at the request of Mr. Spurgeon, settled in Morecombe, Lancastershire, England, over a Church that had just been formed in that fair city by the sea. There he labored for eleven and a half years, raising the Church, over which he was placed, to a position of influence, and taking part in all the moral and religious questions which agitated that bustling town. But the hard work told upon the pastor's health, and he came to this country for rest and change. After being in the United States six months, and having several opportunities to settle, he selected the call to labor in the Baptist Church of Rutherford, N. J., and sent to England for his family. The Baptists of England are much more liberal in their views than the Baptists in the United States, and having imbibed English liberalism on the subject of communion, the pastor felt ill at ease when he had to invite to the Lord's table only "those of the same faith and order." This led him to reconsider the question of baptism, and the result was that he resigned his charge in Rutherford and applied for admission into the Presbyterian Church. The week after this application, Mr. Myles was asked to fill an engagement to preach in the vacant Reformed



THE REV. WILLIAM GUTHRIE MYLES.

Church at Dingman's Ferry, Penn., and the result of that visit was that a call was sent to him from that Church, and accepted. In this way a ministry was commenced, which, for comfort to himself, and success to the Church, cannot soon be forgotten. The health of Mrs. Myles was such as to require a change, and the pastor accepted a call which came to him from the Church of Garfield. The field, as has been stated, is not an easy one, and no great things can be accomplished along religious lines under existing conditions. The large foreign-speaking element in the town, constituting nearly half the population, every Lord's Day must go to either Lodi or Passaic, to find Churches speaking their language. This forms one of the depressing features of the work, the narrowing down of the sphere of opportunity.

Twenty-nine however, have been added to the Church during the present pastorate, but there have been numerous dismissals as well, so that the net gain is not really large. The societies in the Church are not strong in membership, but they are vigorously working and are in a healthy condition. The Consistory works well with the pastor, and the members are as follows: Elders, John M. Jones and Joshua Strayer; deacons, G. J. Gerritsen, C. W. Miller and Grant Schooley. The pastor superintends the Sabbath school, and also teaches the Bible class. In this department there is much to encourage. The teachers are intelligent and loyal. Indeed it is here and in the Christian Endeavor society where the best prospects are, and where the leaders of the Church have the most satisfaction; each society is flourishing. But one of the most useful and oldest societies in the Church is the "Ladies Aid Society," which fully bears out its title. A temperance crusade is being arranged by the pastor and his associates. There is great need for such work in a community like this, and it seems strange that it should have been so long neglected. It is a pleasure to add that the Reformed Church of Garfield is the abode of peace; but there are two things that we feel we need—the help of the Divine Spirit and a quicker growth of population; for with God on our side and people all around us, we shall surely flourish and abide.

# THE REFORMED CHURCH OF CLIFTON

BY

THE REV. WILLIAM MANCHEE.

THE organization of the Reformed Church of Clifton was the fitting consummation of long and faithful labors. It was naturally evolved from the Sabbath school association, the union prayer meeting, and the Sabbath evening preaching service, which preceded during several years the Church organization.

## THE SABBATH SCHOOL ASSOCIATION.

In the spring of 1870, Mr. Frederick S. McDonald, a resident of Clifton, conceived the idea of forming a Sabbath school for the village, which at that time was but sparsely settled, and without any religious advantages.

A meeting was held in a hall over what is now known as the Post Office, and a society was formed on May eighth, 1870, under the title of "The Clifton Sabbath School Association." This association later was incorporated under the laws of New Jersey, and its affairs were administered by a body of trustees duly elected from time to time by the constituency of the association. The following were elected on May eighth, 1870, to serve as officers of the Sabbath school then organized: Superintendent, Mr. Charles D. Spencer; assistant superintendent, Mr. Frederick S. McDonald; secretary, Mr. Stephen Hemmingway; treasurer, Mr. Samuel Grocock; librarian, Mr. Lucius F. Spencer; chorister and organist, Mr. George E. Dinsmore. The first session of the school was on Sabbath, May fifteenth, 1870, in the hall already mentioned.

This beginning of organized Christian work in Clifton was undenominational, and the officers represented different Churches. The school has continued by the good hand of God until the present time, and has not only enjoyed a steady success under the efficient officers and teachers who have wrought in it, but it has

also been signally fruitful in benevolent work, and in sustaining the social and religious life of Clifton.

Mr. Samuel Grocock was the second superintendent, and he was succeeded by Mr. George E. Dinsmore, who is still in office. Amid all the changes the school has suffered by death, removal and other causes, it is pleasing to note that one of the charter officers, Mr. George E. Dinsmore, has been, with only a brief interval, for thirty years one of its active laborers, and still honorably serves as its devoted superintendent. Another interesting feature is that Mrs. George E. Dinsmore, who started the primary class with six scholars when the school was organized, is still its leader, with one hundred and thirty enrolled members. She is now teaching with undiminished efficiency the second generation of little ones.

In July, 1893, the Sabbath school association ceased to exist, the organization being known from that date as the Sabbath school of the Reformed Church of Clifton.

#### THE UNION PRAYER MEETING.

The Sabbath school, as the first factor of the organized religious life of Clifton, was followed, in the autumn of 1884, by a union prayer meeting. This service was conducted by several laymen living in Clifton and holding their membership in Churches in Passaic and Athenia. The neighboring pastors also rendered valuable aid from time to time. This union prayer meeting was well sustained and did much to foster the development of spiritual life. Indeed, the co-operative Christian work of the Sabbath school, and the happy seasons of fellowship in Christ with one another, in a few years led to a third movement, in the religious growth of the community.

#### THE PREACHING SERVICE.

In December, 1887, it was determined to test the sentiment of the people as to the establishment of a preaching service on Sabbath evenings. Accordingly, a circular was sent out by Messrs. Charles D. Spencer and Alonzo C. Hascy, asking for pledges for the support of such services. About forty responses were made to this appeal, expressing approval of the movement and promising sufficient aid for its maintenance. The first service was held on January first, 1888, with a large congregation. The Rev. Philo F. Leavens, D. D., pastor of the Presbyterian Church of Passaic,

conducted the service, preaching from First Chronicles, xxi:28. So greatly were the people interested in this movement that a meeting was held on January twelfth, to arrange for a committee to secure the permanent continuance of the service. Such a committee was chosen, consisting of Messrs. Samuel Grocock, J. W. Meloney, W. R. Payne, C. D. Spencer and A. C. Hascy. Under the



THE REFORMED CHURCH OF CLIFTON,—1892.

efficient leadership of these brethren, the Sabbath evening services grew in interest and usefulness. The people of Clifton loyally supported them, both by their presence and their means. One of the best results was the effect of the services in unifying the people, and preparing them for the crystallization of religious sympathy and effort into a solid Church organization.

These services were carried on from year to year, except in

the months of July and August, and were conducted by students from the seminary at New Brunswick, and the Union seminary of New York. Occasionally the ministers of surrounding Churches officiated. The last service under this arrangement was held on April twenty-fourth, 1892, yielding to those of the newly organized Reformed Church, which began on the next Lord's Day.

Up to this time, the various religious movements had been arranged on a union basis. The majority, if not all, of those supporting as well as initiating them were members of Reformed, Baptist, Methodist Episcopal, and other Churches, nearby. But throughout these days, from 1870 to 1892, there was harmony and co-operation in every good word and work. During these days, too, a neat and commodious building, in an excellent situation, had been erected on a plot of ground given by generous friends of the enterprise. The edifice itself was paid for by the free will offerings of the people of Clifton, who also, led by the Ladies' Aid Society, furnished and equipped it for the purposes of the Sabbath school, and worship.

#### THE CHURCH ORGANIZATION.

The growth of the Reformed Church of Clifton out of the union constituency gathered during the preparatory periods just reviewed was the logical result of all that preceded it. And great interest attaches to this final movement of providential leading. In the autumn of 1891, the Rev. William Manchee, \* of Passaic, a minister of the Reformed Church, and one of the editors of *The New York Observer*, was engaged to supply the Sabbath evening preaching service. His ministry began on October eleventh, 1891, and included preaching on Sabbath evenings, teaching a young ladies' Bible class on Sabbath afternoons, and leading the Friday evening prayer meeting.

In the progress of the work it soon became apparent that the set time had come for organizing a Church in Clifton. But with the union character of the existing organizations, much tact was needed so that the substitution of a denominational Church for the union institutions should not induce friction and unkindly feeling. On February third, 1892, a meeting was held at the home of Mr. George E. Dinsmore, to consider the question of Church organization for Clifton. Representatives of the Clifton Chapel preaching service and the Sabbath School association, in-

\* For sketch of Mr. Manchee, and portrait, see history of Second Church of 1,odi, p. 524-5

cluding Messrs. George E. Dinsmore, J. W. Meloney, W. R. Payne, W. Ker, and S. Grant Thorburn, with the Rev. William Manchee, were present and discussed carefully these three points: 1, Is a permanent Church organization in Clifton, advisable? 2, Is the present a proper time to start it? 3, To what denomination should the Church, if formed, belong? The unanimous judgment of the meeting was that the time for organizing was ripe, and that it seemed most accordant with the sentiment of the community, as well as of the majority of those attending the school and chapel services, that the organization should be effected according to the faith and order of the Reformed Church in America.

A public meeting, with Mr. Samuel Grocock in the chair, was held after the service on Sabbath, February fourteenth, 1892. A large audience was present, and after a free discussion of the whole matter, resolutions were unanimously adopted to organize a Reformed Church, and to present a memorial to that effect to the reverend Classis of Paramus. This memorial was signed by forty-three persons willing to become members of the proposed Church, and by forty others pledging themselves as adherents. The result of a canvass made by a committee appointed to ascertain what financial guarantees could be relied upon, showed a total promised contribution of \$1,225 yearly, for current expenses. At the same meeting, the preaching service was ordered to be closed on April twenty-fourth, so that regular Church services could begin on the first Sabbath in May.

The memorial was presented to the Classis of Paramus on Tuesday, April twelfth, 1892, at its meeting in Ridgewood. It was approved, and arrangements were made for organizing a Church in Clifton on Tuesday, April nineteenth, 1892. On that occasion, by appointment of the Classis, the Rev. J. H. Whitehead presided and the Rev. John Gaston, D. D., preached the sermon, from Psalm cxxxii:14, "This is my rest for ever; here will I dwell; for I have desired it." The Revs. Anson DuBois, D. D., Cornelius E. Crispell, D. D., and William Manchee took part in the service.

Thirty-four persons became charter members of the organization. Of this number twenty-two came by dismissal from the North Reformed Church of Passaic, and five of the seven elders and deacons who formed the first Consistory were elected from these members. It was largely through the sympathy and cooperation of the minister and people of the North Reformed

Church that the new congregation began its work so well equipped.

The brethren who were chosen members of the first Consistory of the new Church were : Elders, George E. Dinsmore, J. W. Meloney, W. R. Payne; deacons, M. Johnstone McCall, P. H. Williams, S. Grant Thorburn. The Rev. Mr. Manchee served as a stated supply until June twenty-sixth, 1892. The first Church services were held on Sabbath, May first, 1892. On May fifteenth, the first communion of the Lord's Supper was celebrated, and thirteen persons, twelve on confession of faith, and one by letter, were received into fellowship. This reception of new members was especially joyful, as those received were mostly regarded as the first fruits of the patient and believing labor of those who through many years had been sowing the seed of the Word. On May twenty-second, another was received by letter, making a total addition of fourteen to the original thirty-four members. On July fifth, 1892, the Sabbath school, which was an independent organization, formally identified itself with the new Reformed Church.

The Church has a fine property. The building in which the Sabbath school met and in which divine service was held, was deeded to the Consistory of the Reformed Church about one year after the Church was formed, and when the success and permanence of the organization seemed assured. The Church property has been increased by the erection of a handsome and commodious parsonage, valued at \$4,500. The Church itself has also been improved at different times, and has been furnished with gas, and redecorated. The Church is worthy of special commendation, having been entirely self-supporting from the beginning, and having faithfully and promptly met all its financial obligations.

#### THE REV. EDWARD BIRDSALL.

The first pastor of the Church, the Rev. Edward Birdsall, was called from the Reformed Church of Schodack, at Mitzeskill, N. Y., and was installed on December twenty-ninth, 1892.

Mr. Birdsall was born in Brooklyn, N. Y., August twenty-first, 1842. His parents were James Birdsall and Jane Constant. His boyhood was spent in Peekskill, N. Y., where he received his early instruction, principally from the Rev. Charles D. Buck, D. D., then pastor of the Reformed Church of that village. When the Civil War broke out he enlisted, but in September, 1861, after five

months' service, he became ill, and received an honorable discharge. After recovery, he engaged in business in California for a time. Returning to Peekskill, N. Y., he became converted and joined the Reformed Church, under the pastorate of the Rev. Isaac L. Kip, at whose suggestion he was led to study for the ministry of the Gospel. He entered the seminary at New Brunswick, and graduated in 1880. He was licensed by the Classis of Westchester, and was ordained by the Classis of Philadelphia, and installed pastor over the Reformed Church of Three Bridges, N. J., which charge he served until 1884. His subsequent pastorates were: Addisville, Pa., 1884 - 1888; Schodack, N. Y., 1888 - 1892, and Clifton, N. J., 1892, until his death, which occurred April eighth, 1899. On June third, 1879, while still in the seminary, he married Sarah W. Wyckoff, of New Brunswick. She survived him only a brief period, passing away September, 1899, leaving two children, a son, Edward C., and a daughter, May W. His pastorate at Clifton began on Christmas day, 1892, and his last service was rendered on Easter, 1899; suggesting the beautiful thought of a pastorate having its inception in the joyous birth of our Lord, and its consummation in His glorious resurrection. While at Schodack, he wrote a little volume entitled, "The Church Member's Manual," which has served well its purpose of informing and stimulating our membership in the faith and work of our denomination. At his funeral, addresses were made by the Revs. David Cole, D. D., of Yonkers, N. Y., and J. H. Whitehead. The interment was at Peekskill.\*



THE REV. EDWARD BIRDSALL.

Mr. Birdsall was a man of rare piety, a wise master builder, who, with keen sagacity, saw the character of the work Clifton needed. With patient devotedness he used his whole ability in consolidating the young Church. His preaching was able, and by this and the quiet strength and geniality of his disposition, he did fine service for the Church and won many friends. His work

\* Minutes of Synod Vol. XIX, p. 570-71

and memory are precious heritages of the Clifton Church.

THE REV. HENRY C. VAN HAAGEN.

The second pastor was the Rev. Henry C. van Haagen. He was called from New Salem, N. Y., and held his first service in this parish on Sabbath, September third, 1899. The installation service occurred on Thursday evening, November ninth, the sermon being delivered by the Rev. Ame Vennema, from Psalm lxxxv:6, "Wilt Thou not revive us again, that Thy people may rejoice in Thee?" The charge to the minister was given by the Rev. W. G. Myles, and to the people by the Rev. J. H. Whitehead.

Mr. van Haagen was born in Freeland, Montgomery county, Penn., April twenty-first, 1872. His parents are Professor John van Haagen, D. D., and Elizabeth Saure. His father has been



THE REV. H. C. VAN HAAGEN.

professor of languages and theology in colleges of the German Reformed Church, for about thirty years. Mr. van Haagen graduated from Mission House college, Franklin, Wisconsin, in 1892, and from Union Theological Seminary in 1896. He was licensed October thirteenth, 1896, by the New York Classis of the German Reformed Church, and was ordained about a month later, by the same body. His first charge was at Holyoke, Mass., where he labored until called to Clifton.

After a brief pastorate in this latter field, lasting only a few months, he resigned, and closed his pastorate in April, 1900, preaching his last sermon on June thirtieth.

THE REV. JOHN S. ELLSWORTH.

The present pastor, the Rev. J. S. Ellsworth, was born in Windham, Penn., of Puritan stock. He received his early education in the public schools and the Susquehanna Collegiate Institute, after which he began the study of law. Being strongly impelled, however, to enter the ministry, he continued his studies at Lafayette College, and the Union Theological Seminary, and seven years later was ordained and installed in the Church of his

boyhood home, at Le Royville, Penn. After a pastorate of four years he was called to the Congregational Church, Newark Valley, N. Y., which he served for nearly nine years. During this time he was made moderator of the Susquehanna Association of Congregational ministers four times, and preached the annual sermon before the New York State Association of Congregational ministers, in 1892. In 1891, in company with his wife he spent six months in travel and study in Bible lands. Owing to the poor health of his wife, Mr. Ellsworth resigned from the pastorate in Newark Valley, in 1896, and went to the hills of eastern Dutchess county, N. Y., where he successively supplied the Presbyterian Churches at Amenia and Millerton. The health of his wife having been re-established, he accepted the call to the Clifton Church, beginning his pastorate December first, 1900, and was formally installed as its minister, January fourth, 1901. On this occasion the Rev. J. H. Whitehead presided, and read the form for installation; the sermon was delivered by the Rev. David G. Wylie, D. D., pastor of the Scotch Presbyterian Church, New York, a seminary classmate of Mr. Ellsworth; the charge to the pastor was given by the Rev. John A. Van Neste and the charge to the people by the Rev. Ame Vennema.

The Clifton Church, which begins its present pastorate most auspiciously, is a working Church. Its activities are displayed along literary, social, benevolent, as well as the regular Church lines. It has a Ladies Aid Society, a Young People's Society of Christian Endeavor, a Literary Society and a King's Daughters' Circle, besides its Sabbath school. These societies are vigorously sustained, embrace a large membership, and have raised much money for Church purposes, missionary work and benevolent enterprises.

This Church has a noble band of women helpers. The present prosperity of the Church is largely due to the enthusiasm and self-sacrificing efforts of the Ladies Aid Society. Under different names, this society has been in existence, with a break of a few



THE REV. J. S. ELLSWORTH.

years, since 1870, when the first religious movement was made in Clifton. Its first president was Mrs. Stephen Hemmingway. She was succeeded by Mrs. W. Snow; and from 1884 to 1897 Mrs. George E. Dinsmore was president, she being followed in that year by Mrs. A. C. Hascy. Mrs. William Milligan is the present president. Helpers in spiritual work, successful in wise endeavor to raise money, and prompt and devoted in meeting the social needs of the place, the women, since the organization of the Church, as well as in the earlier movements of Clifton's religious life, have proved themselves worthy followers of the Apostle Paul's commended "fellow helpers."

The Church at Clifton has also been blessed in the men who have had to do with its history. They were men of character, zeal and devotion; men gifted with patience and clear vision. They advanced slowly and have kept pace with, not run before, providential leadings. Every movement was an unforced development wisely made and tenderly fostered until circumstances were ripe for its consummation. To their wise, watchful oversight and leading are due the present stability and hopeful future of the organization.

The present Consistory consists of the following:

## ELDERS.

GEORGE E. DINSMORE,  
J. W. MELONEY,  
GEORGE BAILEY,  
M. JOHNSTONE McCALL.

## DEACONS

JOSEPH HICKINBOTTOM,  
W. J. MAHARG,  
S. GRANT THORBURN.

# THE REFORMED CHURCH OF NORTH PATERSON

BY

THE REV. N. H. VAN ARSDALE, D. D.

WHEN the New York, Susquehanna and Western Railroad established its local terminus at North Paterson, and located its repair shops at that point, instead of a few small residences there was soon a thriving village. Streets were laid out, and neat dwellings sprang up on every hand, the homes of conductors, engineers, and other employees of the company, and of operatives in the shops.

In response to a request for religious privileges, the Rev. Dr. N. H. Van Arsdale, pastor of the Broadway Reformed Church, and the Rev. Dr. Theodore W. Welles, of the Second Reformed Church of Paterson, assisted by a railroad conductor, Mr. John A. Vrooman, and other residents of North Paterson, started a Sabbath school in the station, which soon filled both waiting rooms. Religious services, with preaching, immediately after the session of the Sabbath school, were also inaugurated and maintained. The standing committee on Church Extension, of the Classis of Paramus, of which the Rev J. H. Whitehead, of Passaic, was chairman, visited the field and concluded that it was a promising one for the planting of a Church. The committee proceeded to take steps with this end in view.

The first necessity was a suitable building for Sabbath school and religious purposes. The Classis purchased a site costing \$500, the different Churches contributing. For the erection of a building the Board of Domestic Missions granted a loan of \$1,000, which was generously supplemented by a gift of \$500 from Elder Peter Quackenbush, of the Broadway Reformed Church of Paterson, and by the subscriptions of the people.

Mr. Henry Lockwood, a student in the New Brunswick seminary, was assigned to the field by the Board of Domestic Missions, during the summer vacation of 1893. The following November,

the Rev. Elias Mead took up the work, visiting the people and preaching every Sabbath afternoon.

On the completion of the neat edifice, it was dedicated to the service of God on Sabbath afternoon, June 17, 1894, the Rev. Elias Mead preaching the sermon. The dedicatory service was conducted by the Rev. J. H. Whitehead, assisted by the Rev. N. H. Van Arsdale, D. D., and the Rev. Theodore W. Welles, D. D. The Rev. Charles H. Pool, D. D., corresponding secretary of the Board of Domestic Missions, was also in attendance and made an



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address. There was a goodly congregation present, and the occasion was one long to be remembered, because witnessing the consummation of fondly cherished hopes. On the eighteenth of December, the same year, a Church was organized with fifteen members. Conductor John A. Vrooman who, from the inception of the enterprise had manifested the deepest interest and most active zeal in its behalf, was the first to be received on confession of his faith in Christ. Messrs. Warren H. Coburn and William H. Roat were chosen elders, and Messrs. Henry Braen and John A. Vrooman, deacons. In the death of Mr. Vrooman, which occurred on the

second of August, 1900, the Church has lost a valued leader. The Church was placed on the roll of the Classis of Paramus, at its spring session in 1895.

THE REV. GARRETT M. CONOVER.

In May 1895, a call was extended to Mr. Garrett M. Conover, who had just graduated from the Theological Seminary at New Brunswick. The call was accepted, and he was ordained and installed pastor, June eleventh, of that year. December nineteenth, 1897, he resigned to accept a call to the Reformed Church of Clarkstown, N. Y. A sketch of his life, together with his portrait, is given in the history of that Church.

THE REV. WILLIAM JOHNSTON.

April eighth, 1898, the Rev. William Johnston of Lodi, N. J., accepted a call to the pastorate and was installed Wednesday evening, May twenty-fifth. He also, as did Mr. Conover, served the neighboring Church of Hawthorne, the two congregations forming one charge. His ministry, also like that of his predecessor, was of short duration. He resigned November twelfth, 1900, and is now pastor of the Reformed Church of Peapack, N. J. His portrait and a sketch of his life are given in connection with the history of the Hawthorne Church. The Board of Domestic Missions has appointed Mr. James M. Martin, of the Theological Seminary at New Brunswick, to serve North Paterson and Glen Rock for the summer of 1901.

# THE REFORMED CHURCH OF HAWTHORNE

BY

THE REV. THEODORE W. WELLES, D. D.

**H**AWTHORNE is the name originally given to School District number Ten, of Manchester township, Passaic county, N. J. It has since become the name of an incorporated borough, within whose limits, with a population of 2,096 in 1900, are the thriving hamlets of Hawthorne, North Paterson, and Ashley Heights.

Hawthorne, the first named of these small villages, occupies the extreme southeastern portion of Manchester township, as well as of the borough whose name it bears. It is separated from Paterson by the Passaic river on the south, touches Bergen county on the east, extends to Diamond Bridge avenue on the north, and is bordered by fertile fields stretching to the Goffle road on the west.

The Reformed Church of Hawthorne received its name from this picturesque village. The story of the origin and development of the Church is somewhat unique, and is given substantially as related by the Rev. John M. Stevenson, D. D., recently deceased, who resided at Hawthorne for many years. He was a Presbyterian clergyman and for a long time was one of the secretaries of the American Tract Society.

On Monday evening, January thirteenth, 1873, eight ladies met at the house of the Rev. Dr. Stevenson, at Hawthorne, for the purpose of forming a benevolent society. The purpose was realized by the organization of the "Hawthorne Mite Society," and the election of the following officers: Mrs. John M. Stevenson, president; Mrs. Dorus W. Warren, vice-president; Mrs. E. S. Janes, treasurer, and Mrs. T. H. Acres, secretary.

At the end of the first month the confidence of the ladies in the success of the enterprise they had undertaken and their courage to enlarge its scope, led them to work for means to build a chapel for religious services at Hawthorne. At the end of the

year they had in their treasury the result of their handicraft and voluntary offerings, the sum of two hundred dollars. The prevailing financial pressure resting upon the country at that time, caused the Mite Society to suspend further action until March, 1880. The funds of the society at this time amounting to two hundred and ninety-five dollars, its members were incorporated as a religious organization, purchased the lot on Lafayette avenue, where the Reformed church now stands, and elected as trustees to hold the property, the Rev. Dr. John M. Stevenson, Mr. Dorus W. Warren and Mr. William E. Janes. The only duty of these trustees during the decade ending in 1890, was to keep the purchased lot free from incumbrance. But in 1891 the society commenced holding Sabbath afternoon services in three of the central houses of the village, and continued them until they were superseded by services in the chapel. In August of this year the Rev. Henry Dater, a clergyman of the Reformed Church, residing at Hawthorne, was elected a trustee in place of Mr. Janes, who had removed to a distant city, and the trustees were instructed to secure subscriptions, if possible, for building a chapel. Their success was so gratifying and encouraging that in October, the Mite Society changed its name, and assumed as its corporate title, "The Hawthorne Christian Union Chapel Association." On Sabbath, December thirteenth, with hearty thanksgiving to Almighty God for the realization of long cherished hopes, they dedicated to the service of the triune Jehovah, the beautiful chapel the association had erected, — the building since known as the Reformed church of Hawthorne.

The cost of the edifice, exclusive of the land on which it stands, was about \$2,700. This amount, so far as obtained, had been contributed by representatives of various religious denominations, as follows: Presbyterians, \$1782.23; Reformed, \$152.25; Episcopalians, \$138; Baptists, \$110; Methodists, \$10; not classified, \$140.80; making a total of \$2333.28, and leaving an unpaid balance of less than \$375.

The dedication of the chapel was followed by the inauguration of Sabbath services, morning and evening, a mid-week prayer meeting, and a Sabbath school. These services were maintained by the resident ministers, the Rev. Dr. Stevenson and the Rev. Henry Dater, and by other clergymen representing the denominations that had aided in erecting the chapel. Theological students

were also employed and labored acceptably. After a year of general harmony, the Lord's Supper was administered November twenty-seventh, 1892. Following this communion service, there was a general expression of desire for the organization of a Church.

As the congregation contained members of the Reformed, Episcopal, Presbyterian, Baptist and Methodist Churches, and some claiming no denominational affinity, it became a most perplexing question: To what branch of the Church of Christ shall the Church when organized belong? After prayerful deliberation it was at length resolved to form a union evangelical Church. In the execution of this purpose, the Union Church of Hawthorne was organized January third, 1893; the Rev. John M. Stevenson, D. D., pastor, Mr. Joseph Beaven and Mr. George W. Page, deacons. This action was taken with the strong hope that those of different denominational preferences, in accordance with the Savior's desire and prayer, might "all be one." This Christly hope was not realized.

It soon became evident to those having the chief responsibility and bearing an undue proportion of the expense, that a union Church cannot attain the highest and most permanent success. The members of the Union Church of Hawthorne therefore declared, at a public meeting held November fifth, 1893, that the idea of maintaining a union Church should be relinquished in favor of the formation of a Church in connection with some one of the denominations of the land, and placed on record the following reasons for their action:

"1. The religious education and conscientious views of the Church members and of the community adjacent, who must constitute the Church in the future, take on five or six different names. While they may worship in a union Church for a time when one of their choice is not accessible, as soon as their own denomination comes near their home they feel it their duty to give it their allegiance. There is no bond in a union Church strong enough to overcome this preference.

"2. The mode of conducting divine service, aside from the sermon, is so different that those trained from youth to worship in the elaborate and graceful forms of a fixed ritual, find it almost impossible to enjoy and profit by that extemporary and varied service which is the only pleasing and profitable manner of religious worship to others. It has been found impracticable to

construct a form of divine worship that will attract the people and make them feel at home.

“3. The greatest obstacle to success, however, is found in the impossibility of having a permanent minister to live among the people, form their acquaintance, visit their sick and attach the children to the Sabbath school and to the Church. This permanent minister a union Church cannot secure, because the union principle demands ministers of different denominations in rotation.”

The Hawthorne Union Church having reached these conclusions, unanimously expressed a desire to be received under the care of the Reformed Church. The Hawthorne Christian Union Chapel Association, at a meeting held in the chapel November twenty-second, 1893, assenting to the action of the Union Church to relinquish its existence as such and to offer itself and the chapel to the Reformed Church, authorized and directed the Board of Trustees “to take all legal steps necessary for the transfer of the property of the organization to the ownership and future control of the Classis of Paramus, and through that body to the Reformed Church in America.”

This action of the Union Church of Hawthorne was formally announced to the Classis of Paramus convened in extra session November twenty-ninth, and the following resolutions were adopted:

“1. That the enterprise at Hawthorne be taken under the care of the Classis of Paramus.

“2. That the Revs. j. H. Whitehead, C. E. Crispell, N. H. Van Arsdale and Theodore W. Welles, with the elder Peter Quackenbush, are hereby appointed trustees to take all proper legal measures to receive and hold in the name of the Reformed Church, the title to the property involved.

“3. That the small amount due on the property aforesaid, be paid by the trustees as soon as the transfer of the property may be consummated.”

At the following spring session of Classis, April tenth, 1894, a petition was received from certain residents of Hawthorne to be organized as a Reformed Church. This petition was referred to the Committee on Church Extension, which complied with the request of the petitioners January thirty-first, 1895, by organizing

the Reformed Church of Hawthorne. During this apparent delay, special services were held, under the supervision of the Rev. Elias Mead, of Passaic Bridge, to whom the spiritual work of the field had been committed in connection with North Paterson, only a mile away. These services resulted "in the awakening of new religious interest on the part of the people, and decision in several cases for personal acceptance of the Lord, Jesus Christ."

The organization of the Church was effected with twenty-three members. Seven were received on confession of their



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faith; the others by certificate of Church membership. Messrs: Walter C. Zabriskie and George W. Page were elected elders, Messrs. Joseph E. Beaven and H. W. Slimmon, deacons, and these brethren were duly inducted into their respective offices.

#### THE REV. GARRETT M. CONOVER.

The following April a call was extended to the Rev. Garrett M. Conover, who was about completing his theological studies and he was ordained and installed July first, 1895, and served

this Church jointly with that at North Paterson. He resigned the charge of both Churches December nineteenth, 1897.\*

THE REV. WILLIAM JOHNSTON.



THE REV. WILLIAM JOHNSTON.

The successor of the Rev. Mr. Conover in the pastorate of the Church at Hawthorne was the Rev. William Johnston, who was installed May twenty-fifth, 1898, and resigned his call November twelfth, 1900. He was born at Toronto, Canada, July nineteenth, 1855. His father, the Rev. William A. Johnston, of the Presbyterian Church, was pastor in 1890 at Marlow, Province of Quebec, Canada.

Mr. Johnston sought first to qualify himself as a teacher, and with this object in view, attended the Model School at Toronto, the Gill Normal School at Montreal, and

the Art Department at Queens University, Kingston, Province of Ontario, Canada. In 1876 he was licensed to teach in the Province of Quebec. The following year he was received into the communion of the Stanley Street Presbyterian Church, Montreal, and a short time thereafter was principal of a school at Hudson on the Ottawa river, about thirty miles from Montreal. In October, 1886, under the auspices of the Champlain Presbytery, he became a member of the junior class of the Theological Seminary at Princeton, N. J. While pursuing his studies at this institution, he supplied the Presbyterian Churches of Plainsboro and Monmouth Junction, N. J. In 1888 he entered the middle class of the Theological Seminary at New Brunswick, and May twenty-fourth, 1890, was licensed by the Classis of New Brunswick. Before the expiration of the month he was ordained and installed by the Classis of Bergen, pastor of the Reformed Church of Guttenberg. In 1891 he removed to Lodi, and in 1898 to Hawthorne, and in 1901 to Peapack, N. J. October twenty-fourth, 1893, he became a citizen of the United States and in 1899 was elected a

\* For sketch of Mr. Conover and portrait, see pages 288-9.

member of the Board of Education of the borough of Hawthorne, and was clerk of the Board.

During the first five years following the organization of the Hawthorne Church, forty-six persons were added to the communion, and twenty-nine persons were baptized, six adults and twenty-three children.

Since the close of Mr. Johnston's pastorate the Church at Hawthorne has maintained the services of the sanctuary with such encouraging results that the people are anxious to secure a pastor who will have no other Church to serve; feeling confident that under such conditions, a continuance of the aid they have received in the past from the Board of Domestic Missions, will enable them in a few years to declare the Church self-sustaining.

# THE REFORMED CHURCH OF GLEN ROCK

BY

THE REV. ELIAS W. THOMPSON

**A**T a meeting of the Classis held at Warwick, N. Y., in October 1895, the Rev. J. A. Van Neste, pastor of the Church at Ridgewood, requested the appointment of a committee to examine the conditions existing at Glen Rock, Bergen county, N. J., with a view to ascertaining if it would be wise and desirable to organize a Reformed Church in that locality. The Classis appointed as such a committee, the Revs. Theodore W. Welles, D. D., William H. Vroom, D. D., and Elder Andrew H. Van Wagoner.

Suitable notice having been given the committee met at the school house at Glen Rock, Monday evening, November eighteenth, 1895, and, after a conference with the residents, and as free expression of opinion from others present, were so impressed with the necessity of organizing a Church, that they resolved to call a meeting of the Classis for the purpose. This meeting was held in the school house on Monday, December second, 1895, at half past seven o'clock. At this meeting a petition signed by nineteen communicants and twenty-six residents of the community was presented. This petition was as follows :

“ To The Classis of Paramus : Dear Brethren, —

Believing that for the good, both moral and temporal, of the community in which we reside, and for the furtherance of the cause of Christianity, a Church of the Lord Jesus Christ is necessary, and further believing that an organization of the polity and standards of the Reformed Church in America is best adapted for the purposes of government, religious instruction, and development of Christian character, we therefore, who subscribe our names respectfully petition that we be organized into what shall be called the Reformed Church of Glen Rock, N. J.”

This application having been considered in open Classis it was  
*Resolved*, That the petition of the people of Glen Rock to be organized as a Reformed Church in accordance with and subject to the requirements of the Constitution of the Reformed Church in America, be and the same is, hereby granted.

*Resolved*, That Classis at once proceed to receive and enroll as members of the Church at Glen Rock all those present who may



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present properly authenticated certificates of Church membership, or who may make confession of their faith in Jesus Christ.

*Resolved*, That the Rev. J. A. Van Neste and Elder Jardine be a committee to examine such as may desire to make a confession of faith."

In compliance with this action of the Classis twenty persons were enrolled as members of the Church. Twelve of these had letters of dismissal from the Reformed Church of Ridgewood, four from the Reformed Church of Paramus, three from the Reformed Church of Warwick, N. Y., and one was received on confession of faith.

The members of the Church then proceeded to the election of

a Consistory. George J. Hopper was chosen elder for one year, and John A. Marinus for two years. David Courter was elected deacon for one year, and John Bingham for two years. The Rev. J. A. Van Neste ordained them in their respective offices in accordance with the prescribed formula of the Constitution, when the Reformed Church of Glen Rock was declared fully organized and the stated clerk was directed to place its name on the roll of Classis.

On April eleventh, 1896, articles of incorporation were granted by the civil authorities, and soon afterward land was purchased and steps taken for the erection of a church edifice. The building was used for public services the same year, but was not complete and furnished until the following summer. Its total cost was about \$2,500. The funds were secured through the efforts of the Consistory aided by the Ladies Aid Society. The Church Building Fund of the Reformed Church in America furnished \$800. At the present writing the church is entirely free from debt.

#### THE REV. GEORGE ALBERT LUCKENBILL.

The Sabbath school has held its sessions continuously ever since the Church was organized. Public worship has also been maintained for the larger part of the time. For four successive summers the Woman's Executive Committee of the Board of Domestic Missions has furnished funds for the salary of a student missionary. In the spring of 1900, the Church Extension committee of the Classis, consisting of the Revs. J. H. Whitehead, and E. W. Thompson, and Elder Peter J. Kip, desiring to secure regular preaching services for the congregation, met at Glen Rock and after a conference with the people, the Rev. Mr. Thompson was requested to enter into correspondence with the Rev. George Albert Luckenbill, pastor of the Congregational Church of Clarendon, Vermont, to ascertain whether his services could be secured as stated supply until November first, 1900. Mr. Luckenbill gave a favorable answer and on July ninth, took charge of the work. The Board of Domestic Missions became responsible for his salary under the usual arrangements for summer missionaries. After a few weeks of successful preliminary work the Church saw its way clear to call him as its first settled pastor.

On Tuesday, October second, 1900, a meeting of the congregation was held at the home of Elder Marinus for the purpose of

securing Mr. Luckenbill's services as permanent pastor. At this meeting a resolution, asserting the approval of Mr. Luckenbill's work and requesting the Consistory to extend him a formal call, was unanimously carried. A meeting of the Consistory was immediately held and the call made out in due form. Mr. Luckenbill accompanied Mr. Thompson to Ferndale station, on the Erie railroad, near the residence of Elder Marinus. After bidding his companion farewell, he attempted to cross the track from the outgoing train. At that instant an express train going in the opposite direction dashed by. Though he made an attempt to leap from the track, he was struck by the locomotive and received injuries from which he died an hour later at the Paterson General Hospital, to which he had been removed.

George Albert Luckenbill was born in Wayne township, Schuylkill County, Penn., July fourteenth, 1862. His parents soon afterward removed to Branchdale in the same vicinity. While still a youth he labored with his father and brothers in the coal mines of the region. He received his religious training from a pious mother. By her inspiration and the encouragement of



THE REV. GEORGE A. LUCKENBILL

the pastor of the German Reformed Church which the family attended, he was led to look forward to a life of wider usefulness. One day while lying wrapped in a piece of canvas at the bottom of a mine, he resolved to become a minister of the Gospel. He arose from the place, leaving his tools behind him, went to the pastor's home, and after a conversation with him, decided to begin his preparation for the ministry. He received his education at the Palatinate school, Myerstown, Penn., and had a partial collegiate course at Ursinus College, Collegetown, Penn. He entered the Theological Seminary at New Brunswick in September, 1889, and soon after became a member of the Suydam Street Reformed Church in New Brunswick. He was licensed by the Classis of New Brunswick in 1892, and was ordained by the Classis of Passaic in the Reformed Church at Montville, in June.

Having accepted a call to Montville, he labored there suc-

cessfully for two years and a half, when he was compelled to resign on account of a severe attack of rheumatism. After spending a few months at Hot Springs, Ark., he was stated supply of the Reformed Churches of Fort Miller and Bacon Hill in the Classis of Saratoga. He afterwards supplied Churches in the Classis of Orange for a short period. In 1889 he became pastor of the Congregational Church at Clarendon, Vermont, which relationship was terminated by the overtures from Glen Rock already mentioned.

In his death the Church at Glen Rock received a severe blow. The man whom they had chosen seemed especially adapted to the needs of the field. His genial character and decisive manner won for him the love and respect of all who knew him. A large concourse of friends gathered at his funeral services, which were held in the Broadway Reformed Church at Paterson, on October fifth, 1900. The interment took place in the family burial plot, near Minersville, Penn.

The Classis, at its business meeting held after the Centennial exercises, passed resolutions of sympathy with the Church and made arrangements for supplying the pulpit for a time. The Consistory has firmly resolved to go forward in the enterprise, and the people having a mind to work, the future of the youngest Church in the Classis of Paramus is assured.

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