



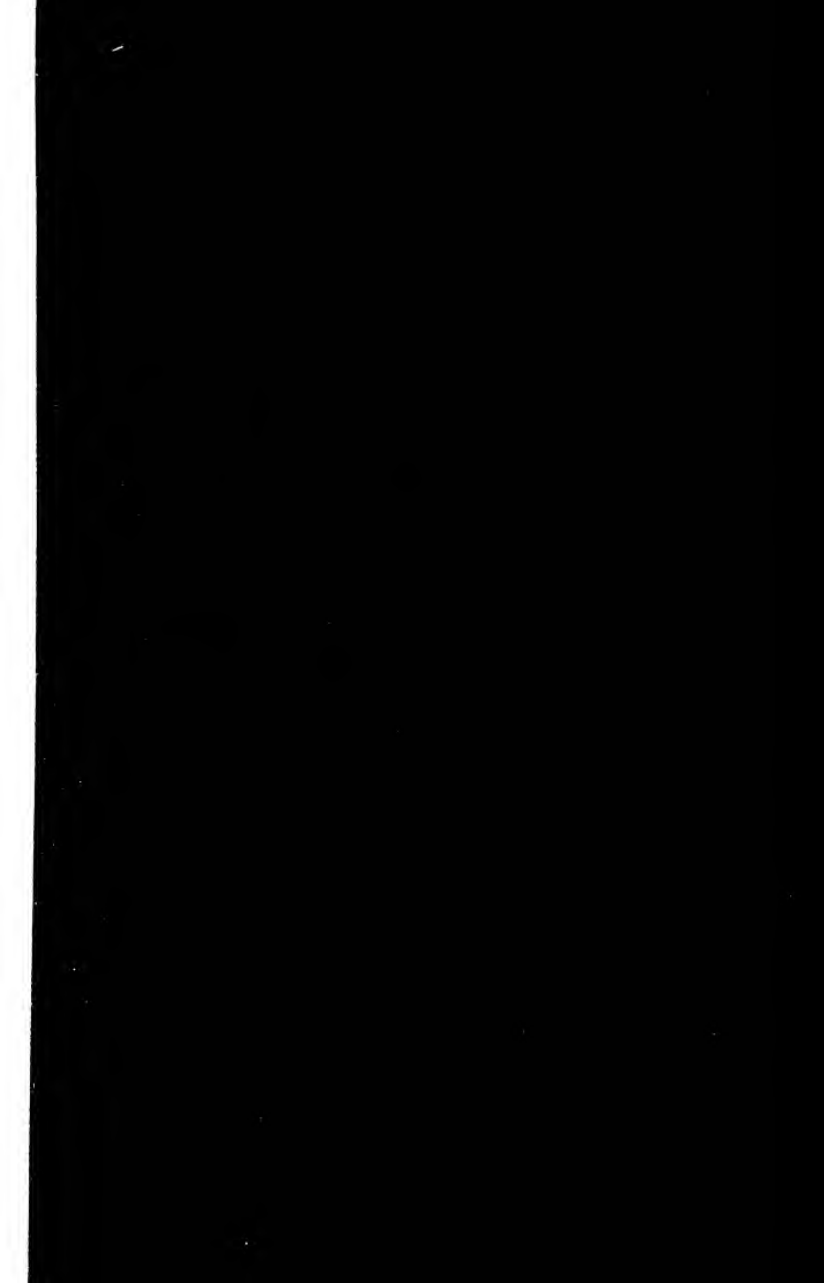
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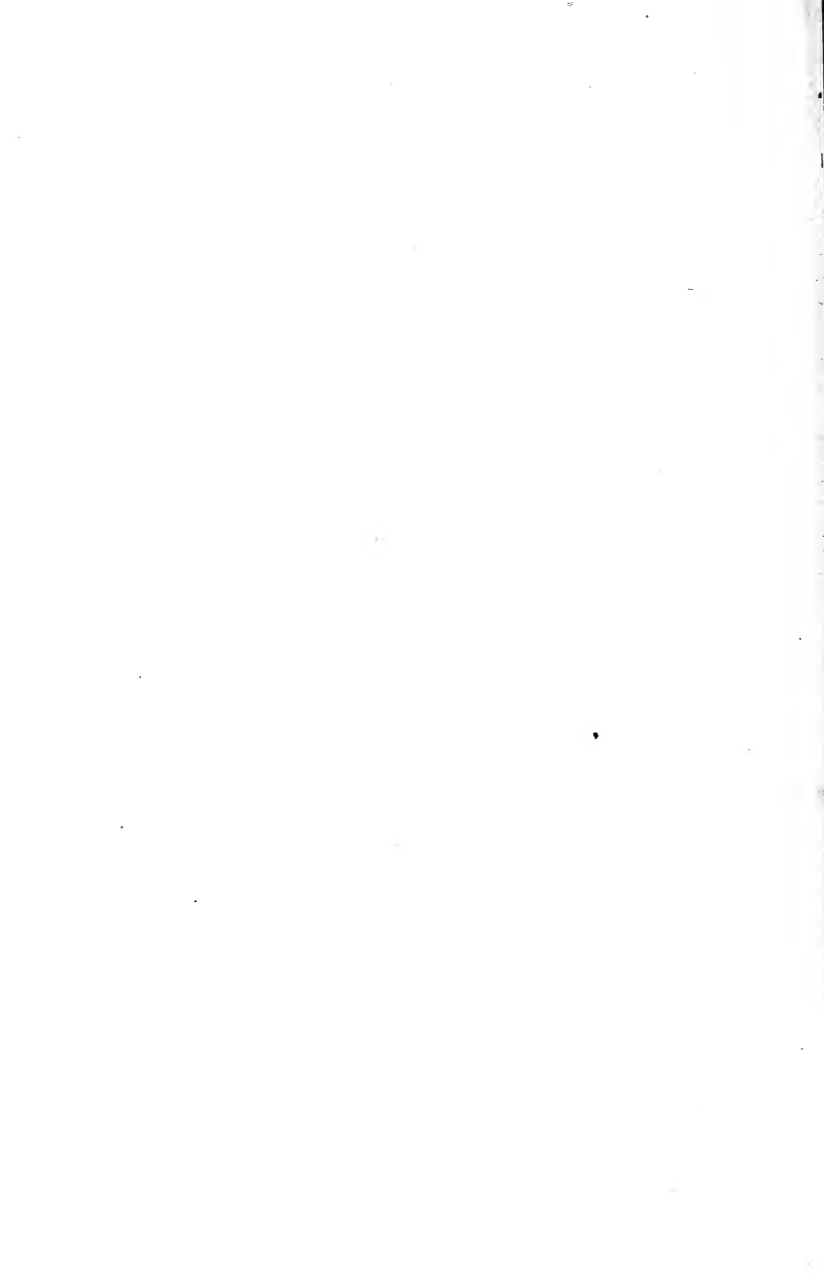
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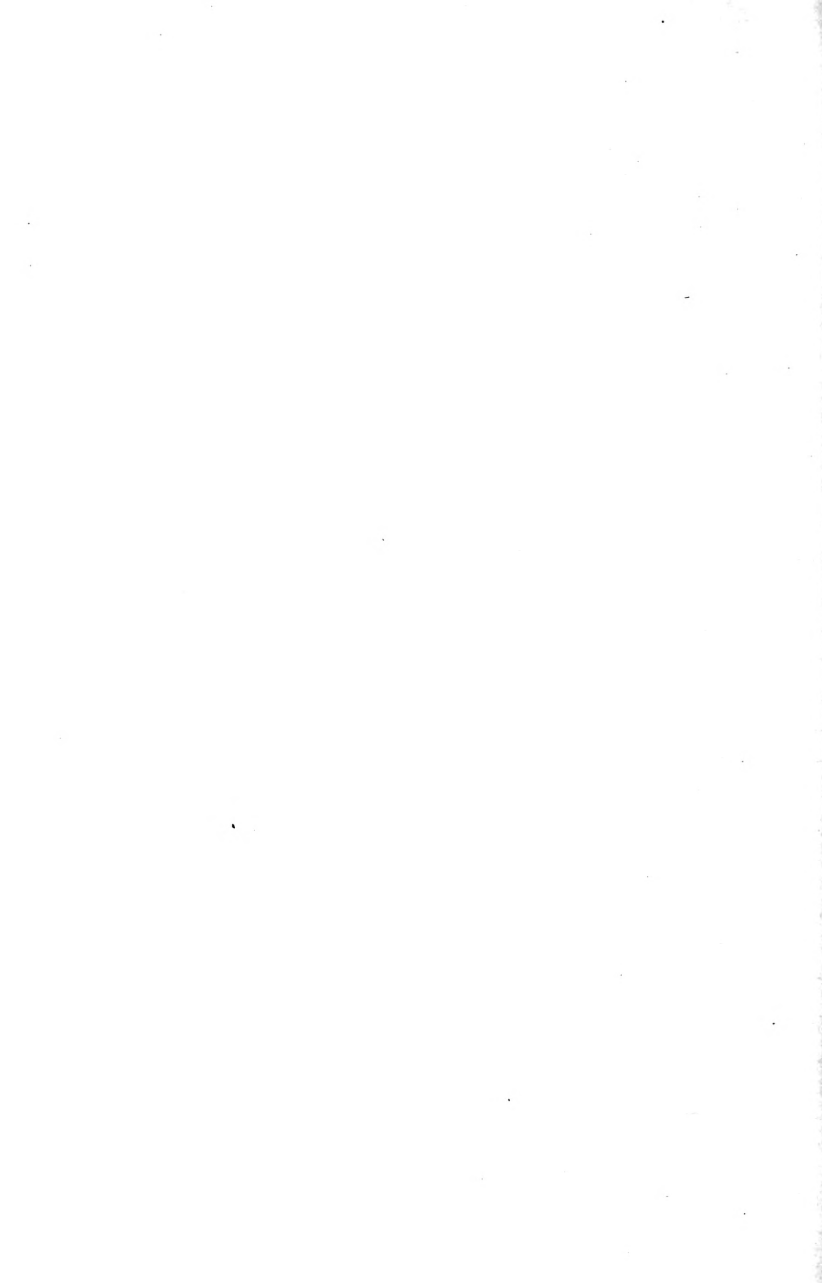
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Harlow, Henry Addison, 1830-
1913.
A history of the Presbytery
of Hudson 1681-1888





Allen & Co. Boston



A HISTORY

OF THE

PRESBYTERY OF HUDSON.

1681--1888.

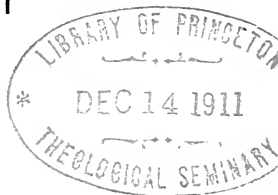
BY

REV. HENRY A. HARLOW, A.M.

Stated Clerk.



MIDDLETOWN, N. Y. :
Stivers, Slauson & Boyd, Publishers and Printers,
1888.



“THE PERMANENT COMMITTEE OF ARRANGEMENTS,”
for the One Hundredth General Assembly, respectfully recom-
mend: That it be urged on all the Presbyteries, to arrange for
the collection and publication of the facts of their history, and
that they be requested to forward two copies to the Stated Clerk
of the General Assembly and to the Presbyterian Historical
Society respectively.”

Min. of the Gen. Assembly, 1886, p. 16.

CHESTER, N. Y., 19 April 1887.

“The recommendation of the General Assembly concerning ‘the collection and publication of the facts in the History of the Presbytery,’ was referred to a committee consisting of Rev. Messrs. James C. Forsythe and Charles Beattie and Elder Augustus Denniston.”

Min. of Presbytery, p. 258.

“The committee to whom was referred the recommendation of the General Assembly, presented the following report, which was accepted; and its recommendations were adopted seriatim.

Your committee would respectfully report, and recommend

First: That the Rev. Henry A. Harlow be appointed to prepare the history of this Presbytery.

Second: That the churches be directed to furnish the Historian with a history of each church, as minute and full as possible, to aid in its preparation.

Third: That the Historian be suitably compensated for his labor: to which each church is urgently requested to contribute.

Fourth: That five hundred copies of the History be published by the Presbytery and at its expense.”

Min. of Presbytery, p. 263.

MONTGOMERY, N. Y. 20 Sept. 1887.

“It was made the third order of the day, for the afternoon to hear the history of the Presbytery, as far as written.”

“The third order of the day was taken up, and Presbytery listened to the reading of the history as far as it had been prepared. After which it was

RESOLVED: That, having heard from Rev. Henry A. Harlow, our Historian, a specimen of progress, we express our most hearty approbation of the work as far as written, and urge its speedy completion in the same philosophical, clear and comprehensive manner.”

Min. of Presbytery, p. 284.

THE
PRESBYTERY OF HUDSON.

CHAPTER I.

ACTION OF SYNOD CREATING THE PRESBYTERY.—
ORIGINAL ROLL OF MINISTERS AND CHURCHES.—
GENERAL ANALYSIS OF THE WHOLE SUBJECT FROM
1681 TO 1888.

“The Synod of New York and New Jersey, in session at Newark, N. Y., Oct. 22, 1795,

RESOLVED: That all the ministers belonging to the Presbytery of New York within the following bounds, namely, the middle of the Southern mountains in Orange County, and the Southern bounds of the Presbytery of Albany, on the west side of the river Hudson, and all the ministers of Dutchess Presbytery, together with all the churches within their bounds, be erected into a Presbytery by the name of the Presbytery of Hudson ;

WHEREUPON: The Synod did dissolve the Presbytery of Dutchess, and erected the ministers and churches within the above bounds into a separate Presbytery under the name of the Presbytery of Hudson. And

ORDERED: That said Presbytery meet the first time in Franklin, on the third Tuesday of November next, at two o'clock in the afternoon, and that Mr. Mead open the Presbytery and preside 'till a moderator be chosen, and in case of his absence, the senior minister present.

Signed by order of Synod,
WILLIAM BOYD, Moderator."

"Agreeably to this order of Synod, the Presbytery of Hudson met in Franklin, Dutchess County, (formerly Frederick's-Burgh, now Patterson, Putnam County,) and, in the absence of Rev. Solomon Mead, was opened by the Rev. Nathan Ker, with a sermon from Psalms 46:5. *God is in the midst of her; she shall not be moved: God shall help her, and that right early.*"

The Presbytery thus constituted, consisted of the following *ministers* and *churches*:

Methuselah Baldwin,	<i>Pastor,</i>	Pleasant Valley.
Jonathan Freeman,	"	Hopewell and Deer Park.
John Joline,	"	Florida and Warwick.
Nathan Ker,	"	Goshen.
Andrew King,	"	Wallkill.
Solomon Mead,	"	Salem.
Jehu Minor,	"	Union. (South-east.)
John Close, W. C.		
		Bedford, <i>vacant.</i>
		Bethlehem, "
		Franklin, "
		Newburgh, "
		New Windsor, "
		Rumbout, (Fishkill,) "
		Pittsburgh, "

Of these ministers seven were pastors; and of the churches seven were vacant. Rev. Messrs. Joline, King, Mead and Minor were absent, and two churches were represented by Elders Reuben Hopkins and Matthias Millspaugh.

Inasmuch as each of these churches had a history extending back, in one instance seventy-five years, and in another, one hundred and fourteen years,—it is evident that a History of the Presbytery without a glance at the antecedents of these churches would be defective and unsatisfactory. Including therefore this very essential part, the History falls naturally into five distinct and well defined periods, as follows :

- | | | |
|--|----------------------|----------|
| I. The Period previous to Organization, | from 1681 to 1795. | |
| II. The Period immediately after Organization, | " 1795 " 1820, | 1795 |
| III. The Period of Division, | - - - " 1820 " 1840. | 1820 |
| IV. The Period of Dual Existence, | - - - " 1840 " 1870. | 1840 135 |
| V. The Period of Re-union, | - - - " 1870 " 1888. | 1870 201 |

I. PERIOD ANTECEDENT TO ORGANIZATION.

CHAPTER II.

SKETCHES OF THE CHURCHES IN CHRONOLOGICAL ORDER FROM 1681 TO 1795.

I. BEDFORD.—Two years before the present boundary between the Colonies of New York and Connecticut was agreed upon, twenty-four men obtained a grant of land three miles square from the Town of Stamford, Conn., and laid out the Village of Bedford.

They had previously paid “the heathen Indian claimants” £38, 15s, for the land. They followed the direction of the General Court of the Connecticut Colony, which required the setting apart of “a suitable lot for the first minister of the place, and a lot for the ministry forever.” They located the meeting house, 10 March 1681, and proceeded to erect a structure twenty-two by forty feet, completing it in about nine years.

On 2 Dec. 1681, they called Rev. John Prudden of Jamaica, L. I., to be their pastor, but without success. After three years they settled their first minister, Rev. Thomas Denham, who remained five years, receiving a stipend of £20, “provision pay,” “with a house and a home lot.”

The pastors of the Bedford Church were as follows :

Rev. Thomas Denham, pastor,	1684 to 1689.
Public worship conducted by the civil authorities, - - - -	1689 " 1699.
Rev. Joseph Morgan, pastor, -	1699 " 1700.
" John Jones, " - -	1702 " 1705.
Vacant for fifteen years, -	1705 " 1720.
Rev. William Tennent, Sr., pastor,	1720 " 1726.
" Henry Baldwin, " "	1727 " 1728.
" Robert Sturgeon, " "	1731 " 1743.
" Samuel Sackett, " "	1743 " 1753.
" Eliphalet Ball, " "	1754 " 1768.
" Samuel Mills, " "	1769 " 1786.
" John Davenport, " "	1786 " 1791.
" Isaac Foster, " "	1791 " 1793.
Vacant, - - - - -	1793 " 1795.

Although no Presbytery had yet been organized on the American Continent, this church was distinctly designated as "Presbyterian" from the beginning: and they are frequently referred to in Colonial Documents and the published official correspondence of the day, as "rigid and avowed Presbyterians."

"The care of public worship" during a vacancy in the pastoral office was regarded as much a duty of the civil authorities as was the gathering of taxes. The long vacancy of fifteen years, from 1705 to 1720, was due to the oppressive policy of the Colonial Government of New York, which, after 29 March 1700, had undisputed jurisdiction over

the Towns of Rye and Bedford. The entire community was taxed for the support of the Episcopal Missionary at Rye, twenty miles distant. The constable was required to collect the assessment twice a year, with occasional extra collections, "to complete the church and repair the rector's house."

The people of Bedford found it impossible to bear the expense of supporting also a ministry of their own.*

2. GOSHEN.—It is a long interval from 1681 to 1720, the date of organization of the church of Goshen. But the march of events during that forty years was like the tread of the host of Israel in the desert,—an irresistible sweep of God's purpose to drive out the heathen and plant the vine of his church, prepare room for it, cause it to take deep root, till it should fill the land, covering the hills with its shadow and sending out its boughs unto the sea.†

Persecution for conscience sake, in the Old world, became the chief cause of a constantly increasing emigration to the New. Those settling in the "Highlands," as this region was then called, were Scotch and Irish and Dutch, with some Huguenot refugees after the revocation of the Edict of Nantes, A. D. 1685. They were firm in their religious convictions and strong in their impulses toward civil liberty and "freedom to worship God."

* Baird's History of the Bedford Church. Dodd, Mead & Co. 1882.

† Psalm lxxx.

The Puritans in New England, the Roman Catholics in Maryland, the Quakers in Pennsylvania and the Episcopalians in Georgia, Carolina and New York, had each found a denominational home and secured the favor of the civil power. But "Presbyterians were never fostered by the state;"* and least of all in the province of New York. Religious liberty was secured by the original proprietors of Delaware, Maryland, Pennsylvania and New Jersey, and there, congregations were first organized into churches, and churches and ministers into a Presbytery in 1705 (or 6). But in the province of New York, whose entire population in 1700 was less than 20,000, the repressive influences of poverty, widely separated settlements with limited means of intercourse, and especially the oppressive policy of the Colonial Government, hindered and delayed the crystallization of Presbyterian elements into organized form. "Not one-tenth of the population of the entire province of New York adhered to the Episcopal Church ;"† nine-tenths were Dissenters, and were almost wholly made up of the Dutch and German Reformed, and Scotch and Scotch-Irish Presbyterians.

While their sinewy arms subdued the wilderness, and their vigilance guarded their settlements, "the dread of lapsing into barbarism" re-enforced their religious impulses. Few log-cabins were without a family altar ; the Bible and the Catechism were

* H. B. Smith, D.D., History of the Church in America.

† Bancroft's History U. S. Vol 3, p. 58.

taught in their log school houses, and they hopefully looked forward to the time when they could "praise God in his Sanctuary," even though that too should, in some instances, be constructed of logs.

Under "the law of the Spirit of life in Christ Jesus," in the midst of these years, and under these apparently untoward circumstances, churches of the Presbyterian order sprang up in this region and continue to this day. It is asserted that as early as 1715, a congregation of no mean proportions assembled for worship at Goshen, and if no preacher was to be had, those staunch Scotch-Irish immigrants were at no loss to know how to "carry on the Lord's day." There is no uncertainty however about the organization of the Goshen Church in the year 1720. It was presented by the proprietors of the town with land amounting to one hundred and forty acres.* Its first house of worship was begun in 1724, and with repairs and improvements from time to time, continued to accommodate the congregation for eighty-nine years. After occasional preaching by a Rev. Mr. Treat, their first pastor Rev. John Bradner was called, and in 1721 was duly installed.

The pastors of the Goshen Church were as follows :

Rev. John Bradner, pastor, 1721, died 1732.
" John Tudor, stated supply, 1732 to 1737.

* Isaac VanDoren. M. S. History, 1807.

Rev. Silas Leonard, pastor, 1737, died 1758.
 " Abner Brush, " 1758 to 1766.
 " Nathan Ker, " 1766, died 1804.

At the beginning of Mr. Ker's ministry in 1766 this congregation consisted of one hundred and fifty families and sixty communicants.*

3. WALLKILL. 4. BETHLEHEM.—The simultaneous appearance of two other churches within this decade, justifies the statement that the ever-living Head kept these scattered members of his body alive "by his Spirit dwelling in them" during this famine of the Ministry of the word.

The names of Wallkill and Bethlehem are coupled from their earliest history. Those people of "Wallakill" whose petition to the Synod of Philadelphia 20 Sept. 1729, "for supplies of preaching among them," resulting in their recommendation to the Presbytery of Philadelphia, cannot be thought of as irreligious. They were simply destitute of the outward and ordinary means of grace. About forty families from the North of Ireland, † all of whom had come into the neighborhood within eight years, sent a messenger to distant Philadelphia, with this Macedonian cry for a preacher! Doubtless some rude house of worship, which yielded to a better one in 1735, was the first work of their hands. During that six years they were supplied by such ministers as could be obtained.

* VanDoren.

† Rev. J. M. Dickson's History of the Coe's will Church. p. 20. Rutenber. 1880.

The same statements serve to describe the process by which the Presbyterian element a few miles east was at the same time crystallizing into the Church of Bethlehem. And while there is a nebulous indistinctness about the day and month and even the year of organization, these churches appear in conjunction in a call upon the Rev. Isaac Chalker in 1735.

Owing to "groundless" jealousies conceived against Mr. Chalker after the call was made out, "it is certain he never became pastor" at "Wallkill."† The inference is just as legitimate from the record of the proceedings of the Synod of Philadelphia, 23 Sept. 1735,‡ that he did become pastor at Bethlehem.

The pastors of the Wallkill Church were as follows :

Rev. Isaac Chalker, pastor elect,	1735 to 1740.
“ Joseph Houston, “	1740, died 29 Oct. 1740.
Vacant, with various supplies,	1740 to 1751.
Rev. John Moffat, pastor,	1751 to 1767.
“ John Blair, “	1769, died 8 Dec. 1771.
Vacant, - - -	1771 to 1776.
Rev. Andrew King, pastor,	1776, died 16 Dec. 1815.

During the pastorate of Rev. John Moffat, a new Meeting House was completed, a glebe of one hundred acres, adjoining, was purchased, and a small parsonage built.

† Ibid. p. 19.

‡ History Presbyterian Church. p. 118. P. B. P.

Notwithstanding this improvement in material things, the latter part of Mr. Moffat's ministry was much disturbed and possibly terminated, by the secession of a portion of the congregation to form the Associate church of Neelytown, under the Rev. Robert Annan ; and the exact date of his resignation is not known.

The Rev. John Blair, ordained 20 Dec. 1742, a pastor for sixteen years in Pennsylvania, then Vice President of the College of New Jersey and Professor of Theology in Nassau Hall, finished his brilliant career in the pastoral office at Wallkill. He died 8 Dec. 1771, and was buried in the rear of the church beside the first pastor, Rev. Joseph Houston. His judicious management and amiable character did much toward healing the breach and allaying the spirit of discord and division which had prevailed.

After a vacancy of five years, and amid the civil tumult of the period, Mr. Andrew King became pastor. He was called 9 Oct. 1776, and on 11 June 1777, the Presbytery of New York met at Wallkill and proceeded to ordain and install him in the pastoral office. This relation continued unbroken for a period of forty years, and closed with his death 16 Nov. 1815.

The pastors of the Bethlehem Church were as follows :

Rev. Isaac Chalker, pastor,	-	1735 to 1743.
Vacant, seven years,	- - -	1743 " 1750.
Rev. Enos Ayres, pastor,	-	1750, died 1762.

Vacant, five years,	-	-	-	1762 to 1767.
Rev. Francis Peppard, pastor,	-			1767 " 1771.
Vacant, two years,	-	-	-	1771 " 1773.
Rev. John Close, stated supply,				1773 " 1785.
Vacant, thirteen years,	-	-		1785 " 1798.

The fact that the Bethlehem church had a meeting house in 1730* is strong evidence of the truth of the statement that it was contemporaneous with Wallkill in origin.

Like that people, they were obliged to be content with "such supplies as could be obtained" until their joint call upon Mr. Chalker. The loss of the Records of the "Presbytery of East Jersey" make it impossible to state that Mr. Chalker was installed. As however that Presbytery ordained him in 1734, and he continued his labors at Bethlehem for eight years, the presumption is that he was regularly installed. He removed to Connecticut in 1743, settled at Eastbury, and died 28 May 1765.

His successor, Enos Ayres—first on the roll of the first class that graduated at the College of New Jersey, in 1748,—was ordained soon after graduation and supplied the pulpit of the Wallkill Church during the winter of 1749–50. The date of his installation is uncertain. His death occurred in 1762.

The same obscurity veils the beginning of the ministry of Rev. Francis Peppard. He was a faithful and successful pastor, closing his labors in this field in 1771.

* Gillett. Vol. 1, p. 153.

After an interval of two years, Rev. John Close began to supply Bethlehem one half his time, but was never installed. There were twelve additions to the membership during the twelve years that he supplied them. He also acted as Chaplain to the Continental troops stationed near Newburgh. He relinquished the charge of the Bethlehem Church in 1785, and the pulpit remained vacant until 1798. Such ministrations as they received, however, were greatly blessed, and more than twenty souls were added during this vacancy of thirteen years.

5. NEW WINDSOR.—In May 1766, Rev. Timothy Jones, D.D., of the Presbytery of New York, organized the church of New Windsor. In 1767, Rev. Francis Peppard began to minister to them in connection with Bethlehem. In 1773, Rev. John Close began to supply them one half his time, and continued to do so until Nov. 1796.

6. NEWBURGH.—A congregation was incorporated at Newburgh in 1784. In 1785 Rev. John Close, leaving Bethlehem, devoted half his time to this new enterprise in connection with New Windsor. His labors ceased in 1796, and on 19 April 1797, he was dismissed to the Presbytery of Albany. He died in 1813.

7. FRANKLIN.—This church, in which the Presbytery of Hudson met for the first time, 17 Nov. 1795, should, for this reason, if no other, be rescued from oblivion. After the opening sermon

and prayer, Rev. Nathan Ker was chosen Moderator and Rev. Methuselah Baldwin, Clerk. The minute of Synod was read, by whose authority the Presbytery was formed, and then the first and only business for that day was to entertain "the following question from the trustees of the Presbyterian church and congregation of the Village of Fredericks-Burgh in Frederickstown in Dutchess County namely: 'is it the opinion of the Presbytery that the church which was in this place during the ministry of the Rev. David Close, deceased, does still exist?' The Presbytery adjourned, and the next day, after some preliminary business, the answer was returned that 'the said church does still exist.' "

Now this church and congregation of Fredericks-Burgh seems to have been the very one in whose meeting house the Presbytery was convened; and which was properly called Franklin. This appears from the following official record:

LAWS OF NEW YORK; XVIII SESSION; CHAPTER 21.

An act to divide Frederickstown and South East Town in Dutchess County into four towns.

One of these four towns was named Franklin in honor of Dr. Franklin; and it included the Village of Fredericksburgh where this church was located. This act of the legislature is dated 17 March 1795, the same year in which the Presbytery was formed, eight months later.

On the 6 April 1808, the name of this town was, by the same authority, again changed to PAT-

TERSON, so that the present church of Patterson appears to be identical with the church of Franklin, "the second church in Philipse Patent."

"The first Presbyterian meeting house in the Town of Patterson, was constructed of logs somewhere about 1730."* This makes that church almost cotemporaneous in its origin with Wallkill and Bethlehem. Among its earliest ministers are Rev. Messrs. Joseph Peck and David Close, the latter of whom was ordained by the "Dutchess County Presbytery" in 1773, and died in 1783. Rev. Samuel Mills, pastor of Bedford, which lay in ashes,† supplied them from 1783 to 1789, although his pastoral relation to Bedford Church was not dissolved until 1786.

8. UNION.—"A church was built and an organized congregation gathered in the plain log building—before the coming of the first pastor, Rev. Elisha Kent;" who was installed in 1743 and died in that office, 17 July 1776.

On 11 October 1769, Rev. Ichabod Lewis became colleague, and after the death of Mr. Kent, was duly installed in the pastoral office, continuing sole pastor until 1790.

In February 1792, Rev. Jehu Minor, who had for a short time assisted Mr. Lewis, became sole pastor on his voluntary retirement, and was installed in February 1792, by the "Dutchess Presbytery." Mr. Minor continued there until his death,

* Smith's History of Dutchess Co. Appendix A.

† Baird's History of Bedford Church.

5 July 1808, having been forty years in the ministry and eighteen years pastor of the "Union" church, "the first church of Philipse Patent," (the present church of South East.)‡

In April 1797, the Presbytery of Hudson "adjourned to meet at Mr. Minor's, in South East Town, on the first Tuesday in September," and on "5 Sept. 1797, the Presbytery met at "Union" according to adjournment."

9. PITTSBURGH. 10. PLEASANT VALLEY.—These two churches evidently stand in the relation of parent and child to each other, of which Pittsburgh is the parent. As in many other instances, their origin is found in the erection of a house of worship, rather than in a distinct ecclesiastical organization.

The first building was erected in 1747, at Washington Hollow, Dutchess County. Here for a period of sixteen years the gospel was preached from time to time by various ministers among whom survive the names of licentiate Deliverance Smith and a Rev. Mr. Thompson.

In 1763, a board of trustees was elected, "assistant to the old one," and its members were constituted "a committee to invite candidates—and should one be called, to represent the affair to Presbytery—and, until there be a regular church, to advise the supplies," etc.

Application to the "Presbytery of Dutchess," 2 May 1764, was made in connection with Pough-

‡ Rev. A. R. Macoubry. Historical Sermon. 1877.

keepsie, "for a candidate to preach on tryal," and for supplies until such a candidate could be obtained. Organization was probably effected the next year, as Mr. Wheeler Case was called, ordained and installed 12 Nov. 1765, "pastor of Pou'keepsie and Charlotte;" Pittsburgh being the only church in Charlotte Precinct.

Four years later in 1769, the house of worship was rebuilt and there were "thirty-five male members of the congregation."

In 1770 a house of worship having been erected and inclosed at the growing village of Pleasant Valley, five miles west, on the road to Pou'keepsie, Mr. Case obtained a release from his relation to the Pou'keepsie congregation and held services in the new meeting house. Although it was neither plastered nor furnished with pews for sixteen years, it was nevertheless destined to outgrow the Pittsburgh congregation at Washington Hollow.

On 26 January 1785, the new church began its corporate existence, and Mr. Case continued pastor of the double charge, Pittsburgh and Pleasant Valley, during the rest of his life, which terminated 31 August 1791. This long pastorate of twenty-six years, through troublous times, in which he was "robbed of nearly all he possessed by British soldiers," was fruitful in the results of a faithful ministry. He was cheered towards the close of his labors by an extensive revival of religion and a general awakening, especially among the young people. †

† Mr. VanDoren.

From 1791 to 1793, the pulpit was supplied by Presbytery as often as practicable. On 6 Nov. 1793, Rev. Methuselah Baldwin was duly installed, and continued pastor until 4 Sept. 1798.*

11. FLORIDA. 12. WARWICK.—These churches are associated from their earliest reliable history. An extant M.S. history of the "Presbytery of Hudson" by Rev. Isaac Van Doren, 1807, states that "this church was organized about 1750, and had for their first settled minister Rev. Jonathan Elmer, who preached about four years in this place and at Warwick. After this time he confined his labors to Florida alone for about three years." "After a vacancy of five years in Florida—and of eight years in Warwick—in 1762, Rev. Samuel Parkhurst became the pastor of the two churches. Mr. Parkhurst died 2 Mar. 1768. In 1770 "two acres of ground were given for the use and benefit of the Presbyterian Church at Warwick." "On 9 April 1772, Mr. Amzi Lewis was ordained and installed pastor of the churches of Florida and Warwick." He served both churches for five years, when the "Presbytery of New York," by a commission, released him from his pastorate at Warwick. He remained ten years longer at Florida, during which time Warwick was partly supplied by Presbytery. Mr. Lewis was one of four ministers who formed the "Associated Presbytery of Morris County" on 1 May 1780.

* Rev. A. B. Prichard. Historical Discourse. 1882.

There is no evidence however that Florida, or any other church west of the Hudson, ever withdrew from the care of the "Presbytery of New York." Mr. Lewis alone, belonging to the "Presbytery of Morris County," will account for the informality in his departure from Florida. Mr. VanDoren makes no allusion to any action of Presbytery, but simply states that he withdrew with the assent of the congregation, and removed to North Salem. During his pastorate there were two revivals of considerable extent : and during the following long vacancy of seven years the place was again visited with an outpouring of the Spirit, so that forty were added to the membership in the first year of the ministry of the Rev. John Joline, which began 10 May 1795, although he was not installed until 13 June 1797.*

13. SALEM.—This church was organized in 1752, with 28 members. The Rev. Solomon Mead was ordained and installed 19 May in that year, and continued their pastor until 4 Sept. 1800, a period of forty-eight years. He died in 1812, at the advanced age of eighty-six years.

Mr. Mead withdrew from the "Association of Fairfield," Conn., and with Rev. Messrs. Elisha Kent and Joseph Peck, organized the "Presbytery of Dutchess County," 27 Oct. 1762, the first ecclesiastical body constituted in that region. The next year, on 29 May, they were recognized and

* Min. Presb. Vol. 1, p. 28.

received in a Presbyterian capacity by the "Synod of New York and Philadelphia," with Rev. Messrs. Samuel Sackett, Eliphalet Ball, Chauncey Graham and John Smith additional members. This Presbytery had a brief and troubled history. It embraced all the churches east of the Hudson and north of New York City, including also Cherry Valley and Albany on the west, sixteen in number. Many of these were greatly enfeebled during the war of the Revolution; in 1790, the "Presbytery of Albany" was formed on the North, and in 1792, the "Associated Presbytery of Westchester" drew off about half the remaining congregations. It was the means however of strengthening Presbyterianism in that region; and the thirty-three years of its existence included much that is interesting and important in our church history. It is certainly a matter for deep regret that the Records of "Dutchess Presbytery" have not been found. The last trace of them yet discovered was in Newburgh, N. Y., 27 Dec. 1844. The purpose of this work however includes no further reference to its roll of churches or ministers, than to note those which were merged into the "Presbytery of Hudson."

14. Rumbout or FISHKILL.—This church like many others, originated in an effort to build a meeting-house. The building was so far completed as to be ready for dedication in 1748, when the church was duly organized on 3 July. On 29 Jan. 1749, Rev. Chauncey Graham was ordained and installed by a "Council." According to Mr.

VanDoren, he was released in Sept. 1768. Dr. Gillett affirms that he was released in 1773, and that he died in 1784.*

After Mr. Graham's release, the pulpit was vacant until 1784, after which time a neighboring minister of the R. D. Church—Rev. Mr. Blauvelt—supplied them for six years. Rev. Daniel Marsh, of the "Associated Presbytery of Morris County," was supply from 1791 to 1796.

On 18 Nov. 1795, they requested to be taken under the care of this Presbytery and asked supplies, both which requests were granted.†

15. DEER PARK.—The germ from which this church grew, was the gift of fifty acres of land to the "first regularly organized religious society in the town." This was given by Oliver Delaney, Esq., of New York City, 25 March 1770. At that time and during that decade the voice of the preacher of the Gospel was seldom heard on the Eastern Slope of the Shawangunk Mountain. The Rev. Amzi Lewis of Florida made occasional visits, and after a time gathered a congregation. It was natural that they should sympathize in his views of church order. Mr. VanDoren says, that he organized a Congregational Church which in his day remained in connection with the "Associated Presbytery of Morris County." On the 9 Feb. 1785, the "First Presbyterian Church of Deer Park" was incorporated.

* Vol. 1, p. 130.

† Min. of Presb. of Hudson. Vol. 1, p. 6.

In 1791, the first house of worship was erected upon an additional plot of ground, five acres in extent, given by Lewis A. Scott, Esq., of New York City. In May 1791, and in May 1792, Rev. Messrs. Ker, of Goshen, and King, of Wallkill, were appointed by the "Presbytery of New York," to supply New Shawangunk or Deer Park. Mr. VanDoren says Mr. Ker organized the church. Licentiates Baldwin and Freeman were directed to spend some time there in June and in September. Mr. Jonathan Freeman was called and installed, 29 August 1793, and remained pastor of Hopewell and Deer Park churches until April 1797, when his relation to this church was dissolved.

16. HOPEWELL. — The Hopewell church originated in a spontaneous movement on the part of the increasing population, to build for themselves a house of worship. It was in the year 1779. The pastor of the Wallkill church had maintained an outstation in that neighborhood for a number of years. But thirteen years more elapsed before their modest structure was plastered and furnished with pews. Then in 1792, a board of trustees was chosen, and on 28 August 1793, Mr. Jonathan Freeman was ordained and installed pastor: although it was not until the following November that the Hopewell church was regularly organized, with twenty members. Twenty more were received at their first communion. Mr. Freeman's pastoral relation was dissolved 18 April 1798.

CHAPTER III.

HISTORY OF PRESBYTERY ESSENTIALLY THE HISTORY OF THE CHURCHES.—VARIED ORIGIN OF THE CHURCHES.—CAUSES OF DISTURBANCE IN CHURCH LIFE.

Having traced, as accurately as possible and as fully as seems consistent with the object in view, the antecedent history of each church on the roll of this Presbytery at the time of its organization, it will be proper to state that throughout these pages THE CHURCHES will be regarded as of primary importance, the ministry being second, and the Presbyterian connection of both minister and church, third in point of interest. "The facts in the history of Presbytery," required by the resolution of the Assembly can scarcely be collated under the most carefully prepared Biographies of Ministers, and to trace the tangled threads of their Presbyterian relationships would be perplexing in the extreme. Even the territorial bounds of the Presbytery are subject to change. But the individual church is a candle-stick fixed by the Master ; or rather a beacon, of which the eldership is the framework, the minister is the light and the Presbytery the keeper. The light may be dim or brilliant ; it may cease to throw its rays into the moral darkness around it : but it is seldom the Master removes the candle-stick out of its place, or permits

the framework of his beacons "on the shores of time," to fall to decay.

Much might be written respecting the wilderness in which one by one these candle-sticks were set. To our eyes it is like a beautiful park. It was different in those days.

The variety of ways in which the religious sentiment in each settlement grew into an organized body, is too striking to be passed by. In one case (Deer Park), a "glebe" was donated fifteen years before there existed a body with legal power to receive it. In many instances a meeting house was erected, in readiness whenever a man of God should appear to break the bread of life. And after the War of the Revolution, in several instances a certificate of incorporation provided a board of trustees to receive bequests and hold real estate, before elder or deacon or minister appeared upon the scene.

The history of this Antecedent Period would be especially defective were there no reference to those phenomena which, analagous to a tidal wave, from time to time swept over and influenced, to a greater or less extent, the life of the church.

The first of these, accompanying the great awakening which followed the track of Whitfield, resulted in the formation in 1740 of the sect called at first "New Lights" and afterward in 1750 "Separates." This wave of religious enthusiasm lifted some from their anchorage and set them adrift. The harmony of some of the churches was broken

and during the pastorate of Rev. Silas Leonard, an unhappy division occurred in Goshen church by their means.* The Bedford church was much weakened by a division from the same cause, and it resulted in the release of Rev. Samuel Sackett from his pastoral relation at the request of the congregation, on 4 April 1753.†

This element of disturbance lasted a score of years, and then disappeared. Beginning in an erroneous view of the Holy Spirit's work, it drifted into errors in practice, and after the healing of the division between the Synods soon ceased to be felt.

The second disturbance was, when the groundswell of ecclesiastical division in Scotland began to be felt on this side the Atlantic, and the "Praying Societies" of the Covenanters drew many from the membership of our growing churches. The Wallkill church more than any other in this region, was rent by this influence, about the year 1765 or '67.

Then followed the French War and the War of the Revolution, when Christian patriots felt that prayers for religious liberty were to be addressed no longer to Parliament, but only Godward; and that answers to those prayers must be looked for in the issue of a protracted and desperate fight for civil liberty. In this struggle Presbyterians were patriots to a man. The territory we occupy be-

* Van Doren.

† Baird's History, p. 59.

came historic ground, and while the armies surged back and forth across it, the churches suffered, in some instances loss of property,—the meeting house and nearly every dwelling in Bedford being burned 2 July 1779, by Tarleton's troops,—and in every instance a diminution in membership; although faith in God and private devotion doubtless were both strong and earnest.

After this, English Deism intrenched itself in the very heart of this region. The "Druid Society" was organized at Newburgh and met weekly, for the purpose of throwing ridicule and discredit upon the idea of the Bible being a revelation from God, and for circulating "Paine's Age of Reason." French infidelity, which came to us with their warm political sympathy, aided in support of a periodical for the advancement of the views of Voltaire and Rousseau. The triumph of this adversary, however, was short. With the settled condition of the country at large, came indications that Zion was about to arise and "shake herself from the dust." The century closed and the new one opened amid one of the most extended series of revivals of religion ever witnessed in this country.

In the midst of the seven years' struggle for Independence, trouble arose from another cause. Restiveness under authority; jealousy of ecclesiastical control; a dread of Presbytery as though it were both priest and pope "writ large;" inability to grasp the idea that "tell it unto the church" †

could mean anything beyond a single congregation and so "courts of appeal" must be unscriptural; a forgetfulness of Isaiah's§ maxim, "he that believeth shall not make haste;"—these,—combined with such eagerness to extend the cause of Christ as would hurry men into the ministry with very meagre qualifications, led to the formation of the "Associated Presbyteries." The Rev. Amzi Lewis of Florida was one of four ministers to form the first of these in 1780. It was called the "Associated Presbytery of Morris County." While this secession did not disturb the churches west of the Hudson, the formation of the "Associated Presbytery of Westchester," twelve years later in 1792, rent no fewer than thirteen churches from the "Dutchess Presbytery," and largely accounts for its weakness at the time this Presbytery was formed.

This phenomenon spent itself in forty years, and the anomaly of a Presbyterial form of government ceased to exist about 1820.

Reference has already been made to the civil disabilities under which all non-episcopal religious bodies labored during Colonial times, and which undoubtedly had a repressive influence upon our churches. Among others, Goshen church persistently and vainly tried to secure incorporation. All these were removed when INDEPENDENCE of both Parliament and Prelacy was achieved.

‡ Matt. xviii : 17.

§ Matt. xxviii : 16.

This chapter in American Presbyterian Church History shows some of the chief sources, internal and external, of disturbance in church life. Within, there may be a too rigid ecclesiasticism on the one hand, and a restive independency on the other ; and still more potent is the indulgence of that disposition which says "I am holier than thou ;" while the external foes to the peace of the church appear as organized infidelity, and diversion of attention from religion by civil and political agitation.

* Isaiah lxxv : 5.

II. PERIOD IMMEDIATELY FOLLOWING ORGANIZATION.

1795—1820.

CHAPTER IV.

BOUNDARIES OF THE PRESBYTERY.—FEATURES OF THE TIME.—SKETCHES OF THE CHURCHES CONTINUED.

With this period began the organic life of the PRESBYTERY OF HUDSON. It consisted of eight ministers and the sixteen churches whose outlines have thus been drawn. Its territorial limits were the Shawangunk Mountain on the west and Connecticut on the east. The New Jersey line extended across to the southern extremity of Connecticut, on the south; and on the north, about the middle of Ulster and Dutchess Counties: fifty miles east and west and as many north and south.

There was no Rockland County, (1798,) no Sullivan County, (1809,) and no Putnam County, (1812).

The north boundary of Orange County extended from Cornwall, straight west to the Delaware River.

A treaty had just been concluded between the U. S. Government and the Six Nations, so that

dread of Indian raids no longer hovered like a nightmare over the settlements.

With the increased sense of security, migration from the New England States to and beyond the Hudson rapidly increased. On three days of the previous winter, twelve hundred sled-loads of furniture and families, and five hundred by actual count on the last day of Feb. 1795, passed through Albany en route to the newly opened Great West in the Genesee Valley.

That very year Union College was founded at Schenectady. Its President, Rev. John Blair Smith, Presbyterian, and Rev. Eliphalet Nott, Congregationalist, originated the famous Plan of Union, which was afterward proposed by the "Congregational Association of Connecticut," and adopted by the General Assembly in 1801.

Already the harbingers of an approaching revival of religious life were discernible, in an ingathering of souls at Bedford, Pleasant Valley, Hopewell and Florida. Thoughtful men bestirred themselves to lay the foundations for a more extended and thorough cultivation of the field, and on all sides there was more hopefulness.

How far this hopefulness was justifiable, will appear as we trace the Presbytery through the first quarter century of its history. Content simply to find in church extention the true index of Presbyterian vigor, let us first continue the story of our original sixteen churches in alphabetical order.

1. BEDFORD—Which had been vacant for two years, called Rev. Samuel Blatchford from England, who as Stated Supply spent six or eight months of 1795 and '96 with that church. He was succeeded by Rev. Josiah Henderson, who was installed 15 Nov. 1798 and dismissed 15 Nov. 1803. Rev. Ebenezer Grant was installed 20 Sept. 1804, dying in the pastoral office after seventeen years of faithful service, 6 Sept. 1821. His remains were laid beside those of the first pastor, Rev. Thomas Denham, who thirty-two years before had been buried there. During his pastorate and largely through Presbyterian influence, in 1807, the Bedford Academy was founded, which has made an enviable reputation as a seat of learning. Established five years before our public school system was adopted, it has contributed largely to the intelligence and public spirit of that region, and many distinguished professional and business men "have pursued their studies within its walls."*

2. BETHLEHEM—Had been vacant ten years, and it was not until April 1798, that Rev. Jonathan Freeman became pastor-elect in connection with New Windsor. This relationship continued until Feb. 1801, when Presbytery united New Windsor with Newburgh, and on May 5, installed him there, having severed his connection with Bethlehem.

After about two years Mr. Joel T. Benedict, a licentiate of the "Presbytery of Morris County,"

* Baird's History, p. 79.

was invited to act as their supply and did so. Whereupon in Sept. 1803, Presbytery issued a circular letter and ordered it entered upon the Session Book of every vacant church, "enjoining upon such vacant churches" as "have fallen in with strangers calling themselves preachers of the Gospel, and in a very hasty and inconsiderate manner employed them as their religious teachers and settled them in their own way without consulting Presbytery," to see "that such preacher appear before the next Presbytery and exhibit his credentials for inspection and if approved subject himself to the direction of Presbytery." On 19 April 1804, Mr. Benedict appeared in Presbytery, "presented his testimonials which were approved," and having "engaged to comply with our standards while in our bounds," he was appointed to preach at Bethlehem from time to time until Sept. 1806; when, on examining the Sessional Records, exception was made "that Mr. Benedict, not being a member of Presbytery nor in connection with our church, had acted as Moderator, ex-officio, in all the meetings of the Session."

The matter was "referred to the Synod for advice and direction." The Synod approved the exception, and while considering it highly inexpedient to declare the acts and proceedings of the Session, so moderated, to be invalid, gravely animadverted upon the disorderly conduct of the congregation in engaging a minister without the advice and consent of Presbytery, and as seriously testified

their "disapprobation of the conduct of the Presbytery in repeatedly appointing Mr. Benedict as supply, and even approving the records of Session moderated by him, for several years."

The action of Synod was entered at length upon the minutes of Presbytery at its next meeting in April 1807, and it was resolved "in future to pay particular attention to the above directions."

On 21 April 1808, Mr. Denniston, elder from Bethlehem, asked for a committee on the affairs of that church. Rev. Messrs. Baldwin, Lewis and VanDoren with three elders were directed to proceed to Bethlehem on the following Monday. This committee reported 7 June following, their own complete success in satisfying the people, and the engagement of the people to comply with the rules and regulations of Presbytery.

On 9 Feb. 1809, Mr. Henry Ford was ordained and installed at Bethlehem. Presbytery met at Westtown on Tuesday and received Mr. Ford as a licentiate from the Presbytery of New York, and examined him on "Classical studies and Church History." On Wednesday morning they heard his sermon, and then adjourned to meet at Bethlehem at six o'clock P. M. At six P. M. they met at Bethlehem, completed his examinations, from "Experimental Religion" to "Government and Discipline of the Church," and on Thursday proceeded to his ordination and installation. Mr. Ford was then enrolled and took his seat. This pastoral relation continued a little over four years, during which

time Mr. Ford was also several times employed as Presbyterian Missionary, and in 1812 went as far as Broome and Chenango Counties, spending eight weeks in arduous and fruitful labours. His pastoral relation was dissolved 21 April 1813.

On the 20 April 1814, Presbytery received Mr. Artemas Dean as a licentiate from the "Northern Associated Presbytery," and on the 11 May following, ordained and installed him at Bethlehem. Mr. Dean continued pastor until 19 April 1842.

3. DEER PARK.—During the vacancy of six years which ensued upon the departure of Mr. Freeman from Deer Park church, their title to the meeting house and fifty-five acres of land was contested by the "Congregational Society of Mount Hope." The suit was decided by the court in favor of the Presbyterian Church and they have since retained undisturbed possession.*

On 29 June 1803, Mr. Benjamin Prime was ordained and installed. On 26 April 1807, the congregation petitioned Presbytery to dissolve the pastoral relation, Mr. Prime concurred, the request was granted and the pulpit declared vacant. It remained vacant for over nine years, receiving supplies from Presbytery once a month and, some years, less frequently.

In April 1816, the Committee of Missions reported that they had employed Mr. William Blain, a licentiate of the "Presbytery of Albany," to itiner-

* Rev. Luther Littell.

ate in the Towns of Minisink and Deer Park. On the 17 Sept. following, Mr. Blain was received under the care of the Presbytery and ordained and installed over this church. He was released from this charge 17 April 1822.

4. FISHKILL. On the 23 June 1801, after a vacancy of five years, Rev. John Clark was installed, for one half his time, and on 20 April 1803, he was released. In 1807 there were about seventeen members.

On 7 June 1808, Rev. Daniel Crane was received from the "Presbytery of New York," and on the 9 June he was installed.

On 9 Sept. 1819, Rev. Messrs. Johnson, Hyde and Fisk were appointed a committee to visit the congregation at Fishkill on the 28th inst. and endeavor to redress their grievances. On 23 Oct. this committee was instructed to report to the "Presbytery of North River" provided the Synod constitute that Presbytery, which they did that same day. The subsequent history of the Fishkill Church must therefore be traced in the records of that Presbytery.

5. FLORIDA. 6. WARWICK. Rev. John Joline "quit preaching in Warwick in 1798." In April 1802, the Florida congregation petitioned* Presbytery to dissolve the pastoral relation of Mr. Joline, and Mr. Joline as definitely declined to concur in the request. Both parties were cited to

* Petition on file.

appear at the next meeting in September, when Presbytery dissolved the relation on the condition that the congregation pay up the arrearages in salary and continue the salary with free use of the parsonage for eight months. Mr. Joline died in December of that year. The pulpit was declared vacant and supplies were appointed.†

About this time the Warwick people attempted to form an organization which should be called "The Dutch Reformed and Presbyterian Church of Warwick," in which Presbyterian Trustees would hold the property and a Dutch Consistory care for the spiritual interests of the people. This of course could have no ecclesiastical recognition, but it seems to have proved a successful device to allay local strife and insure the organization of a Dutch Reformed Church by the "Classis of Paramus," 9 Jan. 1804. And yet so crude were their ideas of ecclesiastical jurisdiction, that a letter on file among the papers of Presbytery shows that "the Consistory and Trustees, in the year 1809, applied, in behalf of church and congregation of Warwick, to this Presbytery for supplies," naively requesting "that they be not sent on the Sabbaths supplied by the Reverend Classis." In response to this request Presbytery continued to send supplies until Aug. 1811.

On 25 April 1804, Florida and Amity had leave to prosecute a call for Mr. Charles Cummins

† Min. of Presb. Vol. 1, pps. 172, 187 and 188.

before the "Presbytery of New Castle," each for one-half his time, both of which calls were declined. Four years later, however, on 5 Sept. 1808, Rev. Charles Cummins, having accepted a call from Florida, was received from the "Presbytery of New Castle," and on the 21 of that month was installed; a relationship that continued until 30 April 1839, when it was dissolved by the Presbytery, at his request.

7. FRANKLIN.—This church appears to have been vacant since 1789.

The first official act of the "Presbytery of Hudson," however, had declared that it still existed, and supplies were accordingly furnished from time to time. On 25 April 1804, they requested a supply "to preach and to ordain elders." On 19 April 1805, an admonitory letter was addressed to them, for having employed a preacher from Europe without consulting the Presbytery. This letter refers to "the eldership of that church," showing that the request of the year before had been complied with. They submitted to the reproof, and two years later Rev. John McNice, the minister in question, presented satisfactory proof of his having been ordained in Ireland, in 1797, by the "Presbytery of Ballymena," and he was appointed Stated Supply for six months. This church had at that time thirty-three members.

On 7 April 1708, Rev. Herman Dagget was appointed to supply the Franklin Church, and on 19 April 1809, he was received from the "Presby-

tery of Long Island" and became Stated Supply at Franklin until April 1814.

Supplies were then regularly appointed until 8 Sept. 1819, when the church of Patterson received permission to employ Rev. Abner Brundage as Stated Supply. In 1816 the name "Franklin" had disappeared and the name "Patterson" had taken its place, with no explanation. It is only by reference to the act of the Legislature, which in 1808, changed the name of the town from Franklin to Patterson, that we can satisfactorily account for the substitution on the records of Presbytery. The identity of these churches is further established, by the fact that the resolution to divide the Presbytery, adopted Oct. 1819, provides that "the new Presbytery, east of the river should hold its first meeting in the Church of Patterson," where we have seen the old "Presbytery of Dutchess" had been merged into the "Presbytery of Hudson" twenty-four years before. This church passes from our records in charge of a committee, appointed at their request, "to give them assistance and advice in conducting the business of the church."*

8. WALLKILL (or Goodwill).—The forty years pastorate of Rev. Andrew King was terminated by his death, 15 Nov. 1815. In Aug. of the next year a call was presented for the services of the Rev. William Gray, and leave was asked to prosecute the call before the "Presbytery of New York,"

* Min. of Presb. Vol. 4, p. 139.

of which he was a member. A vigorous protest was also presented. Presbytery refused to grant permission. The protestants appealed to Synod, and their appeal was sustained: whereupon the Presbytery appealed to the General Assembly which reversed the decision of Synod and sustained the Presbytery.

In Sept. 1816, Presbytery resolved that the name "GOODWILL" be hereafter the name by which the congregation of 'Wallkill' shall be known," inasmuch as that is their corporate name.

In Sept. 1817, the session petitioned Presbytery "to afford them relief from the labours of the Rev. William Gray who occupied their pulpit without their permission." Whereupon the Presbytery requested the "Presbytery of New York" to prevent Mr. Gray from "laboring in the bounds of the congregation of Goodwill."

On 17 Feb. 1818, at a special meeting another call for Mr. Gray, and a similar protest, signed by fifty persons, were presented, with another refusal on the part of Presbytery.

At the April meeting a long letter was received from the friends of Mr. Gray threatening to withdraw from connection with Presbytery. A committee was appointed to visit the congregation, and endeavor to unite the contestants. The minority refused to yield and the majority would not relinquish the purpose to settle Mr. Gray, and Presbytery declared it disorderly for the congregation to

employ him.* In Sept. the threat to withdraw was formally "vacated and recalled." At the same meeting leave was given to prosecute a call upon Mr. John R. Crane, a licentiate of the "Presbytery of Jersey," to become their pastor. In April 1819, another formal call for Mr. Gray and another emphatic protest were presented, to which the Presbytery again gave a distinct disapproval. Notice was promptly given of appeal to Synod. Presbytery appointed the first Monday in June, as a day of humiliation, fasting and prayer, and sent a committee of three ministers to conduct the religious services at Goodwill on that day. This period of their history closes with these parties unreconciled, the pulpit vacant, the doors locked against the Presbyterial supplies—to be opened only at the mandate of the civil court—with a schism in the congregation apparently inevitable.

9. GOSHEN.—The thirty-eight years pastorate of Rev. Nathan Ker at Goshen, terminated with his death, 14 Dec. 1804.

On 19 Nov. 1805, Rev. Isaac Lewis was received from the "Presbytery of Oneida," and on 1 Jan. 1806, was installed. On 1 July 1812, his pastoral relation was dissolved; and on 25 Oct. he was dismissed to the "Presbytery of New York."

On 20 April 1814, Rev. Ezra Fisk was received from the "Presbytery of Harmony" and the next day was duly installed, commencing a pastorate

*. Min. of Presb. Vol. 4, p. 31.

which continued until 11 Sept. 1833, when he resigned his pastoral charge to accept the Professorship of Ecclesiastical History, in Western Theological Seminary, at Alleghany, Penn. Mr. Fisk began his ministry in the church edifice which was commenced during the pastorate of Rev. Isaac Lewis and which stood for fifty-nine years.

10. HOPEWELL.—The pastoral relation of the Rev. Jonathan Freeman to the Hopewell Church was dissolved 17 April 1798. On 29 June 1803, Mr. Isaac VanDoren was ordained and installed. His ministry was one of great usefulness, and he was cheered by a revival of unwonted power and extent. He remained at this post of ministerial duty until 20 April 1825, when he was released and dismissed to the "Presbytery of Newark."

11. NEW WINDSOR. 12. NEWBURGH.—After the termination of the ministry of Rev. John Close, the church at Newburgh made out a call for Mr. Isaac Lewis, Jr., of the "Western Association of Fairfield, Conn.," 18 April 1798. In Sept. he produced a certificate of ordination from that body and became a member of this Presbytery. He probably served the Newburgh Church as pastor-elect; for, on 4 Sept. 1799, he returned their call and took a dismissal to the "Presbytery of Albany."

On 5 May 1801, Mr. Jonathan Freeman was installed at Newburgh and New Windsor. His pastorate at Newburgh ceased 25 April 1804, and

he remained pastor of New Windsor alone, until 18 April 1805, when he was released and dismissed to the "Presbytery of Philadelphia."*

On 20 Nov. 1805, Mr. Eliezer Burnet was ordained and installed pastor of these united churches. In just one year his pastorate was terminated by death, 22 Nov. 1806.

On 5 Aug. 1807, Mr. John Johnston was ordained and installed over these churches, and on 6 Nov. 1810, he was released from New Windsor and made pastor for all his time in Newburgh. This phrase "all his time," seems appropriate, inasmuch as Mr. Johnston continued pastor of this church forty-eight years. An illustration of the way Home Missionary work was done in those days, is afforded by a single incident in Mr. Johnston's career. On 4 Sept. 1811, a letter was received from "a new congregation, to be known by the style of 'the Presbyterian Church of the Cookhouse Settlement,' requesting to be taken under the care of this Presbytery." Presbytery promised "all the assistance in their power," and in April 1812, the Committee of Missions "reported that they had employed Rev. Henry Ford for three weeks and Rev. Messrs. Johnston and Noah Coe for two weeks each, to itinerate on the Western side of the Shawangunk Mountain." Mr. Johnston made this "outing" between October and April on horseback, riding sixty miles to

* Min. Presb. Vol. 1, p. 275.

the Delaware, fording it, and continuing fifty miles further to Cookhouse, Tompkins Township, Delaware County, preaching there and at several other places. "Cookhouse" afterward became the "first church of Tompkins," and is now the "Church of Deposit," in the "Presbytery of Binghamton" with two hundred and twenty-four members. It was headquarters for lumbermen who here reconstructed their rafts for the run to Philadelphia, and clubbed together to employ a cook for their accommodation.* Supplies were sent to preach "at the Cookhouse" the first Sabbath in June and the second Sabbath in Aug. 1815.

13. PITTSBURGH. 14. PLEASANT VALLEY. Rev. John Clark was installed at Pleasant Valley 24 June 1801. On 20 April 1803, he accepted a call to Pittsburgh. His installation, however, did not take place until the first Tuesday in Sept. 1805. His relation to these united churches was severed 25 Jan. 1806, and on the same day he was dismissed to the "Presbytery of Philadelphia." In two years he was recalled and 5 Oct. 1808, installed at Pleasant Valley, where he continued until Sept. 1829. During the two years of his absence, a remarkable revival of religion began, and continued some time after his return. Ninety-five persons united with the church and as many more with neighboring churches. The

* Rev. J. S. Pattengill.

church at the time enjoyed only occasional supplies of preaching, but the elders and members of the church carried on the meetings. It was not uncommon for persons under conviction to become insensible and fall to the floor. Again in 1812, one hundred and three were received into the communion of the church : and the meeting house was enlarged at an expense of \$2,500.

During all this time the church of Pittsburgh is not mentioned except as receiving occasional supplies. But in April 1813 a letter was received from that church stating "that they were able to support a pastor and wished so to be recognized on the records of Presbytery." "On 5 Aug. 1814, thirty persons, whose names are on record, were dismissed for the purpose of forming a separate organization at Pittsburgh ;" and on 7 Sept. 1814, commissioners, one of whom was enrolled as an elder, reported "that a church had lately been organized at Pittsburgh." Evidently this was a reorganization of the old church. Supplies were furnished for a few Sabbaths at nearly every stated meeting of Presbytery until April 1819, when Rev. Eliphalet Price was appointed Stated Supply for one-half his time at Pittsburgh.

15. SALEM.—After the release of Rev. Solomon Mead from his long pastorate of forty-eight years, 4 Sept. 1800, supplies were appointed for two years ; when, 7 Sept. 1802, Rev. Robert Chapman of the "Presbytery of New York" was appointed Stated Supply. A call was presented to

Mr. Chapman the next April, which he declined. On 28 Nov. 1804, Rev. John Ely was installed. On 10 Dec. 1811, the congregation asked a dissolution of the pastoral relation on the ground of their "inability to raise the stipulated salary without endangering the safety of the Society." Mr. Ely concurred in the request and the relationship was dissolved. The next year Mr. Charles F. Butler, a licentiate of the "Association of the Eastern District of Fairfield," was appointed Stated Supply, and was in charge at the close of this period.

16. UNION—Continued under the pastoral care of Rev. Jehu Minor until his death, which occurred 5 July 1808. On the 22 April 1809, Presbytery regretfully dismissed that church at their own request, to place themselves under the care of the "Eastern Consociation of Fairfield County." Notwithstanding this, the Union Church continued to send its annual Statistical Report to Presbytery. The membership of sixty-three in 1809, was increased to 119 in 1817. Evidently there remained strong Presbyterian sympathies and a very decided Presbyterian influence in the old South East Church.

CHAPTER V.

CHURCHES ADDED TO THE ROLL IN THIS PERIOD.

To these sixteen original churches, no fewer than twenty-eight were received under the care of Presbytery up to Oct. 1819. The histories of these, in the order of their reception, are as follows :

1. NEW TOWN.—On 20 April 1790, the church of New Town, Tioga County, requested to be taken under the care of Presbytery. A pledge was given “to afford all the supplies and assistance in their power.” Although there is no subsequent reference to this remote organization further than that “Mr. Ker was directed to transmit a copy of this minute and express to the church at New Town the friendly intentions” of Presbytery, it is worthy of notice, inasmuch as it shows the wide extent of territory that looked to this Presbytery for aid and sympathy in those early days.

2. SCOTCHTOWN.—A Presbyterian congregation was formed in 1796, and a meeting house was built in 1797.*

On 19 April 1798, “Jacob Mills and George Houston requested that a Presbyterian church in the Town of Wallkill which had lately erected a house for public worship might be taken under the care of Presbytery and have supplies appointed

* Rev. David Beattie.

them." On 17 April 1799 commissioners from "the new church in the Town of Wallkill" asked that Rev. Methuselah Baldwin might be appointed their supply "one-third of his time" until the next meeting of Presbytery. This request was granted and other supplies were also appointed. On 3 Sept. 1800, "Mr. Baldwin at the new church half his time." On 22 April 1802, the new church is for the first time called "Scotchtown." On 21 April 1803, Mr. Baldwin accepted a call from this church and was installed on 30 June. The ecclesiastical organization seems to have been perfected on the same day by the ordination of elders. Mr. Baldwin continued pastor of this church until after the close of this period.

3. CHESTER.—Under the preaching of Rev. Silas Constant a congregation was gathered and a church lot was secured as early as March 1783.* Two other meeting houses, each on a different site, have since been erected.

On the 14 Nov. 1798, "a number of people in Chester, who had lately builded a house for public worship, desired to be considered under the care of Presbytery and to have supplies." No other information is at hand concerning this church, until 18 April 1809, when the "Trustees of the congregation of Chester applied to Presbytery for supplies."

These were sent for fourteen Sabbaths in the next two years. Again, on 17 April 1811, the

* Rev. D. N. Freeland.

congregation asked "to be taken under the care of Presbytery, reserving their usual form of government until they see their way clear to adopt the Sessional mode." At the same time a call was presented for Mr. Noah Coe, a licentiate of "the Eastern Association of New Haven County." Mr. Coe was ordained and installed 2 July 1811.

In April 1813, "the church and congregation, by a public vote, adopted the Presbyterian mode of church government."†

In Sept. of the same year, Mr. Coe's pastoral relation was dissolved, and one year later he was dismissed to the "Presbytery of Oneida." On 11 Oct. 1814, Mr. James H. Thompson was ordained and installed; a relationship which existed twelve years and six months, Mr. Thompson being released at his own request 18 April 1827.

4. CROMPOND, or YORK TOWN.—Tradition says "a congregation was formed at Crompond as early as 1730, and was housed in 1738." The leased lot on which the new meeting house stood, was deeded "for the use of a Presbyterian congregation only" on 2 Jan. 1739. Rev. Samuel Sacket preached there in 1742, and after his settlement in Bedford in 1743, he supplied Crompond one-fourth of his time from 19 May 1747, until 6 Dec. 1749. In 1753, he was called to "Hanover" and settled there until 24 Oct. 1761, when he was

† Min. of Presb. Vol. 3, p. 17.

installed at "Crompond," where he died 5 June 1784, aged seventy-two years.*

In June 1779, British troops burned storehouse, parsonage and church.

The church was rebuilt in the summer of 1785.

Rev. Silas Constant began to preach here on 3 Nov. 1785, and was installed a year later, by a council, at his own special request. His ministry continued twenty years.†

A committee, by request to Presbytery from thirty-three members of a Presbyterian congregation formerly under the "Presbytery of Dutchess," was sent to Yorktown in 1806. They reported on 3 Sept., "that old congregation in a broken and divided state," and "considered it the duty of Presbytery to pay due attention to the Presbyterians found there. Rev. Ebenezer Grant was appointed to preach in York Town the third Sabbath in October, to preside in the choice of elders, ordain them if he think proper and administer the Lord's Supper."

On 7 June 1808, Mr. Andrew Thompson was ordained and installed; on 20 April 1814, his pastoral relation was dissolved, he having accepted a call from the church of Greenbush. Supplies were regularly furnished by Presbytery until 21 Oct. 1818, when licentiate Robert G. Armstrong was appointed Stated Supply. While there, however, he accepted a call from Pine Plains, for

* Baird's History of Bedford Church. p. 58.

† Rev. W. J. Cumming, 1876. History of York Town Church.

one half his time, and was ordained and installed at that place on 10 June 1819, leaving the church of York Town with twenty-four members, "to be supplied."[‡]

5. WESTTOWN.—The preaching occasionally enjoyed in this "oldest settlement in Minisink" began to bear fruit 26 Jan. 1790, in the regular election of a Board of Trustees for the "Presbyterian Society in and about Westtown," under the "Presbytery of Morris County." This effort appears to have come to naught. On 10 March 1803, the people of Westtown met and incorporated "the First Presbyterian Church (of the old Presbyterian order) of Westtown," and subscriptions were started for a meeting house, which by July 1805, amounted to \$1,733.50.

On 19 Aug. 1805, the "Presbyterian congregation of Westtown" was incorporated. Rev. D. C. Niven, in his local history, does not attempt any other distinction between these apparently rival corporations. The meeting house was inclosed before winter 1806, but was for some months in an unfinished condition. The pews were sold in the fall of 1807. On 4 Sept. 1806, "the Society of Westtown was taken under the care of Presbytery" and supplies were furnished.* On 8 Jan. 1809, the church was regularly organized by the ordination of Ruling Elders, and on 9 Feb. Rev.

[‡] Min. Presb. Vol. II, pp. 18, 24.

* Min. of Presb. Vol. II, p. 21.

Thomas Grier was installed as the first pastor. His labors were greatly blessed. One hundred and three persons were received into the communion of the church in 1815, and fifty-seven in 1816, all on examination. Mr. Grier's pastorate extended to 12 Sept. 1827, and was graced by another wonderful outpouring of the Spirit in the Fall of 1820, resulting in the addition of one hundred and ninety-four on profession of their faith in Christ.

6. WAPPING'S CREEK.—On 6 Sept. 1809, "the First Presbyterian Church of Wapping's Creek" in the Town of Poughkeepsie, was placed upon the roll of churches. On 5 Sept. 1811, Rev. Eliphalet Price was installed. His pastoral relation was dissolved 2 Sept. 1818; but on 21 of the next April he was recalled "for one-half his time" and was again installed 1 July 1819. The other half of his time was employed as Stated Supply of the reorganized church of Pittsburgh.†

7. AMITY.—On 5 Sept. 1799, "the Presbyterian Church in Amity petitioned Presbytery for advice and assistance respecting their organization," and that supplies might be sent them. Their request was promptly complied with and supplies appointed.

On 21 Sept. 1801, "Mr. Benjamin Prime, a licentiate of the 'South Association of Litchfield,' was appointed to supply the Church of Amity one-half

† Ibid. Vol. iv, p. 95, and Vol. v, p. 68.

his time, with permission to spend the other half in any of our vacant churches where Providence shall open a door.”

The joint call with the Florida Church upon Mr. Charles Cummins, April 1804, has already been referred to. On 6 Sept. 1809, Mr. Daniel C. Hopkins, a licentiate of the “Presbytery of New York,” was received.‡ A commissioner from Amity “requested the Presbytery to organize a church among them on or before the first Tuesday in October.”§ On 4 Oct. the church was organized by the ordination of two to the office of ruling elder and deacon, and a third to the office of ruling elder; Mr. Hopkins was then ordained and installed. His pastoral relation was dissolved on 27 Jan. 1818.

On 9 June 1819, Mr. William Timlow was ordained and installed, and took his seat as a member of Presbytery.

8. MARLBOROUGH. 9. NEW PALTZ.—On 8 Aug. 1763, a subscription was started for building a meeting house in Marlborough. Land was given, the deed for which should be void if any minister not in the “Presbyterian faith” should be settled. On 1 Jan. 1764, Trustees were chosen. A building thirty-five by twenty-five, was so far completed by 26 Aug. as to be used, and the first sermon in it was delivered that day. Early in 1766 they secured the services of the Rev Abner

‡ Ibid. Vol. I, pps. 103, 159 and 243.

§ Ibid. Vol. II, p. 169, and Vol. II, p. 115.

Brush, just resigned from Goshen, who supplied them for several years.

Rev. John Mecallah began to preach, half his time at Marlborough and half at Newburgh, on 22 Sept. 1773; which was eleven years before a society was legally incorporated at either Newburgh or Marlborough. After the War of the Revolution, \$400 was subscribed to support a minister one year, "no Baptist or Separate minister to be allowed to preach, under any pretense whatever." Rev. Ethan Osborn came in 1786, and supplied them, preaching at the same time at Paltz, until 1792. On 22 Nov. 1792, the "Morris County Presbytery" ordained and installed the first pastor Mr. Abel Jackson, and a year after, in spite of the forfeit named in the deed, organized a church of eight members. Mr. Jackson remained pastor until 1799, and no one cared to contest the title to the church property. For ten years the pulpit was vacant, with infrequent supplies. On 18 April 1810, they were at their own request received under the care of Presbytery, the congregation of New Paltz joining in the request. On 12 Sept. 1810, Mr. James I. Ostrom was ordained and installed pastor of these united churches. In Oct. 1811, a remarkable revival and ingathering of souls was witnessed at Marlborough, no fewer than 116 being received into the communion of that church, while at New Paltz, under the same ministry and but six miles distant, there was no special interest.

Mr. Ostrom remained pastor at New Paltz until 1827, and at Marlborough until 1829.*

10. LIBERTY.—The seed sown by missionaries of Presbytery, west of the Shawangunk Mountains, was not lost. Mr. Daniel C. Hopkins, who had been assigned to missionary duty for two months, organized the church at Liberty.†

On 5 Sept. 1810, "The First Presbyterian Church of the Town of Liberty" requested to be taken under the care of Presbytery and to have supplies sent them. Presbytery received them promising all the assistance in their power. Supplies were regularly appointed at every meeting of Presbytery for many years. There is an entry in the original Session Book, dated 4 June 1815, and signed by Rev. John Boyd. Several hopeful conversions were reported that year, and the total of communicants was twenty-four.

11. COCHECTON.—On 4 Sept. 1811, a number of inhabitants of Cochection asked for supplies. On 9 March 1812, "The Presbyterian Society of Cochection" was incorporated. On 1 July 1812, they were taken under the care of Presbytery. On 22 August, the church was organized with fifteen members. Supplies were furnished at every meeting of Presbytery up to April 1817; but not again until April 1820.

12. UNION CHURCH—In the Town of Beekman, Dutchess County, on 21 April 1812, request-

* Centennial Discourse. Rev. Samuel H. Jagger.

† Min. of Presb. Vol. II, p. 228.

ed supplies for the second and fourth Sabbaths of each month, and also that Rev. Eliphalet Price might be so appointed. Their request was complied with.

13. SMITHFIELD.—On 20 April 1814, “The United Congregational Church of Smithfield” requested to be taken under the care of Presbytery, “reserving their form of government;” their request was granted. This Church furnished one candidate for the ministry, Mr. George W. Gale, who was licensed with Phinehas Camp and Samuel Pelton, 6 Sept. 1816.*

14. SOMERS.—At the same meeting, “The Presbyterian Union Society of Somers” requested supplies, and they were furnished at three successive meetings of Presbytery.

15. GREENBUSH.—The Greenbush Church was organized 18 Oct. 1812, in Orange Town, Rockland County, by Rev. Eliphalet Price, with ten members, who worshipped in the Academy until their meeting house was built, in 1823. Supplies were furnished by Presbytery until, on 15 June 1814, Rev. Andrew Thompson, having declined a call from the Pittsburgh Church, was installed. His pastorate continued nineteen years lacking twelve days.

16. PLEASANT VALLEY. (West.)—On 8 Sept. 1813, “The first Presbyterian Congregation of Pleasant Valley,” Ulster County, about six

* Min. of Presb. Vol. III, pps. 145-6.

miles west of Marlborough, requested to be taken under the care of Presbytery and to have supplies. The Presbytery received them and furnished supplies for many years. This organization never had a pastor.

17. AMENIA NORTH. 18. AMENIA SOUTH.—On 19 April 1815, "The Church and Society of Amenia" and the "South Presbyterian Church and Society of Union," were both received under the care of the Presbytery, and calls upon Rev. Joel Osborn for "one-third" to one, and for "two-thirds of his time" to the other, were put in his hands. On 28 June following, he was installed pastor of those united churches.* Mr. Osborn's relation to the North congregation of Amenia was dissolved on 21 Oct. 1818, and supplies were appointed.

These churches were formed in 1748, and in 1749, respectively. Mr. Osborn was received from the "Fairfield East Association," Conn., on the preceding April, and could not have been "ordained pastor of the Amenia South, in 1815 by the Associated Presbytery of Westchester," as is stated on p. 13 of Mr. Wight's Historical Sketch of "North River Presbytery."

19. PEEKSKILL.—In April 1815, the Presbyterian congregation of Peekskill was taken under the care of Presbytery, and supplies were sent them at three succeeding meetings.

* Min. of Presb. Vol. III, p. 156.

20. NYACK.—The Christian people in Nyack for a number of years held their religious meetings in a School House ; and when the Greenbush Church was organized some habitually went over the mountain to their more commodious academy. In 1815, they determined to build themselves a house of worship, which they did the next year, upon the same lot “where the present church stands,” and on 8 April 1816, “The Presbyterian Society of Nyack” was taken under the care of Presbytery. Rev. Andrew Thompson was pastor of the united churches of Greenbush and Nyack, preaching for a number of years in Nyack one-quarter of his time and afterward more frequently. †

21. RIDGEBURY.—On 17 April 1816, a communication from the congregation at Ridgebury, requesting supplies, was received. Their request was granted. This congregation was organized on 10 July 1792, with eighteen members, by Rev. Messrs. Benoni Bradner and Isaac Sergeant. They adopted the title of “The First Presbyterian Church of Ridgebury,” but were Congregational in government, under the “Associated Presbytery of Morris county.” Rev. Isaac Sergeant was the first pastor, and his remains lie in the village cemetery, which he himself had presented to the congregation.

During a period of twenty-five years they had reached a total membership of ninety-two. Of

† Local History. Hon. Seth B. Cole.

these, fifty persons, on 5 July 1817, at a meeting called for the purpose, Resolved, "To adopt the Confession of Faith and Form of Government of the Presbyterian Church, and to place themselves under the care of the Presbytery of Hudson." On 19 July, they elected elders who were ordained on 30 Aug., by Rev. William Blain.

On 2 Sept. 1817, they represented themselves as "having become in all respects a regular organized Presbyterian Congregation." They were taken under the care of Presbytery and Mr. Jonathan Bailey took his seat as an elder. On 3 Sept. they presented a call upon Rev. William Blain, who, one year before had been installed at Deer Park, "to be their pastor one-half his time." He accepted their call and was installed on 30 Sept. 1817.

22. BLOOMING GROVE.—This congregation was formed about the year 1750 by colonists from Long Island. Their first house of worship was erected in 1759. Their first pastor, Rev. Enos Ayres, was succeeded by Rev. Abner Reeve in 1764. In 1770, Rev. Amaziah Lewis became pastor. Rev. Benoni Bradner was his successor, being settled somewhere about 1790, and continuing until 1802. In 1810, Rev. Noah Crane was received from the "Presbytery of Jersey," and on 20 Aug. 1811, Presbytery held a special meeting at Blooming Grove Church, and deposed him from the ministry for the confessed crime of adultery.*

* Min. of Presb. Vol. II, p. 220.

In Jan. 1812, Mr. William Rafferty, a licentiate of a foreign Presbytery, was received as a probationer, and was granted permission to labor in Blooming Grove.† In 1813, Presbytery was requested to ordain Mr. Rafferty, and out of deference to the objections of twenty-three members of the congregation, not to proceed to installation. Presbytery acceded to their request and on 22 June, he was ordained "*sine titulo.*" On 17 April 1816, Mr. Rafferty was dismissed to the "Presbytery of Philadelphia." On 6 Aug. 1816, the congregation of Blooming Grove requested to be taken under the care of Presbytery, with the reservation of their form of government. Their request was granted, and the next day Mr. Luther Halsey was ordained and installed their pastor.

23. HAVERSTRAW, FIRST.—The first Presbyterian Church of Haverstraw had its origin in the solemn written covenant of the principal English residents of Haverstaw, Stony Point and Clarkstown, to pay certain sums yearly and every year for the preaching of the gospel, etc., dated 19 May 1781.

In 1789, it was resolved to build a meeting house. The deed for a church lot, bearing date 17 Aug. 1789, finely executed on parchment, is still extant, reserving "seven feet square inside the church, and sixteen feet square in the graveyard," for the donor, the property to revert to the

† Ib. Vol. III, p. 41.

heirs when no longer used for church purposes. A wooden meeting house, forty feet square, was erected in 1790, and was used as a church for fifty-seven years. Another document still extant, dated 25 March 1809, gives the Baptist congregation of Haverstraw the privilege of using the building half the time on condition that they repair it. The first resident English minister in the town was Rev. Robert Burns, who bought a farm in 1775. His tomb-stone still stands and tells the passer-by that he died 22 Nov. 1791, aged eighty-four. For many years the church had only such supplies as it could get from Sabbath to Sabbath. This church and that of Kakiate, or New Hempstead, belonged to the "Presbytery of Jersey," and both were received on certificate from that Presbytery, 18 Feb. 1817;* on that day also Mr. Samuel Pelton, having been licensed 6 April 1816, was ordained and installed pastor of these united churches, a relation which continued twenty-three years.

24. POUGHKEEPSIE.—On 16 April 1817, "Peter Lewis laid before Presbytery a certified copy of the act of incorporation of a congregation in the Village of Poughkeepsie styled "The First Presbyterian Church in the Village of Poughkeepsie," and requested in behalf of said congregation "that they be taken under the care of this Presbytery. Their request was granted."†

* Min. of Presb. Vol. III, p. 321.

† Ibid. Vol. III, p. 343.

25. PINE PLAINS.—On 3 Sept 1818, the congregation of Pine Plains was taken under the care of Presbytery. On 21 Oct. Mr. Robert G. Armstrong was appointed Stated Supply, and on 30 June 1819, he was ordained and installed.

26. MONTICELLO.—Supplies were appointed for Monticello at every stated meeting of Presbytery from April 1807, until Sept. 1819, without exception. Twenty-three different ministers were appointed : Mr. Cummins and Mr. Grier each eleven times ; Mr. Baldwin nine times ; Mr. Rafferty five times ; Mr. VanDoren four times ; and Messrs. Ostrom, Hopkins and Price each three times. On 4 Sept. 1816, leave was given to prosecute a call upon licentiate Wells Andrews, before the “ Presbytery of New Brunswick,” but Mr. Andrews, who had been commissioned to itinerate for one month west of the Shawangunk Mountains, did not see his way clear to accept it.

The church was organized with twelve members, on 7 Oct. 1810 ; on which day Rev. Andrew King had been appointed to preach, ordain the previously elected elders and administer the Lord’s Supper. The next April, Monticello appears on the list of churches, with thirteen members, and in 1816, with forty-seven members. In Sept. 1817, Presbytery resolved “ that Monticello, White Lake and Liberty have but one supply each during the next six months, and that he should administer the Lord’s Supper.” The first pastor was the Rev. John

Boyd, who was called from the "Presbytery of Newton" in April, and installed for one-half his time on 6 July 1820. His pastorate closed on 20 April 1825.

27. WHITE LAKE.—The early settlers in the vicinity of White Lake, were from New England and from Scotland, to whom the school house and the church were prime necessities. Though chiefly Congregational in sentiment, they resolved, 25 Dec. 1805, "To be formed into a society of worship publicly called Presbyterian." They chose trustees and adopted the title of "The White Lake Presbyterian Society."

On the next Christmas 1806, they voted to build a house of worship, and fixed its location. On Christmas 1807, they reconsidered the matter of location, and appointed a committee of seven "to stick a stake on the place where to erect a church." On 15 Aug. 1808, they voted that "the trustees should determine the exact place within four rods of a certain marked beech tree." At the next annual meeting, 26 Dec. 1808, subscriptions to the building were found to have reached the sum of \$961.67. On 24 April 1809, it was voted, and the twenty-five names of the voters were recorded, that "the church shall be set, not to exceed four rods from the said tree." This was the site occupied by the present church edifice (dedicated 1 Feb. 1848,) which took the place of the original building.

That first meeting house was inclosed by the beginning of the year 1810, but not completed until 1828. Supplies were furnished this "Society," by Presbytery, once in three months, then more frequently, commencing with Rev. Methuselah Baldwin on fourth Sabbath in May 1806. On 3 Sept. 1810, Rev. Daniel C. Hopkins, at a meeting called for the purpose, began the organization of the "First Presbyterian Church of White Lake," by the reception on confession of their faith in Christ of eleven persons, who then proceeded to elect John Sherwood and Abner Hollister to the office of Ruling Elder. Rev. Henry Ford was appointed "to complete the organization by ordaining the elders and administering the Lord's Supper," at White Lake on 2 Dec. 1810. The old "Session Book" shows that this duty was performed. The Lord's Supper was on that day first administered to the thirteen members of the infant church, the newly constituted Session having received two others on examination. For twenty years this church was composed of New England Congregationalists almost exclusively. It was supplied by Presbytery from time to time, until 1820, when Rev. John Boyd of Monticello spent "one-half his time" here.

28. BETHANY.—As early as 1805, there had been occasional preaching in Bethany by Methodist, Baptist, Presbyterian and Congregational ministers. In 1806-7, Elder Peck of Mount Pleasant, visited there once a month, and

in Jan. 1809, he administered the Lord's Supper for the first time in the town. On 10 Sept. 1810, three lots of the town plot were conveyed to Trustees as a site for a house of worship and for a burying ground, for the use of the inhabitants of the Town of Bethany. On 26 May 1813, after a year's services, Rev. Worthington Wright of the "Conn. Miss. Society," was installed and served them for two years. By reason of personal and domestic affliction he relinquished the ministry. After three years an effort was made to call Rev. Gershom Williams, but without success. On 26 July 1818, Rev. Phineas Camp began to labor there assisted by Rev. Gideon N. Judd, their joint labors resulting in several additions to the church. On 22 Sept. 1818, by Mr. Camp's advice, the "First Presbyterian Church of Bethany," was organized with eleven members, to whom nineteen more were added a few days later. On the 27th, he administered the Lord's Supper, and the next day his two months' appointment as missionary having expired, he took his leave.† On 9 June 1819, a supply was sent them, and on 8 Sept. they were taken under the care of Presbytery. On 23 Oct. they had leave to prosecute a call for the Rev. Gershom Williams, before the "Presbytery of Jersey," and on 23 Feb. 1820, he was installed.*

* Hist. Wayne Co., Pa., and Min. of Presb. Vol. iv, p. 156.

† Min. Gen. Assembly, 1818, p. 57.

CHAPTER VI.

ANALYSIS OF THE SECOND PERIOD.—EXPANSION OF TERRITORY.—INCREASE OF MINISTERS AND OF CHURCHES.—EVIDENCES OF A DEEP SENSE OF RESPONSIBILITY AS A COURT OF THE CHURCH.—PROBABLE NUMBER OF MEMBERS IN THE CHURCHES.

This second period brings the History of Presbytery to the 23 Oct. 1819. Its territory had extended northward to Columbia County on the east of the Hudson, and beyond the Shawangunk Mountains into Pennsylvania on the west. Its roll of ministers had increased from eight to twenty-five, and of the original eight, Methuselah Baldwin at Scotchtown, alone survived. To its sixteen churches twenty-eight had been added. Warwick had become Reformed Dutch ; Union or South-East had become Congregational ; Franklin was changed to Patterson, Rumbout to Fishkill, and Wallkill to Goodwill ; while New Town, in the joy of nearer Presbyterial relationship, had forgotten that this Presbytery had been asked to care for it, leaving FORTY-ONE CHURCHES on the roll.

Surely if church-extension is evidence of Presbyterial vigor, the vigor of this body was amply demonstrated in the addition of a new organization in each year. The hopefulness with which this

period opened was justified by this state of things at its close.

In reviewing the records of this period the impression is unavoidable that this Presbytery ever acted under A LOFTY SENSE OF ITS RESPONSIBILITY as a court of the church of Christ. This is apparent,

First—In the jealous guardianship of the moral and ministerial character of its members.

When in April 1800, Mr. Benjamin Prime asked Presbytery to receive him as a licentiate, the record says "his testimonials were by no means satisfactory," and he was not received. On 2 Sept., he came again with a certificate from the "South Association of Litchfield," and renewed his application; but failed again because "his certificate was not satisfactory." On 21 April 1801, he came with fresh testimonials, and was at last received, as a licentiate. (Mr. Prime was afterward supply at Amity and Warwick, and on 29 June 1803, was ordained and installed at Deer Park.)

When in 1808, Rev. Josiah Henderson, then teaching in New York City, was suffering under certain charges against his moral character, Presbytery, at his request, appointed a committee of three ministers and three elders to go to the city and investigate the charges. They did so, and at a meeting in June presented their report, in which they showed the charges to be malicious and completely exonerated Mr. Henderson.

When in 1811, a pastor was accused of the crime of adultery, a special meeting of Presbytery was called in his church, a letter from him in which he admitted his guilt, was read, and he was deposed from the office of the ministry. Four years later, after the most earnest protestations of penitence on his part, and with prayerful deliberation on the part of Presbytery, he was absolved from the sentence of deposition and restored to the office of an ordained minister of the Gospel.

When on 28 Jan. 1812, Mr. William Rafferty first appeared in Presbytery, he presented a certificate of licensure from the "Presbytery of Munster," Id. ; a transfer to the "Presbytery of Root, Id. ;" a diploma from the college of Glasgow, Scotland ; several letters of recommendation from respectable clergymen, and a general recommendation from the "Presbytery of Root," to the Presbyterian churches of America ; and these were considered satisfactory. He was then examined on Experimental Religion, the Learned Languages, the Arts and Sciences and Theology. He adopted our standards of doctrine and discipline, and promised subjection to the Presbytery in the Lord : and was then received as a licentiate on probation, with leave to labor in Blooming Grove, and with instructions to appear for further examination in April.

On 26 Jan. 1813, Mr. Rafferty was directed to deliver a sermon that evening from Matt. xxviii : 6.

“He is not here : for he has risen, as he said.” His examination was continued, and he was directed to prepare and deliver at the next stated meeting discourses from Ps. lxvi : 16, and from Rom. ix : 18.

On 20 April 1813, he preached one of these discourses, and the next day the other, and both were sustained as parts of trial for licensure. Then the record says : “After having kept Mr. Rafferty on trial for fourteen months, and after being satisfied with his performance of the parts of trial assigned him, Resolved : That Presbytery apply to General Assembly for liberty to receive him in the standing of a licentiate.”

Another special meeting was held 22 June, at Blooming Grove. A call from that church upon Mr. Rafferty, had been laid before Presbytery in April, “the General Assembly had granted leave to ordain,” the church requested Presbytery to ordain without installing, and after much deliberation he was ordained “*sine titulo*.” Here were sixteen months of probation, three special meetings, three trial sermons, with full examinations, and no fewer than nineteen pages of the record taken up with this case.

On 28 June 1815, Mr. Ahab Jenks appeared in Presbytery and requested to be received as a member. His credentials were examined and after deliberate consideration Presbytery resolved that his request could not be granted. Their reason is given in these words : “The body that professed to

license and ordain Mr. Jenks, gave no evidence that they had themselves received ordination, but were a self-created body consisting of Separatists, holding to lay ordination and a disorderly congregational ministry, and had no connection with any regular body of Christians."* The next day Mr. Jenks declared his renunciation of all claims to be acknowledged an ordained minister and requested to be taken under the care of Presbytery with a view to a regular introduction to the work of the Gospel Ministry. His request was granted, and after satisfactory examinations and performance of the parts of trial, he was duly licensed. That Presbytery ever acted under a lofty sense of its responsibility is evident,

Secondly—In devotion to the interests of the churches intrusted to its care. Their experience with the Church of Bethlehem and Rev. Joel T. Benedict, of "Morris County Presbytery," extending from 1803 to Oct. 1806, involving a censure from Synod, and the issue of a letter of instructions to all the vacant churches, has already been referred to. Their admonitory letters to the Franklin Church in 1804 and 1805, respecting the irregularity of employing a foreign minister, without the consent of Presbytery, is another instance. A most kindly and yet dignified letter, covering three pages of the record, addressed to the Church of Warwick, 5 Sept. 1804, on their contemplated in-

* Min. of Presb. Vol. III, p. 202.

formal departure to the embrace of Classis, is an admirable exhibition of paternal solicitude; reminding one of Hosea's plaintive appeal (xi:8), "How shall I give thee up Ephraim?" And most remarkable of all is their patient firmness in resisting the determination of a majority of the people of Goodwill to have Rev. William Gray of the "Presbytery of New York," settled as their pastor. What is finer than the reply to a committee from the "New York Presbytery," sent to ask further information on the subject which for over two years had agitated that church and both Presbyteries? Said committee consisted of Rev. Gardiner Spring, of the Brick Church, N. Y., and Rev. Alexander McClelland, of Rutgers Street Church, New York. A committee was appointed to confer with them. After a recess that committee reported, and Presbytery, Resolved: "That we have no further official information to communicate on the above subject."

This consciousness of weighty responsibility appears,

Thirdly—In the frequent and patient hearing of appeals, complaints and references from Churches, Sessions and individuals. There are many cases in which a Session asked leave to excommunicate a church member. And before granting leave, Presbytery would patiently review all the evidence. It appears

Fourth—In an absence of subserviency to any authority, which might be supposed to lighten

this responsibility. While the overtures of Synod and General Assembly were usually approved and adopted, there is one instance in 1811, in which Presbytery unanimously resolved, that the rule proposed by the Assembly, requiring the consent of Synod or of Assembly before proceeding to ordain, *sine titulo*, "is unnecessary and improper, as it would be an infringement on the rights of Presbytery."†

Fifth—But this sense of responsibility is most of all evident, in an Absorbing Devotion to the Great Object of its High Calling; which was to "Preach the Gospel to every creature." While the theme of Missions has been the inspiration of the whole Christian church for the last hundred years, it is peculiarly gratifying to find the Spirit of Missions prompting the official acts of this Presbytery from the beginning. It came into being at the very time apparently, when "the angel having the everlasting gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people," "followed by another angel saying Babylon is fallen, is fallen,"* began his flight in the midst of heaven. John looked from Patmos toward the setting sun as well as toward the end of the days, when he saw that vision. The one wing of the angel fanned the missionary-zeal of the church in the Old world, while the other kindled the same Christlike consecration in the

† Min. of Presb. Vol. II, p. 321.

* Rev. xiv : 6, 8.

New. Three Missionary Societies which have since reached the ends of the earth were organized in Europe,† and numerous Missionary Societies commenced their beneficent career in the New world, just as Napoleon's humiliation of the papal power in 1796, seemed to awaken the cry of the other angel, "Babylon is fallen, is fallen!" Old world organizations found their work abroad; those of the New world were themselves abroad and their work was all around them. They took it up promptly. The Presbytery was itself a Missionary Society, and as it rose to a higher plane its horizon extended and its field constantly enlarged.

The germs of present methods of church work are found pushing into notice.

Before the sun set upon its first session, it gave life to the church under whose roof it had itself but just been born; and before meridian on the morrow the resolution of the Synod of 1789, was ordered into execution, "requiring annual collections in all the churches whether vacant or not, for commissioner's fund, for missionaries and for poor students in divinity." That day £7 were paid into the treasury, of which "£2. 6s. 8d. were for supporting Missionaries on the frontier." And the frontier then was (on and over) the Shawangunk Mountains!

In 1798, the collections had amounted to £80. 15s. 9d.; in 1809, to \$496.12½; in 1812, to

† Church Missionary Society. London Miss. Society, Baptist Miss. Society.

\$933.58, and at the end of the demoralizing war with Great Britain, in 1815, the treasurer reported the total received from the churches since his last report as \$1,015.74. In this year 1815, the principle of Systematic Beneficence was further developed in the establishment of "Female Cent Societies," in the churches of New Paltz and Milton and others. One sent \$7, and the other \$7.53 with a letter to Presbytery requesting its appropriation "in support of students for the ministry." The organization of these Societies is made a matter for special and grateful recognition in the Narrative for that year, and a circular letter was adopted and one hundred copies printed, addressed "to all the Female Cent Societies" in the bounds of Presbytery. In 1817, the Cent Society of New Paltz forwarded \$11.08 with a request that it be appropriated to the assistance of William Timlow, which was done. And in 1819, Mr. Fisk was appointed to draft another letter for the encouragement of this form of Systematic Beneficence.

The importance of the PUBLICATION AND CIRCULATION OF RELIGIOUS LITERATURE was early recognized. In 1803, Presbytery resolved to print "Vincent on the Shorter Catechism," and "Leslie's Short and Easy Method with the Deists." Each pastor, and the elders or trustees of each vacant church, were "required" to take subscriptions. In 1805, a thousand copies at fifty cents a copy had been subscribed for, and Rev. Andrew

King was appointed "committee on printing." In 1806, he announced the books ready for distribution; and in April 1810, he reported them all distributed. The Moderator was directed to present the thanks of Presbytery to Mr. King for the faithful performance of this duty.

No sooner was this done than steps were taken to promote the circulation of the Bible. A committee was appointed in "Walkkill Church" April 1810, which reported in Sept. that "it is of importance that the Presbytery be formed into a society for that purpose." The committee was continued and instructed to report a plan in November: but it was not until April 1811, that the draft of a "Constitution for a Bible Society" was presented and approved. "The members of Presbytery were recommended to take effectual measures for the establishment of a society agreeably to said constitution, on each side of the Hudson."

From other sources we learn that Rev. Andrew King, pastor of the Walkkill Church, was the first President of the Society so formed, "on this side of the Hudson;" and it is no presumption to conclude that members of this Presbytery were at least among those who "took effectual measures for the establishment" five years later, in 1816, of the society "on the other side of the Hudson." The older one was called the "ORANGE COUNTY BIBLE SOCIETY" and the younger the "AMERICAN BIBLE SOCIETY."

The cause of MINISTERIAL EDUCATION, secured a standing order for regular annual collections at the very first meeting. The greatest pains was taken to provide for the thorough instruction of candidates by pastors designated for the purpose ; and the methods of the "Associated Presbyteries" were sternly discountenanced.

When, in 1809, the General Assembly submitted to a vote of the Presbyteries, plans for a theological school ; this Presbytery in Sept. appointed a committee of six ministers to consider and report on the subject in April. They reported against all the plans, and gave seven reasons for their action. 1. The Assembly had failed fully to recognize the right of Presbytery to judge whether they should countenance such an institution at all, by asking them to decide on one of three plans. 2. Such a school would make the progress of poor and pious young men more difficult. 3. There would be a lack of funds to make it what such a school should be. 4. If all students for the ministry were not required to attend, the school would lack for patronage ; and if they were required to attend it would lessen their number. 5. The selection of professors would awaken jealousy and stir up strife. 6. A somewhat similar attempt, at Princeton, had already failed of the expected success ; and 7. There were already seminaries enough for all who wanted to go. And this report was adopted.

The institution was however duly established at Princeton in 1812; and notwithstanding their vote, this Presbytery gave it their cordial sympathy and continued support. In 1813, they Resolved: "that it was the duty of every member of Presbytery to publically urge the necessity and importance of contributing to it, and to open subscriptions for it." The next year this injunction was repeated; and in 1819, the churches were recommended to endow a Scholarship in the name of the Presbytery, which scheme however was not a success.

This Presbytery also took very decided ground on the subject of PUBLIC MORALS. Every narrative, while rejoicing in tokens of God's gracious visitations, bemoans the extended prevalence of social evils. In 1814, one hundred copies of the Assembly's petition to Congress for legislation against Sabbath desecration were ordered printed and distributed for signatures.

In 1815, the formation of societies was urged "for the promotion of public virtue and social order, and for the suppression of vice and immorality, especially intemperance, profanity, Sabbath breaking and gambling." Committees were appointed to act on each side of the Hudson, and "Christian brethren of other denominations were invited to unite with them in this important measure." They highly approved and recommended to the attention of the pastors and Sessions, the injunction of the General Assembly in

1818, which declared it "manifestly the duty of all Christians to use their earnest endeavors to obtain the complete abolition of slavery throughout Christendom and throughout the world."

But the one great absorbing interest of the Presbytery during this period was the "preaching of the gospel," to the ever-increasing population. In 1795, the great question was, how shall eight ministers preach to sixteen churches, and in 1819, it was how shall twenty-five ministers supply forty churches? Many pages of the record are taken up with lists of supplies for from eight to sixteen vacant pulpits, and these supplies were necessarily taken from the pastors.

In addition to this, some of these same pastors took commissions to act as missionaries from two weeks to three months on the frontier, others supplying their pulpits, while they "preached the gospel in the regions beyond."

Unfortunately it was not until Sept. 1800, that Sessions were required to report the number of communicants and the number of baptisms. This injunction was repeated every year for four years before any schedule of membership was recorded. On 1 Jan. 1805, ten churches out of sixteen reported 725 members. In 1819, twenty-two churches out of forty reported 2,858. But neither of these reports include Wallkill, which in 1811, had 134 members; and sixteen other churches not reporting in 1819, had each from ten to

one hundred communicants, so that at a moderate estimate, there could not have been fewer than 3,500 communicants at the close of this period.

III. PERIOD OF DIVISION.

1819—1840.

CHAPTER VII.

EARLY ATTEMPTS TO DIVIDE THE PRESBYTERY.—
THE ACTUAL DIVISION.—ROLL OF THE NORTH
RIVER PRESBYTERY.—ROLL OF THE HUDSON
PRESBYTERY.

In April 1812, a motion to ask the Synod to divide the Presbytery was considered and laid over until the next meeting. In Sept. it was again discussed, but no action was taken except to postpone. During the agitation consequent on the war with Great Britain, the matter was in abeyance.

In Sept. 1816, application was made to Synod, proposing that eight ministers and all the churches east of the River should be called the Presbytery of Hudson, without suggesting a name for the division on the west side. This application however, was withdrawn the next year.

On 9 Sept. 1819, it was Resolved: "That application be made to the Synod at their next session to divide this Presbytery, and that the members on the east of the Hudson, together with Messrs. Picton, Johnson and Ostrom, and the congregations

of Newburgh, Marlborough, New Paltz and Pleasant Valley (west), be formed into a new Presbytery to be called 'Duchess.' A committee was appointed to make a division of the books, papers and moneys of Presbytery, at their session during the intervals of Synod."

On 23 Oct. 1819, at Elizabeth Town, N. J., it was Resolved: "That application be made to the Synod, now in session, to divide the Presbytery of Hudson so that the

Rev. John Clark,	Rev. Eliphalet Price,
" Joshua Spaulding,	" Joel Osborn,
" Ebenezer Grant,	" James I. Ostrom,
" Thomas Picton,	" Daniel Crane,
" John Johnston,	" Robert G. Armstrong
" Eli Hyde,	

including the congregations of

New Windsor,	Salem,
Newburgh,	Yorktown,
Marlborough,	Pine Plains,
New Paltz,	Amenia, North,
Pleasant Valley (west),	Amenia, South,
Pittsburgh,	Smithfield,
Wappings Creek,	Pleasant Valley,
Fishkill,	Bedford,
Patterson,	Poughkeepsie,

be constituted a new Presbytery to be known by the name of the 'Presbytery of North River,' and that their first meeting be held at Patterson, on the first Wednesday in November, at three o'clock, P. M., and the Rev. Mr. Spaulding, or, in case of his

absence, the Senior Minister present, preach and preside till a Moderator be chosen."

The Synod granted the application, and the Presbytery of Hudson adjourned to meet at Blooming Grove on the third Tuesday in November, 1819, at 11 o'clock, A. M.

The Presbytery of Hudson, thus diminished in number and contracted in its territory, consisted of the following ministers and churches :

William Timlow, pastor, . .	Amity.
	Bethany, vacant.
Artemas Dean, pastor, . . .	Bethlehem.
Luther Halsey, " . . .	Blooming Grove.
James H. Thomas, pastor, .	Chester.
	Cochecton, vacant.
William Bain, pastor, . .	{ Deer Park.
	{ Ridgebury.
Charles Cummins, pastor, .	Florida.
	Goodwill, vacant.
Ezra Fisk, pastor	Goshen.
Andrew Thompson, pastor, .	Greenbush.
Samuel Pelton, pastor, .	{ Haverstraw.
	{ New Hempstead.
Isaac Van Doren, pastor . .	Hopewell.
	Liberty, vacant.
	Monticello, vacant.
	Nyack, vacant.
Methuselah Baldwin, pastor,	Scotchtown.
Thomas Grier, pastor, . . .	Westtown.
	White Lake, vacant.

Benjamin Prime, without charge.

Jacob Burbank. “ “

Of these ministers, twelve were pastors, and of the churches seven were vacant.

The committee appointed to make an equitable division of the property held by the undivided body, reported recommending “That the new Presbytery have the money in the Presbyterial fund, and the money in the Missionary fund, and that the Presbytery of Hudson retain the books, papers and money in the Education fund.”

CHAPTER VIII.

SKETCHES OF THE CHURCHES, CONTINUED.

1. AMITY.—The church of Amity enjoyed the services of Rev. William Timlow, without interruption during this entire period.

2. BETHANY.—On 23 Feb. 1820, Rev. Gershom Williams was received from the "Presbytery of Jersey" and installed at Bethany, Wayne Co., Pa. On 5 Sept. 1821, charges impeaching the moral character of Mr. Williams were presented before Presbytery. It was resolved "to institute an immediate inquiry," and after issuing citations to Mr. Williams and to the witnesses, Presbytery adjourned to meet in Bethany on the 19th inst. Mr. Williams was, on the request of the congregation released from his pastoral relation to them on the 7th. The charges being substantiated on the trial, Mr. Williams was deposed from the Office of the Ministry. In October the Synod having declared "it the prerogative of a Presbytery to excommunicate a minister whom they had deposed," it was resolved: "That Gershom Williams be and hereby is excommunicated from the Church of Christ." Fifteen years later, Mr. Williams requested "to be restored to the functions of the ministry." A committee was appointed to visit the places where he had resided and to ascertain

his standing in the estimation of those who knew him. On the report of this committee, 8 Nov. 1836, the Presbytery restored Mr. Williams "to the communion of the church, and to the office and work of the Gospel Ministry."

On 10 July 1828, Rev. Joel Campbell was received from the "Presbytery of Newark," and installed at Bethany, where he continued until on 17 Oct. 1832, the church was transferred and he was dismissed to the "Presbytery of Susquehanna."

3. BETHLEHEM.—This church enjoyed the uninterrupted pastorate of Rev. Artemus Dean this entire period.

4. BLOOMING GROVE.—The pastoral relation of Rev. Luther Halsey at Blooming Grove, beginning 7 Aug. 1816, continued until on 21 April 1824, it was dissolved, and "the congregation was declared vacant." On 20 April 1825, Rev. James Arbuckle, having previously been received from the "Second Presbytery of Philadelphia," was duly installed. On 18 April 1833, he was reported to Presbytery as justly chargeable with "Heresy and Schism."

A committee, appointed to wait on him reported, 15 May, that in their opinion the charges were well founded. Mr. Arbuckle and a number of witnesses, were accordingly cited to appear before the Presbytery on the 25 June, at 11 o'clock, A. M., in the church at Goshen. There were five charges of Heresy with six specifications, and one

charge of Schism. These were placed in his hands. He declined answering any question whatever. Presbytery accordingly appointed a committee to conduct the prosecution, and cited all parties "to appear in the same place on 23 July next at 11 o'clock, A. M., to proceed with the trial." Presbytery convened agreeably to adjournment. There were sixteen ministers and thirteen elders present. When asked whether he was "guilty or not guilty," Mr. Arbuckle said, "As this is a matter of your own institution, and your own seeking, I shall be entirely passive in this business." Eleven witnesses for the prosecution were examined. Mr. Arbuckle "declined introducing any testimony." "The Moderator Rev. Charles Cummins, D.D., repeatedly called him to order for irrelevant and disrespectful language and violation of the rules of the house." At length he took his hat and saying,—“Mr. Moderator, I now bid to you, and through you to this Presbytery as such, a final, but respectful and affectionate farewell!”—left the house.* After the usual summing up and calling of the roll he was found guilty on every charge, and Presbytery by a unanimous vote Resolved: “That Rev. James Arbuckle be, and hereby is suspended from the exercise of the ministerial office.” On 11 September a committee was appointed to visit Mr. Arbuckle, ascertain whether he had conformed to or defied the decision of Presbytery, and also labor to bring him to repentance. On 1 Oct. 1833, this committee re-

ported that Mr. Arbuckle declared "that he did not regard the decision of Presbytery, that he should continue to preach and administer the ordinances, and that he was more confirmed in his sentiments and course than heretofore." Presbytery then unanimously Resolved: "That the Rev. James Arbuckle a member of this body under suspension for Heresy, ought to be and he hereby is deposed from the office of the Gospel Ministry, and excommunicated from the church: and the congregation of Blooming Grove is declared vacant."† This affair appears to have terminated the relation between the church of Blooming Grove and the "Presbytery of Hudson."

5. CHESTER.—On 18 April 1827, Rev. James H. Thomas was released from the pastoral charge of the Church of Chester, and on 8 Jan. following he was dismissed to the "Presbytery of North River." On 18 July 1827, Rev. Daniel Crane was received from the "Presbytery of North River" and installed. On 14 Sept. 1831, his pastoral relation was dissolved.

On 11 Sept. 1833, Rev. John B. Fish was received from the "Presbytery of Delaware," and on 10 Sept. 1834, he was dismissed to the "Presbytery of North River."

The local history states that Rev. John B. Fish was pastor for three years at Chester; but there is no reference in the minutes of Presbytery to any

* Min. of Presb. Vol. vi, p. 62.

† Ibid., p. 93.

installation nor to any call upon Mr. Fish. While he may have been their supply for a time, he is referred to as laboring in the bounds of "North River Presbytery," at the time of his dismissal.

On 10 Nov. 1835, the Session was notified of the irregularity of "employing a minister to labor statedly, who was not a member of this Presbytery; and that a continued neglect to comply with the rules must be considered as worthy of censure." In April following, Rev. Isaac C. Beach, of the "North River Presbytery" appeared and assigned satisfactory reasons, why he and the Session of Chester Church had not complied with the rules of Presbytery: and they "were declared free from blame." On 14 Sept. Mr. Beach was received, and on 17 Nov. 1836, he was installed at Chester.

6. COCHECTON.—The church of Cochection had supplies regularly from Presbytery, but no pastor during this period. On 16 March 1822, Rev. John Boyd of Monticello, presided at the ordination of three elders; and on 28 Dec. 1838, Rev. Benjamin VanKeuren presided at the ordination of three more. No house of worship was as yet erected.

7. DEER PARK.—After the release of Rev. William Blain on 17 April 1822, the pulpit of Deer Park Church remained vacant, until, with consent of Presbytery, 15 Sept. 1824, Mr. Edwin Downer, a licentiate of the "Presbytery of Jersey" was employed as Stated Supply. The following April, he was received as an ordained minister from the

“Presbytery of Elizabethtown,” and on 31 May 1825, he was installed. On 22 Oct. 1828, his pastoral relation was dissolved. On 14 Sept. 1831, Rev. Sylvester Swezey was received from the “Congregational Convention of Long Island.” Local history makes him pastor of Deer Park Church from Oct. 1831, to April 1833; but there is no reference to any such relationship on the Records of Presbytery.

On 3 July 1833, Rev. Andrew Thompson was installed and continued there as pastor until his death, 27 Feb. 1838. In the year of his installation, the population and business having centred about two miles from the church and glebe, on the new turnpike, a majority were very decided in their opinion that their proposed new church edifice should be erected at that point, called Mount Hope. Their views prevailed. The church was built in 1834, and dedicated in 1835.* The aggrieved minority, 21 April 1835, sent a complaint to Presbytery in which they “styled themselves members of the First Presbyterian Society of Deer Park.” This complaint was referred to a committee which reported “that they had examined the same, and while they regret the dissension and difficulty, yet they find nothing that can now come under the direction and control of Presbytery.” On 9 Sept. “a petition from members and hearers of the First Presbyterian Church of Deer Park, was received,

* Also W. Mapes.

asking Presbytery to grant them supplies, their minister having removed his ministrations to a new house of worship erected by a part of the congregation." To this petition Presbytery replied that "it would be improper to appoint supplies for one part of the congregation of a minister, who still holds the official relation of pastor, notwithstanding he preaches in another house."† This portion of the congregation then withdrew, feeling that they could not become reconciled to the change.

On the 11 June 1839, Rev. William G. Johnstone was received from the "Secoud Presbytery of New York," and on the 20th inst. he was installed.

8. FLORIDA.—The Rev. Charles Cummins continued in the relation of pastor to the Church of Florida until 30 April 1839, when the line of division separating the Presbytery into two distinct bodies, was drawn between pastor and people. Mr. Cummins requested a release, in which the congregation, for technical reasons did neither concur nor dissent.

9. GOODWILL.—The unhappy state of things which had existed in the Goodwill Church since the death of Rev. Andrew King, in 1815, continued. On 20 April 1820, Presbytery appointed another season of special prayer for that congregation, "recommending that ministers, churches, congregations and individuals, on the fifth Sabbath in May, inplore the great Head of the Church to pity

† Min. of Presb. Vol. VI, pps. 146, 148, 174 and 175.

their condition, restore harmony, awaken a spirit of prayer and longing for the house of God, settle among them a pastor after his own heart, and pour out upon them largely the influences of his Holy Spirit, that their days of darkness may be ended and rejoicing and praise be heard in the courts of our God.”† On 6 Sept. following, a call was laid before Presbytery for Mr. Robert W. Condit, a licentiate of the “Presbytery of Jersey.” It was found in order but Presbytery cautiously referred its further prosecution to the Synod. On 18 Oct., the Synod heard the record of Presbytery read, and finding no reason stated for the reference, returned it to the Presbytery “to give their reasons if they think proper.” Presbytery said “that a large minority that had voted against the call, suspected Presbytery to be unfriendly to their interests, and that they believed a decision of Synod would be for the prosperity of the Church of Goodwill, and they earnestly requested such decision.” The Synod “after some discussion decided that the congregation ought to have leave to prosecute the call for Mr. Condit, and directed the Presbytery to give them leave.” Presbytery “complied with their advice and direction.”*

On 12 Dec. 1820, Presbytery met at Goodwill and received Mr. Condit. A remonstrance against his settlement was also received and read. As it was of recent origin,—related to circumstances

† Min. of Presb. Vol. iv, p. 166.

* Min. of Presb. Vol. 4, pps. 198-200.

connected with making out the call,—contained no proof of the charges it conveyed against the Moderator and the majority at that time; as the whole matter had been sanctioned by Synod, and as Mr. Condit had been received and had accepted the call therefore it was Resolved: "That the remonstrance be declared out of order." Mr. Condit was then examined and the next day ordained and installed.

The remonstrants withdrew, and the "Berea," R. D. Church in the immediate neighborhood, ultimately grew out of their secession.

The present commodious parsonage was built during the first year of Mr. Condit's ministry. On 22 April 1830, he was released, and on 8 June 1831, dismissed to the "Presbytery of Oswego."

On 27 July 1830, Rev. William Blain was received from the "Presbytery of North River" and installed at Goodwill, where he continued for twenty-five years, beloved by his people, distinguished for his righteous character and trusted in the courts of the church; while his ministry was honored of God by two precious revivals, and the addition of one hundred and twenty-five souls on profession of their faith. In the first year of Mr. Blain's pastorate \$1,231 were expended in repairs upon the church edifice.

10. GOSHEN.—After the release of Rev. Ezra Fisk, D.D., from the pastorate of the Goshen Church 11 Sept. 1833, supplies were appointed for two Sabbaths in each month until April. At a

special meeting, 5 March 1834, a call upon the Rev. James V. Henry of the "Presbytery of Bedford," to become their pastor was presented and found in order, and leave was granted to prosecute the same before that Presbytery. As there is no further reference to this transaction it is probable, Mr. Henry declined their overtures. The church continued to receive supplies from Presbytery for about one-quarter of the time, until 21 April 1835, when Rev. James R. Johnson was received from the "Presbytery of New York," and a call for his services, accompanied with a remonstrance, was presented. Presbytery heard the commissioner, James W. Wilkins, and the remonstrants at some length, and discussed the matter thus brought before them, after which they resolved to install Mr. Johnson, which was done, 30 April 1835. A committee appointed to confer with the Session of the church in Goshen in reference to certain existing difficulties, reported 15 Sept. 1836, "that they had been unable to effect a settlement of said difficulties."* Mr. Johnson's pastorate terminated 16 Oct. 1839, by his resignation; the impaired state of his health being assigned as the reason.

11. GREENBUSH. 12. NYACK. — The Rev. Andrew Thompson was released from the Greenbush charge 25 June 1833, and, as we have seen, was the next week installed at Deer Park.

In 1823, the congregation at Greenbush had built their first church edifice and dedicated it 14 Jan.

* Min. of Presb. Vol. VI, p. 223.

1824. On 16 April 1834, Rev. Jared Dewing was received from the "Presbytery of Albany" and eight days later was installed pastor of the united churches of Greenbush and Nyack. On 18 Sept. 1835, their church edifice was destroyed by fire. The next year the same stone walls were again enclosed and it was rededicated on 5 April 1837. These churches presented a petition in April 1834, requesting to be transferred to the "Presbytery of New York." The request was complied with, and on 22 Oct. 1834, the transfer was effected by the "Synod of New York," thus dividing the Presbytery.

13. HAVERSTRAW. 14. NEW HEMPSTEAD.—The venerable Samuel Pelton who had, since 18 Feb. 1817, been pastor of the united churches of Haverstraw and New Hempstead requested, 16 Oct. 1839, on the ground of failing health, that his relation to this his only pastoral charge, might cease. The congregation were cited to show cause at the next stated meeting, if any existed, why it should not be done. Failing to appear, Presbytery released Mr. Pelton on 22 April 1840. The church had at that time eighty-two members. Mr. Pelton had just passed his sixty-fifth birth-day.

The life of this man seems to be an essential part of the history of this Presbytery. His parents were members of the Goodwill Church. In answer to prayer they received him back to life, when at the age of three years it

seemed that he must die. When he united with the Goodwill Church his father and the pastor Mr. King, urged him to study for the ministry. He did not see his way clear to do so. In 1797, he married, and in 1802, bought a tract of land, four miles from Monticello and moved there the next year. He built a log-cabin in the wilderness and spent fourteen years in subduing the forests and reducing acre after acre to tillage. At the same time he was one of the most active christian men between the Shawangunk Mountain and the Delaware River. He gathered people together wherever he could on the Sabbath, prayed with them, exhorted them and instructed them in the way of salvation. He was often called to officiate at funerals. He was one of the two ruling elders ordained at the organization of the Monticello Church. On the 21 April 1814, he yielded to the earnest persuasion of Rev. Mr. King and others, was taken under the care of Presbytery and began the study of theology. He was licensed 6 Sept. 1816, and ordained and installed 18 Feb. 1817, as we have stated. Instead however, of going home to die after a twenty-three years pastorate, his health greatly improved in the high region of Sullivan County, and he was able to supply vacant pulpits and preach in destitute regions during the twenty-three years longer that his life was spared. He died 10 July 1864, and was buried at Monticello.

15. HOPEWELL.—After the release of Rev. Isaac VanDoren 20 April 1825, supplies were fur-

nished by Presbytery. On 19 Dec. 1826, Mr. Hugh M. Koontz was received as a licentiate from the "Presbytery of Washington." The next day he was ordained and installed. During his ministry the present meeting house was erected on a new and more eligible site than that previously occupied. On 9 May 1832, Mr. Koontz was released and dismissed to the "Presbytery of Philadelphia." On 17 April 1833, Rev. John H. Leggett was received from the "Presbytery of North River." On 15 May following, he was installed, and continued a faithful and a successful pastor for twenty-two years. Like his predecessor, Mr. VanDoren, he was long and intimately identified with the Presbytery as Stated Clerk.

16. LIBERTY.—On 6 Sept. 1821, Presbytery addressed a letter to the Session at Liberty on the subject of their irregularity in employing a man unknown to the Presbytery, as their religious teacher.* On 17 April 1822, Mr. Carrier in behalf of the congregation, applied for leave to employ Mr. Mackey to preach for them until the next stated meeting. The request was granted, "providing Mr. Mackey's credentials show him to be regularly authorized to preach the gospel."

The Presbyterial Narrative of 1827, is an especially sad and gloomy one. Two pages of details are summed up in this sentence: "Over

* Min. of Presb. Vol. IV, p. 226.

all our older and larger churches,—an appalling gloom is gathering which threatens to paralyze, by its withering influence, the vital stream of life and energy." Yet, there were two "verdant spots refreshed by the healthful influence of the Sun of Righteousness." One of these was Liberty. The labors of one of the licentiates of Presbytery had been peculiarly favored with the blessing of the Holy Spirit, and more than sixty had been led to cherish the hope of salvation. The other point was Milford, which is said to have "undergone an astonishing transformation." There is no other reference to the church of Liberty except in the report of the committee of supplies, where it appears regularly, except in the years 1831 and 1832. Mr. Condit, the supply for the fourth Sabbath in Nov. 1829, is "directed to preach on the subject of Intemperance." In 1834, there were seventy-nine members; and in 1840, when Mr. James Petrie was ordained and installed,—the first pastor,—there were seventy-four members.

17. MONTICELLO.—On 6 July 1820, Rev. John Boyd was received from the "Presbytery of Newton," and installed "for one-half his time." On 20 April 1825, his pastoral relation was dissolved. Supplies were furnished, until Rev. William McJimsey, received from the "Second Presbytery of New York," was installed on 23 June 1829. On 15 Sept. 1830, he was released, and on 14 Sept. 1831, dismissed to the "Presbytery of Newton." Monticello again ap-

pears among the churches supplied, until 11 Sept. 1833, when Rev. James Adams was received from the "Presbytery of Montrose," and the next day was installed. His pastorate continued undisturbed for a period of twenty years.

18. RIDGEBURY.—The pastoral relation of Rev. William Blain terminated 20 April 1820. Supplies were appointed regularly until 1824, and once in 1825. On 4 Oct. 1827, Rev. William Timlow, then pastor at Amity, was installed for "one-half his time." It is probable, as the local history* states, that Mr. Timlow had for some years already supplied the Ridgebury pulpit on alternate Sabbaths. On 25 June 1833, this relation was dissolved, and on 1 Oct., Rev. Sylvester Sweezy was installed pastor for the full time. He died at Ridgebury 5 Mar. 1837, and his sepulchre is there to this day.

This church reported one hundred and seventy-six members in 1837.

19. SCOTCHTOWN.—The church of Scotchtown is one of those which do not make history fast. Rev. Methuselah Baldwin, installed its first pastor in 1803, was still "standing in his lot at the end of the days" of controversy. On 12 June 1839, Mr. Edward D. G. Prime was ordained and installed co-pastor with Mr. Baldwin. In the Minutes of the General Assembly for 1826, ten dollars for the Theological Seminary at Princeton,

* Rev. T. Brittain.

are credited to "The Female Benevolent Society of Scotchtown."

20. WESTTOWN.—The Rev. Thos. Grier, pastor at Westtown since Feb. 1809, had from time to time preached in the southern part of Sullivan County, and having presumed to immerse two converts at Forestburgh, was severely criticised by a portion of his congregation. On 18 April 1827, the Presbytery was memorialized upon the subject, and during the discussion, Mr. Grier asked that his pastoral relation might be dissolved. The congregation were cited to appear at the next meeting, and on 12 Sept. 1827, with their concurrence, the dissolution was effected. On 30 Oct. 1828, Rev. Christopher Cory was received from the "Presbytery of Newark," and remained in connection with this Presbytery until 12 Sept. 1832, when he was dismissed to the "Presbytery of Michigan." There is no reference in the "records" to any call upon Mr. Cory from the Church of Westtown. It is probable that he served them as Stated Supply. In the midst of the four years that he labored there, God's Spirit was present to bless the Word, and on 27 Dec. 1829, one hundred and one souls were received into the communion of the church. Before the close of Mr. Grier's pastorate the old meeting house had been razed, re-framed, remodeled and reared again, its dimensions thirty-eight by forty-eight feet, and its style, a gallery on three sides with the pulpit between the doors. In the first year of Mr. Cory's ministry,

30 April 1829, a portion of the congregation, having erected a neat and comfortable meeting house at Centreville, were organized into a separate body by a committee of Presbytery. In the last year of his ministry, on 20 Sept. 1831, sixty-nine other members were organized into the Church of Unionville. On 17 April 1833, Rev. Theron C. Depew was received from the "Presbytery of North River," and on 1 May, he was installed pastor of the united churches of Westtown and Unionville. His relation to the Unionville Church ceased 20 Oct. 1824; but he continued pastor of the Westtown Church until 17 April 1838, when he was released. After repeated applications for a letter of dismissal to the "Presbytery of St. Joseph's," Presbytery, on 22 April 1840, "furnished him a certificate of good standing up to the time of his leaving our bounds in the summer of 1838."*

The Rev. Thos. Holliday acted as Stated Supply during a portion of the interval that occurred before the installation of Rev. Ralph Bull as the next pastor, 20 Jan. 1841.

31. WHITE LAKE.—Rev. John Boyd, of Monticello, devoted one-half his time to this church. Twelve persons were received by letter and thirty-two on confession, of whom twenty-eight had received baptism in infancy, during his ministry there. In Jan. 1826, Rev. William McJimsey

* Min. of Presb. Vol. VI, p. 351.

visited, and spent much of his time for two years, with this church. For twenty years, the membership was largely composed of Congregationalists. After 1830, the additions were more frequently Presbyterians from Scotland and Ireland. The "Associate Reformed Presbytery," up to that year, joined in sending supplies. Their people worshiped in the same building and aided in the support of the gospel. The two congregations cordially fraternized, neither being able to obtain or support a minister alone. During 1830 and 1831, Rev. James George supplied the united congregations. By his advice the Associate Reformed people became a separate organization, and the White Lake Church was thrown on its own resources. In the spring of 1836, Rev. Thomas Holliday, who had been received from the "Presbytery of Albany" on 11 Sept. 1833, began his labors, and gave all his time to this church for two years. In Sept. 1838, Mr. Holliday was tried and unanimously acquitted by Presbytery, of the charge of immorality. On 11 Sept. 1839, this church obtained leave to employ Mr. Joseph Sillcocks of the "Presbytery of New Brunswick."

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CHAPTER IX.

SKETCHES OF THE CHURCHES ADDED TO THE ROLL DURING THIS PERIOD.

To these twenty-one churches there were added eleven others in the following order :

1. FORESTBURGH,—In Sullivan County, applied 18 April 1821, to be received under the care of Presbytery. The request was granted and leave given to employ Rev. Stephen Sergeant of the "Congregational Convention of N. J." Mr. Sergeant's application to be received as a member of Presbytery was postponed and in April 1822, dismissed. He was however Stated Supply at Forestburgh, appointed from time to time at their request, for three years. There were thirty-three members reported in 1822 and thirty-two in 1824. In 1831, supplies having been regularly furnished, they reported thirty-eight. Though carefully cherished by Presbytery, no efforts appear to have been made to build a meeting house for this organization ; and though at one time it was expected to outgrow the church at Monticello, it eventually died in the District School House in which it was born. Its name disappears after 19 April 1837, when Mr. Jeremiah Terbell, the only remaining elder, applied to Presbytery for a letter of dismissal to join some church in the city of New York.

2. MIDDLETOWN.—The earliest ecclesiastical connection of this church was with the “Associated Presbytery of Morris County.” After 1792, the “Associated Presbytery of Westchester” furnished it counsel and pulpit supplies. The oldest proof of its existence on record is dated 22 Sept. 1792, at which time fourteen candidates for membership were received. Tradition fixes the date of its birth on 10 June 1785. The first meeting house was so far inclosed as to be occupied for public worship in 1786. Ten years later it was, at a parish meeting, by a majority vote, decided “to be a duty to petition the Legislature for an act to make a lottery for the purpose of finishing the meeting house and buying a parsonage.” The meeting house was finished however in 1798, without the church being obliged to discharge this “duty;” and standing for thirty years, on the present site of the Congregational Church, it became the birth-place of many souls.

The names of those who ministered to this church in early times were, Rev. Charles Seely, who also preached to the church of “Shawangunk,” (Deer Park?) until 1796. Rev. Zenas Smith, ordained in 1798, was Stated Supply for several years. Rev. William Bull from 1805 to 1807. Rev. Allen Blair from 1808 to 1812, one third of his time. Rev. Abel Jackson from 1812 to 1819. Rev. Abner Brundage. Rev. — Boughton. Rev. William Blain 1820 to 1823, and Mr. Daniel Young, who

was licensed and ordained "*sine titulo*," by the Presbytery of Hudson, on 13 Nov. 1823.

Under the ministry of Mr. Jackson, in 1815, there was a wonderful outpouring of the Holy Spirit, and one hundred and twenty-three souls were added to the church. This embraced a large proportion of the population, for there were not people enough even to have a post office until the next year; and its receipts for the first quarter were only sixty-nine cents. New Year's day 1816, was made a day of special thanksgiving, and neighboring ministers and churches were invited to enter into the joy of the occasion. The Wednesday evening prayer meeting then instituted has never had the fire on its altars extinguished. After a few years it was found that "the enemy had sowed tares among the wheat." Cases of discipline arose, too intricate for Congregational wisdom to adjust, and too grievously scandalous for its authority to cure. In the most deliberate manner the church polity was changed. On 20 April 1824, they asked to be received into connection with Presbytery on the same plan with the Church of Blooming Grove, and appointed deacon Eli Corwin as delegate. The request was granted and deacon Corwin was invited to take his seat as a member of Presbytery.* On 10 June following, Mr. George Stebbins was ordained and installed. On 3 Nov. 1825, the society met and organized under the

* Min. Presb. Vol. VI, p. 327.

Presbyterian order, electing ten persons to serve as elders. In March 1826, five of these were ordained and the ecclesiastical organization was perfected by declaring them regularly constituted elders. On 18 April 1827, Mr. Stebbins was released. On 31 March 1828, the corporate title was changed. Six trustees of "The First Presbyterian Church and Congregation of Middletown," were elected and measures were initiated to build a new meeting house. This building was completed and dedicated 20 Jan. 1830.

On 22 Oct. 1828, Rev. Donald McIntosh was received from the "Presbytery of Steubenville," and on 11 Nov. was installed. On 21 April 1830, he sent a request that he might be released, and the congregation was cited to show cause if any existed why it should not be done. At an adjourned meeting on 9 June 1830, they concurred in the request and the relation was dissolved. On 10 Dec. 1834, Mr. McIntosh died in the State of Florida, where he had gone in quest of health. On 18 April 1828, Mr. Daniel T. Wood was licensed, and on 23 Oct. following, he was ordained as an evangelist. On 9 June 1830, he was installed in the pulpit which he had already filled with great acceptance during the absence of Mr. McIntosh. The pastorate of Mr. Wood which terminated with his decease 18 Aug. 1859, was eminently successful and early distinguished by tokens of the divine favor. An aggregate of one hundred and thirty-eight souls were added to

the church within a few years after his installation. He succeeded Mr. Condit as Stated Clerk in April 1830, and remained in that office until the spring of 1838.*

3. MOUNT PLEASANT.—On 19 April 1825, a communication from the "Congregational Church of Mount Pleasant," in Wayne County, Pa., was read, and their request to be taken under the care of this Presbytery was granted.

4. MILFORD,—First appears on the Records of Presbytery, 6 Sept. 1821. Supplies were then appointed for six Sabbaths, and regularly thereafter until April 1826. On 1 Sept 1825, at a meeting of citizens, it was resolved to ask the Presbytery to organize a church. Rev. Thomas Grier was sent to preach at Milford on 25 Sept., and to organize and administer the Lord's Supper. On the 23d, the people met and chose the title of the "Church and Congregation of Milford." On the 24th, James Wallace, Moses Bross and Jacob Quick were elected elders, and on the 25th, they were ordained and the Lord's Supper was administered by Mr. Grier. On 9 April 1826, three more elders were ordained, and on the 18th the church was at their own request, taken under the care of the Presbytery. The Narrative of 1827, which deplores the almost universal declension in vital piety, refers to "an astonishing change in the moral character and religious prosperity of the little

* Local History, by Rev. Augustus Seward, D.D.

church of Milford." They had wept and prayed and labored for perishing souls around them, and had "obtained under patronage of the 'A. H. M. Society,' the services of one of our members for half his time."† One hundred and thirty-seven souls on confession and four by letter, were added to the membership, and the little church, organized eighteen months before with eight members, now reported one hundred and fifty-six. The Rev. Thomas Grier, after eighteen years' labor at Westtown, accepted a call and was installed on 8 July 1828. The congregation, which had worshiped hitherto in the old court house, built their first church edifice on the spot now occupied by the parsonage. On 14 Sept. 1831, Mr. Grier was released, and on 21 Feb. 1832, he was dismissed to the "Presbytery of North River." For two years the Rev. Edward Allen, teacher of the Milford Academy, acted as Stated Supply. We learn from the Narrative of 1833, that "during the past year in Milford more than one hundred members have been added," making a total of one hundred and seventy-nine. From Aug. 1834, to Aug. 1835, Rev. William Townley was Stated Supply. In Sept. 1835, Presbytery appointed supplies, and in April 1836, the Stated Clerk was "directed to furnish the Church of Milford with the rules of Presbytery respecting supplies." On 8 Nov. 1836, Mr. Ralph Bull was received as a licentiate

† There is no clue to the name of this member of Presbytery.

from the "Second Presbytery of Philadelphia." A call from Milford was placed in his hands which he declared he could not accept. He united however with the church in asking that he might be ordained ; which request was granted, and he was ordained at Milford 25 Nov. 1836. He served them as Stated Supply until 1840, in which year Milford reported one hundred and twenty members.

5. CENTERVILLE,—Was organized 30 April 1829, from a part of the Church of Westtown. "The Centreville Presbyterian Church and Congregation," was incorporated on 5 April 1827, and the work of building a meeting house was at once entered upon. It was completed and dedicated on 19 April 1829. On the 22d, twenty-five persons with letters from Westtown, requested Presbytery to organize them into a church "at Centreville in the vicinity where they reside." A committee was appointed to effect the organization on the 30th inst." Three elders were ordained, Messrs. David Osborn, Martin L. Mapes and Dorastus Brown. The Presbytery appointed supplies for that year. The local history states that "Rev. Thomas Grier was called to fill the pulpit about 25 Dec." If that is correct, then Centreville was united with Milford under Mr. Grier, to which arrangement there is no allusion upon the records of Presbytery. Mr. Grier lived in his own house at Milford ; left there in the fall of 1831, and took a dismission from the Presbytery, as we have seen, in Feb. 1832. Rev. William Townley immediately

succeeded him at Centreville, and supplied Milford also for a year from Aug. 1834. On 8 Sept. he was received from the "Presbytery of Elizabethtown," and was installed at Centreville on 22 April 1834. On 19 April 1837, he was released and on 13 Sept. following, dismissed to the "Presbytery of Elizabethtown." On 18 April 1838, Rev. Benjamin Van Keuren was received from the "Classis of Paramus," and on 2 May following, installed at Centreville, where he remained eight years.

6. CARBONDALE.—On 23 June 1829, a congregation at Carbondale, Pa., requested that a committee of Presbytery might be sent "to organize a church on Saturday of this week at that place." The request was granted and Rev. Joel Campbell was so appointed.

7. HONESDALE.—On 8 Sept. 1829, "a church lately organized at Honesdale" requested to be taken under the care of Presbytery. Their request was granted and the session books of Honesdale and Carbondale were presented with others, for review at this meeting. On 16 Sept. 1830, Rev. Joel Campbell was installed.

On 21 April 1831, these four churches, Bethany, Carbondale, Honesdale and Mt. Pleasant petitioned that they might be transferred to the Presbytery of Susquehanna. The request, with approval of Presbytery, was referred to the Synod of New York, and to the General Assembly, and the Pres-

bytery of Hudson was thus in 1832, a second time divided.

8. MONROE.—This church was organized by Rev. Messrs. Silas Constant and Anzi Lewis, of the "Associated Presbytery of Morris County," on 17 May 1784, with about seventeen members, of whom two were elected deacons. A meeting house was begun in 1787, but remained unfinished for many years; the congregation seating themselves upon the floor beams, while the carpenter's bench served for a pulpit. For thirty-five years they were supplied with preaching by Rev. Messrs. Constant, Baldwin, Powel, Porter, Simeon R. Jones and Rev. James H. Thomas of Chester. Supplies were furnished by the Presbytery of Hudson as early as Sept. 1817. In 1820, there were thirteen resident members. Rev. Hosea Ball supplied them from 1821 until the spring of 1823, during which time eighteen more were added. In June 1823, Rev. Thomas White became the pastor, but was released in Sept. 1824. In 1825, Rev. John Boyd became Stated Supply, and so remained for nine years,* during which time the church became fully Presbyterian in its organization. On 9 Sept. 1829, the "First Presbyterian Church of Monroe," requested to be taken under the care of Presbytery. On 8 Nov. 1836, Rev. John J. Thompson was received from the "Presbytery of Columbia," and

* There is no record of any installation at, or call from Monroe upon, Mr. Boyd.

became Stated Supply. For ten years Mr. Thompson maintained his ground with great fidelity, and courageously defended "the faith once delivered to the saints." His labors were rewarded with a precious revival of religion, and he laid securely, foundations upon which his successor thankfully enlarged and edified the spiritual house of God.†

9. UNIONVILLE.—On 18 April 1832, a committee of Presbytery, appointed the previous Sept., reported this church duly organized with sixty-nine members from Westtown, and five elders. Supplies were appointed. It is probable that Rev. Theron C. Depew had supplied them some months, if not for the whole interval from the organization to his installation on 1 May 1833. He was released on 20 Oct. 1834. The pulpit remained vacant for two years. The Rev. Peter Kanouse of the "Presbytery of Newark," was Stated Supply from Sept. 1836, until Oct. 1839.

10. MONTGOMERY.—A number of members of the Goodwill Church on the east, and others of the Dutch Reformed Church on the west, found it convenient to unite with the religious element in the village of Montgomery in forming a new congregation. The corner-stone of a meeting house was laid with appropriate ceremonies on 19 June 1831, and on 27 Aug. 1832, they invited Rev. James O. Stokes to become their pastor. But his relations to

† Local History by Rev. D. N. Freeland.

Presbytery not proving satisfactory, he remained as Supply but one year.

In response to a request from the "First Presbyterian Congregation of the village of Montgomery," presented 12 Sept. 1832, they were taken under the care of Presbytery, and a committee was appointed to organize a church in said congregation on the 2 Oct. 1832. The church was organized with thirty members, five of whom were installed as elders.

On 16 April 1834, Mr. Sheridan Guiteau, a licentiate of the "Presbytery of New York," was received, and on 29th, ordained and installed. He was released on 14 July 1835, but in that brief period the membership was increased to ninety-one. On 21 Oct. he was dismissed to the "Presbytery of Baltimore." On 14 July 1835, Rev. Benjamin B. Stockton was received from the "Presbytery of Genesee," and on the 28th was installed. On 18 April 1838 he was released and dismissed to the "Presbytery of Rochester." During his ministry there were thirteen additions from the world and eighteen by letter, while in his last year there were no fewer than sixteen dismissions, leaving a total of one hundred and five communicants. On 26 June 1838, Rev. Elias R. Fairchild was received from the "Presbytery of Newark," and installed. His pastorate ceased on 3 Oct. 1839, having received eight members by letter and eleven on profession of their faith in Christ.

11. RONDOUT.—On 23 Oct. 1834, Rev. John Mason was received from the "Presbytery of New York," and on the same day Rev. Cyrus Mason appeared in Presbytery and stated that the Presbyterian Church of Rondout, Ulster County, having ascertained that their ecclesiastical location is within the bounds of the Hudson Presbytery, do request that they may be received under their care. Their request was granted.

It is evident that Presbytery had little opportunity to extend its fostering care over this church. There are no reports, no representatives and no contributions from the Church of Rondout. The Session-book was never presented for review, and the name of the pastor appears among the absentees until 10 Nov. 1835, when Rev. John Mason asked to be released from the Rondout Church and dismissed to the "Presbytery of Bedford," he having accepted a call to the Church of New Rochelle.

On 21 April 1840, the Rondout Church was stricken from the roll, upon information that they did not acknowledge the authority of this body.*

* Min. of Presb. Vol. v, p. 348

CHAPTER X.

ANALYSIS OF THE PERIOD OF DIVISION.

It would be a pleasant task to enumerate the seasons of revival with which the Presbytery was visited ; but a few statements must suffice.

In 1821, eleven churches reported an accession of seven hundred and forty-five ; in 1827, nine reported one hundred and seventy ; in 1830, eleven reported three hundred and ten ; in 1832, ten reported five hundred and thirty-one ; in 1833, ten reported three hundred and thirty-three ; in 1836, eleven reported one hundred and two ; in 1838, eleven reported one hundred and thirty-one ; and all these were accessions from the world. This period was more fruitful in respect to the ingathering souls than the one that preceded it, and increased spiritual energy was also exhibited in greater attention to the religious instruction of the young in Sunday Schools, and more emphatic expression of active interest in the work of moral reform. The American S. S. Union, organized in 1824, is commended in resolutions of sympathy and co-operation ; in 1831, three thousand were reported to Presbytery as under this form of religious instruction. That branch of moral reform which effectually banished the demijohn from the harvest field, the decanter from the side-

board, the wine-cup from the table of christians and largely purified the public breath from the taint of strong drink, is approved in such unambiguous terms as these : "Whereas, 'The progress of the temperance cause hitherto in our land calls for devout gratitude to the author of all good, and is an encouraging token to its friends of its final triumph, and that it may not be retarded in its onward march ; Resolved : That this Presbytery most affectionately recommends by precept and example to all the friends of the cause, to practice on the safe plan of entire abstinence from all that can intoxicate as a beverage.'"

These twenty years from the close of 1819 to 1840, may well be called The Period of Division. It begins with the division into the two Presbyteries of "North River" and "Hudson," on 23 Oct. 1819 ; with the consent of all parties and the conviction that it would be for the best interests of the churches.

The second division transferred, at their own request, and with the consent of Presbytery and Synod in 1831, and of the General Assembly in 1832, the four churches of Bethany, Carbondale, Honesdale and Mount Pleasant, in Wayne County, Pa., to the "Presbytery of Susquehanna."

The third division transferred the churches of Greenbush and Nyack to the "Presbytery of New York" in Oct. 1834.

* Min. of Presb., 21 April 1836.

The fourth division, with which the period closed in 1840, created two bodies on the same territory, each claiming to the exclusion of the other, the title, the functions and the prerogatives of the "Presbytery of Hudson."

Since both these held tenaciously to the Standards of Doctrine and Policy; and each believed its course of procedure essential to the safety and success of the church; and all acted "in all good conscience before God;" it is evident that the cause of this division must be sought in some influence subtle and pervasive and operating, in some instances unconsciously, in the realm of the religious convictions. And when we consider that this division was not like that between Abraham and Lot, or that between Naomi and Orpah, or that between Judah and the Ten Tribes, final:—but rather like the dividing of an impetuous current by an obstacle which an earthquake had toppled into its channel, only to flow together again when the obstruction was passed,—we are the more ready to conclude that something of such a nature had prevented Zion's watchmen from seeing eye to eye.

To one reading the "Records" in the light of the history of the church at large from the beginning of the Century, the cause is apparent.

Reference has already been made to the "PLAN OF UNION,"—an agreement entered into between the "General Association of Connecticut" and the "General Assembly," "with a view to prevent

alienation and promote union and harmony in those new settlements which are composed of inhabitants from these bodies." Upon the proposal by the "Association," "to consider the measures proper to be adopted," the General Assembly of 1801, appointed a committee of five "to digest a plan of government for the churches in the new settlements, agreeably to the proposal." That committee presented four "Regulations," which were approved, ordered sent to the Association, and, "if approved by them, to go into immediate operation."

The next year our delegates reported that "the Regulations submitted by the General Assembly had been unanimously adopted by the Association."*

Prompted by the same pious motives, and originating at the same period, this Plan of Union set at work on a higher plane the same unsound principle which underlaid the "Associated Presbyteries." It cemented with religious fervor what would fall apart of itself when the glow should abate. It was an artificial combination of two radically different forms of church government. The same inevitable friction which retarded the wheels of the machinery of those Presbyteries until they ceased to move, produced jarring in the more ponderous enginery of Synods and Associations and Assemblies.

* Min. of Gen. Assembly, 1801 and 1802.

As the business of the partnership increased, and capital enlarged, and patronage extended; as receipts, in churches organized and ministers ordained and souls converted, swelled to greater proportions, it naturally followed that each partner thought of his share in the management, his title to the proceeds and his claim upon the patronage. During the fifteen years immediately following the adoption of the Plan, little notice was taken of any infelicities. The rush of migration to Central and Western New York, overflowing into Ohio which had just been admitted to the Union of States, (1802,) with the busy efforts to collect the scattered families into churches, followed by the distraction of the public attention during the war with Great Britain from 1812 to 1815, we may well suppose kept ecclesiastical matters in abeyance. And even such friction as was now and then apparent in after years, was largely overcome by unction upon the churches in the gracious revivals in 1815, 1821, 1830, etc. Nevertheless the result seems a demonstration of the fact that religious enterprises should be managed upon sound business principles. In "serving the Lord," fervency of spirit must not be either smothered or unduly fanned by "slothfulness in business." Love for Christ and love for souls make the hearts of christians flow together; but those melting hearts need the restraint and guidance of clear heads, when they pour out their love upon an unsympathizing world. Love for Christ implies love for "the church, which is His

body :” and love for the church as an emotion, may spread itself like thin air over all christendom : but when it resolves itself into direct effort to edify the body of Christ, it intelligently seeks channels through which it can exert the greatest force upon the wheels of christian activity and usefulness.

The justness of these remarks will appear in the consideration of these FIVE PARTICULARS in which the respective Presbyterian and Congregational orbits intersected rather than coincided.

I. MINISTERIAL EDUCATION.—Thorough Education of Candidates for the Ministry, and the Work of Missions, were the two Pillars, “Jachin and Boaz” set up at the very threshold of the temple of this Presbytery. By one “God should establish,” and by the other “He would give strength.”

Its Candidates for the Ministry were instructed by settled ministers appointed for the purpose. They were required to attend the meetings of Presbytery—they were named by contributing “Cent Societies,” as well as when collections were taken for Ministerial Education in the churches ;—and if possible this cause was nearer than any other to the heart of the Presbytery. Their action in 1809, respecting the proposed Theological Seminary at Princeton,* is very significant of the jealousy with which this interest of the education of their candidates was regarded.

* See p. 79.

In 1815, the "American Education Society" was organized under the ægis of the Plan of Union, and received the support of Presbyterians and Congregationalists. Scarcely was it in operation before the General Assembly took steps which led to the organization of the "Presbyterian Education Society of New York City" in 1818, and of the "Presbyterian Board of Education" in 1819.

The Presbytery of Hudson, 17 Nov. 1819, organized a board of education auxiliary to the Assembly's Board. The first article of its constitution provided that "all the pastors and one layman from each congregation" should constitute said board. Provision was even made for anniversary exercises at each spring meeting of Presbytery. In three years it was found that there was "no prospect of a sufficient union of sentiment and concert of action to warrant the hope of success of this plan." Whereupon it was dissolved, and each pastor was "recommended to preach on the subject and solicit a collection for the Education Fund of the PRESBYTERY."

In 1828, the Secretary of the Board of Education reported to the Assembly "that ninety Presbyteries were auxiliary, but among them 'the Presbytery of HUDSON' were conducting their educational concerns Presbyterially as formerly."* Evidently, opinion divided between denominational and vol-

* Min. Gen. Assembly, 1828. p. 265.

untary agencies, had at that time driven this Presbytery back to their original method of providing for the education of their own candidates. On 1 Oct. 1833, Presbytery again Resolved: To become auxiliary to the "General Assembly's Board of Education."

2. HOME MISSIONS. — "The Assembly's Standing Committee on Missions," of 1802, was erected into a "Board" in 1816. Ten years later, in 1826, "The American Home Missionary Society," was organized, embracing the six or seven Congregational Missionary Societies of New England, the Reformed Dutch and the Presbyterians. "Seventy of the one hundred and twenty-six, were Presbyterians."† Its popularity well nigh overwhelmed the Assembly's Board. In 1828, however, the friends of the Board rallied, and in spite of much pressure against it, secured the passage of a Resolution which declared that "the Board already possessed the power to manage all the Missionary operations of the General Assembly." An address to the churches stated that "a greater part of the missionary concerns of the church have passed into other hands." "A large proportion of our members, dissatisfied with existing arrangements have not contributed to ANY Missionary Funds." "Our church can be stirred to far greater exertions in the Missionary Cause, by her own officers and agents, than by any whom she does

† Rev. H. B. Smith, D.D. "Church in America," p. 75, d.

not appoint and who owe her no responsibility.”
 “The Board should not be censured for what the church has not enabled it to do.”

Ringing words those, with no uncertain meaning!

The following, adopted by the Presbytery of Hudson on 21 April 1831, shows a vivid consciousness of the existing state of things, and a conviction by the majority that each denomination can do more work and do it better, ALONE. A reversal of the old motto so as to read “United we fall, divided we stand.”

“Resolved: 1. That as a Presbytery we cordially approve of the object of the General Assembly’s Board of Missions, as identified with the best interests of our church and country, and will cheerfully sustain its operations by our exertions and influence. 2. That we recommend the formation of ‘Home Missionary Associations auxiliary to the General Assembly’s Board of Missions’ under the direction of the particular Session of each church, *not interfering at the same time with the wishes of those who prefer the ‘American Home Missionary Society’ as the channel of their exertions on this subject.*”

On 30 April 1835, Presbytery donated “all the money in the Missionary Fund, to the Assembly’s Board of Missions.”

3. CHURCH POLITY.—The spirit of courtesy and mutual confidence, which was of the very essence of the Plan of Union, was found to open the door to abuse. The permission for a Deacon

or Committeeman, to sit and vote as a member of Presbytery, Synod or Assembly, came to be challenged as unconstitutional, when such votes became numerous enough to hold the balance of power. Several test cases occurred in the first half of this period. On the minutes of 1830, is recorded a Resolution of the "General Association of Massachusetts," "waiving the privilege of their delegates voting in the General Assembly, and regretting that their way of receiving candidates and licentiates, was not satisfactory to the General Assembly."

Christian Courtesy was supposed to require Presbyteries to receive members of Associations, and *vice versa*, "upon the credit of their constitutional testimonials." Men contemplating settlement in any part of the ever-widening Missionary field could first secure ordination at home. Ordination "*sine titulo*" became a custom. Strict as this Presbytery had previously been, in this period they ordained "*sine titulo*" no fewer than six between Nov. 1823 and Oct. 1834, although but one of them purposed entering a field where there was no Presbytery to perform this function. With "constitutional testimonials" secured, the candidate had a certificate of admission to any Association or Presbytery or Synod, and was authorized to exercise the functions and enjoy the privileges of a minister, whether engaged in the active work of the ministry or not. Evil resulted and grew to such an extent that a long and most startling

memorial on the "INEFFICIENCY of the MINISTRY" was sent to the General Assembly in 1834, from the "East Hanover Presbytery." The same Assembly left clear evidence of divided sentiment in adopting, one day, two resolutions: one, earnestly recommending Presbyteries not to ordain "*sine titulo*," and the other, "respectfully requesting Councils or Consociations to use their counsel and influence to prevent such ordinations." Then, eight days later, Resolving, that a due regard to order, and the bonds of brotherhood, require, that ministers,—should be received on their "constitutional testimonials." And three days later still, recording in a vigorous protest "that the above resolution is in conflict with the right of a Presbytery to judge of the qualifications of its own members,"—"exposes the church to the most serious evils," and "puts it in the power of a few corrupt Presbyteries to corrupt the whole church."

On this subject there does not appear to be a diversity of sentiment, so far as this Presbytery is concerned. The following action seems to have been unanimous: "Whereas, it is the right of the Presbytery to examine all persons applying to be received as members, therefore, Resolved: That it be a **STANDING RULE OF THIS PRESBYTERY** to examine all persons applying to be received as members, or under their care, touching their views of the doctrines contained in the Confession of Faith." And again, 23 April 1835, Resolved: "That this Presbytery concur in the recommenda-

tion of the Gen. Assembly of 1834, in regard to ordaining candidates '*sine titulo*,' viz. : that they dismiss their candidates to be ordained by the Presbytery in whose bounds they are dismissed to labor." Diversity of sentiment does not appear in the records.

4. FOREIGN MISSIONS.—In the Foreign Missionary Department the same difference of opinion arose and from the SAME CAUSE. The "A. B. C. F. M." was organized on 29 June 1810, and incorporated in 1812.

The first distinctively PRESBYTERIAN Foreign Missionary Society, was the Synod of Pittsburgh organized as such in 1831, into the "Western Foreign Missionary Society." On 18 April 1833, the Presbytery of Hudson Resolved: "That in reliance upon the aid and blessing of the Great Head of the church this Presbytery will undertake to support one Missionary in a foreign land who shall be under the care of the 'W. F. M. Society,' and at the same time a member of this Presbytery." "Rev. William Blain was appointed a committee to correspond with the said 'W. F. M. Society.'" On 12 Sept. 1833, Mr. James Wilson, a licentiate of the "Presbytery of Redstone," signified his willingness to devote his life to the work of Foreign Missions, and Presbytery being "satisfied with his qualifications for the work as far as they had become acquainted with him," Resolved: "That this Presbytery are willing to undertake his support as a Foreign Missionary under the direc-

tion of the 'W. F. M. Society,' provided Mr. Wilson become a member of this Presbytery."

On 1 Oct. 1833, Presbytery Resolved: "That the several Sessions be requested to make special efforts to raise funds to enable Presbytery to meet their pledge to the W. F. M. Society" to support one Missionary in the Foreign field.

On 10 Sept. 1834, Mr. James Wilson was received, arrangements were made for his ordination "as a missionary to the heathen,"—at Goshen, on 20 Oct. next, and a "committee of three members of Presbytery was appointed to accompany our young brother, James Wilson, to the vessel which is to convey him from his native land, at the time of his embarkation."

The general Assembly of 1835, appointed a committee to confer with the "Synod of Pittsburgh" in relation to a transfer of the "W. F. M. Society" to the Assembly and authorized that committee to ratify and confirm the transfer, if the Synod approved. The committee reported in 1836, that the transfer had been made; but that Assembly refused "to carry the stipulation into effect" by a vote of 106 to 110; and one of the reasons assigned for refusing was "the settled belief of the majority of the Assembly, that the operations of the 'A. B. C. F. M.' within the bounds of the Presbyterian Church present the best arrangement for the promotion of the cause

of Missions by our churches.”* On 10 Sept. following, “Rev. Daniel T. Wood, Treasurer for the Presbytery, in behalf of the ‘W. F. M. Society,’ resigned that office, and Rev. Charles Cummins was immediately appointed in his place ;” showing the same diversity of sentiment in the Presbytery that these acts of the Assembly exhibited.

5. DOCTRINE.—In the “Plan of Union,” one of the partners had an open door through which error might enter, but possessed neither authority to drive it out nor power to shut the door. “The new divinity became predominant in the churches formed under the “Plan of Union.”† The other partner became alarmed. This factor, of error in doctrine, appeared so to vitiate every other member of the equation as to produce the conviction that the good and true result proposed in 1801, “to prevent alienation and promote union and harmony,” could never be reached. New doctrines or unfamiliar statements of old doctrines led to scenes of intense excitement in church courts, and to unparalleled religious controversies which permeated the churches and, as many a pastor found, made a man’s foes “those of his own (church) household.” No details need be entered into here. The records of successive General Assemblies contain protests, and answers to protests, memorials, and addresses to the church, in extenso. The Presbytery of Hudson 11 Sept.

* Min. of Gen. Assembly, 1836, p. 293.

† H. B. Smith, p. 78, a.

1834, Resolved: "That without expressing an opinion in regard to other portions of said document this Presbytery concur in the testimony borne against doctrinal errors in the document styled 'Act and Testimony' signed by sundry ministers and elders in the minority of the last General Assembly."

These five essential spheres of Christian Endeavor, presenting each its own peculiar obstacle to concert of action, were constituent elements of the Plan of Union. Men accustomed to look to the end of things and to shape present action by such forecast, judged it wiser to abolish the Plan itself: deeming THAT PLAN OF UNION the CAUSE, of which diversity of opinion in these particulars was the proximate and division the ultimate EFFECT.

While a majority of the Assembly of 1834, Resolved: "That it is inexpedient and undesirable to abrogate or interfere with the Plan of Union," the minority protested against whatever "tended to render permanent that Plan, which we consider plainly and palpably unconstitutional."

The Assembly of 1835, advised that the Plan of Union be abrogated and the Assembly of 1837 abrogated it.

This having been done, that Assembly declared four Synods comprising about thirty Presbyteries, formed under the Plan of Union to be no part of the Presbyterian Church, and proceeded to adjust

the entire benevolent work of the church upon a strictly denominational basis.

The General Assembly of 1838, met in the Seventh Church of Philadelphia, refused to enroll commissioners from any Presbytery in those four Synods: and another Assembly, embracing the rejected commissioners, organizing promptly in the aisles, immediately adjourned to the First Church. Thus there came to be two ecclesiastical bodies, each claiming to be "THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA:" one in the Seventh Church, moderated by Rev. William S. Plumer, D.D., the other, in the First Church, moderated by Rev. Samuel Fisher. D.D.

On 11 Sept. 1838, the Presbytery of Hudson Resolved: "That we recognize and continue to adhere to the Assembly the sessions of which its commissioners attended in May last, and of which the Rev. William S. Plumer, D.D., was moderator, as the General Assembly of the Presbyterian Church in the U. S. of A." The vote was recorded and stood, yeas, 25; nays, 8; non liquet, 3. After due notice, Rev. William Timlow presented the following protest: "The undersigned members of the Hudson Presbytery respectfully protest against the act of the Presbytery receiving a paper or book claiming to be 'The Minutes of the General Assembly of the Presbyterian Church in the United States of America,' which we do not acknowledge to be the Minutes

of said Assembly for the following reasons, viz. :

“ 1. Because said paper or book acknowledges only a part of the Presbyterian Church in the United States.

“ 2. Because said book or paper assumes the authority of commanding the Presbytery to act on a basis unknown to the Presbyterian Church.

“Signed : Daniel Crane, William Timlow, Daniel T. Wood, Isaac C. Beach, Elias R. Fairchild, ministers ; Joseph Decker, Joseph Little, and Samuel T. Scott, elders.”

Presbytery Resolved : “That the paper purporting to be a protest of Daniel Crane and others, is of such a nature as to require no formal answer on the part of this Presbytery.”

The plane of cleavage through the General Assembly of 1838, necessarily extended through the lower court. The “Synod of New York” had no sooner met on 16 Oct. 1838, than it fell apart and became two bodies. Eighty-seven of its members avowed their adherence to the Assembly that met in the Seventh Church Philadelphia. Thirty-five adhered to that Assembly which went out of the Seventh Church into the First. Fifty-six protesting against any division, withdrew from both, and declared themselves to be the Synod. The two latter coalesced, and among them, were those ministers and elders of the Presbytery of Hudson, who had signed the protest of Mr. Timlow on 11 Sept. By this part of the Synod, the five ministers and eight elders were recognized as the

“Presbytery of Hudson,” and were directed to meet on 27 Nov. 1838, at Ridgebury. They met and proceeded to business, recording the names of the other ministers among the “absentees,” which they continued to do until on 21 April 1841, the clerks were instructed to omit them.*

The other part of the Synod, Resolved: “That all the Presbyteries be instructed to see that no ministers be considered as their members unless they shall previously have expressed their adherence to the Assembly which met and held its sessions in the Seventh Presbyterian Church Philadelphia, in May last; and also to exercise their watch and care that as far as possible all the churches may be preserved.”

On 16 April 1839, this Resolution was read in the Presbytery convened at Goshen and “laid on the table.” On 11 June it “was taken from the table” and in accordance therewith the following was adopted: “Whereas, Daniel Crane, Artemus Dean, William Tinlow, Daniel T. Wood, Isaac C. Beach and Elias R. Fairchild, ministers, have seceded from the ‘Presbyterian Church in the U. S. A.’ therefore Resolved: ‘That the names of said ministers be and hereby are stricken from the roll of this Presbytery.’” And further: “Whereas, Church Sessions in the congregations of Amity, Chester, Middletown, Montgomery, Ridgebury and Unionville have united with others

* Min. of Presb. (N. S.) Vol. 1, p. 82.

in forming and maintaining another Ecclesiastical Body, which they presume to denominate the "Presbytery of Hudson," therefore Resolved: That said Sessions be informed that unless they shall at our next stated meeting satisfactorily explain their disorderly conduct, the Presbytery will proceed to take order in the case."

On 11 Sept. 1839, the above Resolution was taken up, and after hearing statements from elders present from Amity and Middletown, and also discussing the subject to some extent, the Resolution was "laid on the table," until the next stated meeting.

On 22 April 1840, the resolution respecting the above named six churches was taken up and again laid on the table. "Bethlehem was added to the list and its Session cited to answer at the next meeting, for their disorderly conduct." On 9 Sept. 1840, it was Resolved: "That the names of the churches of Amity, Bethlehem, Chester, Middletown, Montgomery, Ridgebury and Unionville be stricken from the roll." "Rev. Messrs. McCartee and Blain were appointed a committee to give 'Certificates of Dismission' to any of the members of said churches."

This completed the FOURTH DIVISION of the Presbytery of Hudson, and the year 1840 may be regarded as the beginning of the Fourth Period of its History.

IV. PERIOD OF DUAL EXISTENCE.

1840—1870.

CHAPTER XI.

BRIEF RECAPITULATION.—ROLL OF EACH PRESBYTERY.—SKETCHES OF THE CHURCHES, CONTINUED.

The roll of ministers, which in 1820, contained fourteen names, was in 1840, increased to twenty-eight. To the roll of twenty-one churches, eleven had been added. Of these, Bethany, Carbondale, Honesdale and Mt. Pleasant had been set off on one side, and Nyack and Greenbush on the other. Blooming Grove had voluntarily severed its precarious attachment, and Forestburgh had become extinct. Rondout had just been stricken from the roll.

There remained twenty-three,—to which number we may add Florida 2nd, Westtown 2nd, and Denton, formed in the interval between the division of the General Assembly in 1838, and the last official act which completed the division of the Presbytery in April 1840.

The aggregate membership of these twenty-six churches was 3,547.

These twenty-eight ministers and twenty-six churches were arranged in two rolls, as follows :

PRESBYTERY OF HUDSON, O. S.

MINISTERS.

CHURCHES.

Rev. Methuselah Baldwin, P. . Scotchtown.

“ John Boyd, W. C.

“ Charles Cummins, W. C.

“ Thomas Holliday, S. S. . Westtown.

“ Benjamin VanKeuren, P., Centerville.

“ John J. Thompson, S, S., Monroe.

“ William Blain, P. . . . Goodwill.

“ Samuel Pelton, W. C.

“ James R. Johnson, W. C.

“ John H. Leggett, P. . . Hopewell.

“ Ralph Bull, S. S. . . . Milford.

“ William G. Johnstone, P., Deer Park.

“ Edward D. G. Prime, co-pastor.

“ Gershom Williams, W. C.

“ Edwin Downer, W. C.

“ James Russel, W. C.

“ James Adams, P. . . . Monticello.

“ James Wilson.

Cochecton, vacant.

Florida, 2nd, “

Goshen, “

Haverstraw, “

Hempstead, “

Liberty, “

White Lake, “

PRESBYTERY OF HUDSON, N. S.

MINISTERS.

CHURCHES.

Rev. William Timlow, P. . .	Amity.
“ Daniel T. Wood, P. . .	Middletown.
“ Elias R. Fairchild, W. C.	
“ Artemas Dean, P. . . .	Bethlehem.
“ Isaac C. Beach, P. . . .	Chester.
“ Daniel Crane, W. C.	
“ William Y. Miller, P. .	Ridgebury.
“ Obadiah M. Johnson, P. .	Denton.
“ George Pierson, P. . . .	Florida.
“ Robert G. Armstrong, P.,	Montgomery.
	Unionville, vacant.
	Westtown, “

The individual history of the churches continued in alphabetical order, is as follows :

I. AMITY.—On 21 April 1858, Rev. William Timlow was released from his pastoral relation. On 21 Sept. following, Mr. Edsall Ferrier was received as a licentiate from the “Presbytery of New York,” and on the 28th was ordained and installed. On 18 April 1860, Mr. Ferrier was released and dismissed to the “Presbytery of North River.” On 3 April 1861, Rev. Henry J. Acker was received from the “Presbytery of Long Island,” and installed. On 21 Oct. 1863, Mr. Acker having been “drafted” to serve in the army, was recommended for a Chaplaincy. His application was successful, and at a special meeting on 31 Jan. 1865, he was released. On 2 Mar. 1869, Mr.

Acker was dismissed to the "Presbytery of North River." On 18 April 1864, Rev. Daniel O. Timlow was received from the "Fourth Presbytery of New York," and on 6 June 1865, installed. This pastorate continued nearly twenty years, and was terminated by his death 18 Jan. 1885.

2. BETHLEHEM.—On 19 April 1842, Rev. Artemas Dean was released from his long pastorate of twenty-eight years. On 18 April 1843, Rev. Jonathan B. Hubbard was received from the "Presbytery of Delaware," and 24 Oct. following, was installed. On 22 April 1846, Mr. Hubbard was released, and on 28 Sept. 1847, dismissed to the "Presbytery of Troy." On 4 Feb. 1847, Rev. John N. Lewis was received from the "Presbytery of North River, and installed. On 19 July 1853, Mr. Lewis was released and on 21 Sept. 1858, dismissed to the "Presbytery of Hudson," (O. S.) On 1 Aug. 1854, at a special meeting of Presbytery, Alpheus Goodman, M. D., elder, from the Bethlehem Church, requested "that the congregation of Bethlehem might be dismissed in order to place themselves under the care of the "Presbytery of North River."* It appeared that "as the congregation had never been called together to consider the change, the application was not in regular form." The Presbytery therefore Resolved: "That no action can be taken."

* Min. of Presb. N. S. Vol. II, p. 18.

On 27 Sept. it was ascertained that "Bethlehem congregation had become connected with a Presbytery not in correspondence with us."†

3. CENTREVILLE.—On 10 Mar. 1846, Rev. Benjamin Van Keuren was released from Centreville and dismissed to the "North River Presbytery." On 9 Sept. following, Mr. Thaddeus Wilson was licensed, and on 28 Sept. 1847, ordained and installed. On 16 Nov. 1852, Mr. Wilson was released and dismissed to the "Presbytery of New Brunswick." On 24 Jan. 1854, Rev. Oscar Harris was received from the "Presbytery of Elizabethtown," and installed. On 9 Sept. 1863, Mr. Harris was released. Supplies were furnished by Presbytery until 19 April 1865, when Rev. Holloway W. Hunt, of the "Presbytery of Elizabethtown," was appointed Stated Supply for one year. This relationship was renewed from year to year until after the Reunion.

4. CHESTER.—On 2 Dec. 1845, Rev. Isaac C. Beach was released, and on 22 April following, was dismissed to the "Presbytery of North River." On 27 Jan. 1846, Rev. James W. Wood was received from the "Presbytery of Rockaway," and installed. He discharged the duties of a faithful and successful pastorate until 17 Sept. 1862, when he was released, and on 19 Sept. 1865, dismissed to the "Fourth Presbytery of Philadelphia."

On 11 Mar. 1863, Mr. Thomas Nichols, a licentiate of the "Presbytery of Tioga," was received,

† Ibid., p. 24

ordained and installed. Mr. Nichols continued to serve the church in Chester until 17 April 1871, when he was released, and on 19 Sept. dismissed to the "North Classis of Long Island."

5. COCHECTON.—On 8 Mar. 1839, inhabitants of Cochection and Damascus, "among whom there was no officer of any church," unanimously elected nine trustees of the "Presbyterian and Methodist Episcopal Society of the Town of Cochection." The sum of \$1,500, was raised for building a meeting house. The papers secured to the Presbyterians the privilege of buying the rights of the Methodists after ten years, by simply returning the amount of their subscriptions. On 20 Feb. 1840, the meeting house was dedicated, free of debt. On 29 April 1855, the "First Presbyterian Church and Congregation of Cochection," was organized, the subscriptions marked "Methodist" were paid back, and on 11 April 1856, that partnership ceased. The pulpit was supplied by, Rev. George K. McEwen, 1840-1841; William Riddle, of "Presbytery of Raritan," 1842-1843; supplies every other Sabbath, by Presbytery, 1844.

On 15 April 1845, Rev. John Mole was received from the "Presbytery of Susquehanna," having already supplied Cochection and Callicoon churches for some weeks. On 22 April 1846, the sum of \$80, was assessed upon the churches for "sustaining Mr. Mole as Stated Supply" at those two points.* A similar proposition the next spring was

* Min. of Presb. Vol. VII, pp. 159, 180.

laid on the table, and a committee "was appointed to visit those churches and devise some method for adjusting their difficulties."† The committee reported that "those congregations desired the discontinuance of the present arrangement for supplying them after the first of January next."

On 20 April 1848, "division and strife at Cohecton related solely to the continuance of Mr. Mole as Stated Supply, and he was advised and directed to cease from ministerial labors at Cohecton."* Mr. Mole then received a certificate of good standing, and expressed his intention of traveling beyond the bounds of the Presbytery. On 12 Sept. 1849, this certificate was returned, and his name restored to the roll. In that year he was tried for "unchristian and unministerial conduct," treated with great forbearance and consideration, and finally, on 19 June 1850, by the unanimous vote of Presbytery, he was "suspended from the functions of the ministry and from the communion of the church, until he repent." Mr. Mole's appeal to the Synod, was sustained, and the suspension removed. On 21 April 1852, he was dismissed to the "Presbytery of New York;" but the letter not being used, he was, on 20 April 1853, cited to answer a charge of felony, and the citation was repeated in June. On 13 Sept. his arrest and incarceration, made it impossible to serve the citation. The case was referred to Synod. But his conviction and sen-

† *Ibid.* pp. 191, 210.

* *Min. of Presb.* Vol. VII, pp. 221, 245.

tence to thirty months' imprisonment in Sing Sing, justified Presbytery in dropping his name from the roll.

The supplies of this church, so far as ascertained, were after this, Rev. William Huntting, 1851; Rev. G. K. Mariner, 1852-1853.

On 18 April 1854, Rev. Thomas Mack was received from the "Presbytery of Philadelphia," and appointed Stated Supply. On 13 Sept. following he was installed. On 25 May 1859, he was released.

Mr. Erastus Seymour, a licentiate of the "Congregational Association of New York and Brooklyn," began to supply them in 1860, and on 16 April 1861, he was received and appointed supply for one year at Cohecton and Damascus. On 24 April 1862, he was ordained and installed. On 5 Nov. 1863, he was released, and on 17 April 1866, dismissed to the "Fourth Presbytery of New York." The name of Rev. Samuel Murdock appears among the supplies of the next two years. On 19 April 1865, Mr. Theron Brittain, a licentiate of the "Presbytery of New Brunswick," having for several months preached at Cohecton, was received, and on 16 May, ordained "*sine titulo*." He continued as Stated Supply, until 5 Mar. 1872, when he was installed.

6. DEER PARK.—On 27 April 1841, Rev. William G. Johnstone was released and dismissed to the "Presbytery of Pictou." On 19 April 1842, Mr. Edward B. Edgar was received from the

“Presbytery of New York,” and on 3 May, ordained and installed. He was released on the 1 Mar. 1850, and dismissed to the “Presbytery of Elizabeth.” On 10 Sept. 1850, Mr. Luther Littell was received as a licentiate from the “Presbytery of Elizabethtown,” and on the 25th, ordained and installed. His pastorate continued until 3 Oct. 1881.

7. DENTON.—On 27 June 1839, a new meeting house was dedicated and a church organized with eight members. On 29 Oct. Rev. Obadiah M. Johnson was received from the “Presbytery of Rockaway,” and installed. On 5 Feb. 1840, the Session was directed to receive twenty members of the Goshen Church “on their application,” they having complained that their request for letters of dismission had been denied. In April they reported sixty-two members. Mr. Johnson continued for thirty-four years faithfully to fulfill the duties of the pastoral office, and was released on 27 Oct., 1873.

Their first meeting house was burned on 1 Feb., 1858. A new and more commodious one of brick was erected at an expense of \$4,500, and completed so speedily as to be dedicated on 28 Dec. of the same year.

8. FLORIDA.—On 13 Aug. 1839, Rev. George Pierson was received from the “Presbytery of Rockaway,” and installed. A pastoral relation which continued until 15 May 1878.

9. FLORIDA, SECOND.—On 11 Sept. 1839, the following action was taken by the Presbytery convened at Goodwill. “Whereas, it appears that a portion of the elders and other members of the church of Florida have—called and settled a minister over them, employing in such settlement the action of a body not in connection with the ‘General Assembly of the Presbyterian Church in the United States of America,’ therefore resolved, That William Smith and Daniel Poppino, elders, and such other members as continue to adhere to this Presbytery, are hereby recognized and declared to be the Presbyterian Church of Florida.”* Supplies were appointed until 14 Sept., when Rev. Charles Cummins, D.D., was installed. On 18 April 1849, Dr. Cummins was released and on 14 Sept. 1852, dismissed to the “Presbytery of Cedar.” On 25 Sept. 1849, Rev. William A. Westcott was installed; and on 15 May 1860, he was released. On 17 April 1861, Rev. Edsall Ferrier was received from the “Presbytery of North River,” and installed. His pastoral relation was dissolved on 13 Sept. 1865. On 17 Oct. 1866, Rev. Henry A. Harlow was received from the “Presbytery of New Brunswick” and on 20 Nov. following, he was installed. During his pastorate the meeting house was enlarged by the addition of twenty pews.

10. GOODWILL.—On 15 April 1856, Rev. David Maclise of the “Presbytery of Albany,” was

* Min. of Presb. O. S. Vol. VI, p. 340.

called, and on 17 June following, he was received and installed, colleague of the venerable William Blain. On 9 June 1857, Mr. Blain died at the advanced age of seventy-three years, and Mr. Maclise remained sole pastor until, on 26 April 1869, he was released and dismissed to the "Presbytery of New York." Supplies were furnished until, on 13 Oct., Rev. James M. Dickson was called. On 15 Feb. 1870, he was received from the "Presbytery of Newark," and installed. The membership at that time had become reduced to ninety-five.

11. GOSHEN.—On 6 May 1840, Rev. Robert McCartee, D.D., was received from the "Second Presbytery of New York," and installed. On 31 July 1849, he was released and dismissed to the "Associate Reformed Presbytery of New York." On 16 Oct. 1849, Rev. William D. Snodgrass was received from the "Presbytery of New York," and on 7 Nov. following, he was installed. His pastorate was long and peaceful and prosperous. He was *facile princeps*, among preachers. And those trained under his ministry were able "to give an answer to every man that asked a reason for the hope that was in them."

12. HAVERSTRAW.*—On 23 June 1839, a number of citizens of the Town of Warren, Rockland Co., resolved: To invite Rev. James Hildreth to preach for them. The "A. H. M. Society"

* Local History by Rev. J. J. McMahon; and Beers' History of Rockland County, 1884, p. 166, seq.

promised \$200, in addition to \$300, raised by themselves, for his support. On 10 Mar. 1840, a committee from the "Third Presbytery of New York," organized the "Haverstraw Presbyterian Church," with thirteen members, two of whom were constituted elders. Twelve more joined on the 5 April. Simultaneously with the release of Rev. Samuel Pelton from the united congregations of "Hempstead and Haverstraw," this new organization resolved to hold "morning services in the old Presbyterian Church on the hill, and afternoon services in the Village of Warren." Within four years, these services resulted in the addition of one hundred and eighty-nine persons to the membership. Here is the vanishing point of that church of Haverstraw, whose history has been thus far recorded in these pages. This organization, by the "Third Presbytery of New York," like a new slide in a double Camera, comes upon our vision while we are gazing upon "the old church (of eighty-two members,) on the hill," where Mr. Pelton's resignation is just taking place. As light increases on the new, the old fades, and we wonder what has become of it. "Haverstraw," disappears from the pages of our records, and appears on the roll of the "Third Presbytery of New York." Shall we break the continuity of its history for this reason? Let us rather assume a divine life, back of and independent on ecclesiastical bodies, which lives, and grows and flourishes in spite of all the changes to which human infirmities may subject it! On the

day of Mr. Pelton's release, 22 April 1840, "Hempstead" reported thirty-six members, and "Haverstraw" eighty-two. One year later, "Hempstead" reported seventy-six members and "Haverstraw" disappears. Did forty of the eighty-two go to "Hempstead," whose new pastor, Rev. John N. Boyd, was installed on 11 Nov. 1840, and the majority of forty-two, merge themselves into the new organization? It seems likely, for the reason that on 26 Feb. 1844, and in "the old meeting house on the hill," the new organization instructed their trustees to offer Rev. Samuel Pelton \$300, as payment in full for pastoral services, which ended as has been seen, in 1840; and Mr. Pelton acquiesced, and gave the trustees a receipt in full.*

On 24 June 1845, the old meeting house acquired a new lease of life. The pews were sold to the highest bidder above the rent, payment to be made semi-annually in advance. But the time came to build new. The last service was held in the old building on 21 Nov. 1847. It was then bought by Elisha Peck, who gave a more eligible site for a new one. After being used as a barn, this relic of a past age was burned.

The Rev. James Hildreth's labors ceased on 4 May 1848. Rev. Livingston Willard preached one year, during which on 8 Feb. 1849, the new meeting house was dedicated. In May 1850, Rev.

* A recognition of the old organization on the part of the new, and an assumption by the new of the pecuniary obligations of the old.

James H. Trowbridge became their minister, resigning his charge in Nov. 1853. On 7 Sept. 1854, Rev. P. G. H. Myers was installed, and on 30 Dec. 1859, he was released. On 26 Nov. 1861, Rev. Spencer Marsh was installed, and closed his ministry in the spring of 1868. On 6 Sept. 1868, Rev. James J. McMahan, pastor at Stony Point, became Stated Supply, and so continued until the close of 1875, when he was released from Stony Point, and on 9 May 1876, installed pastor of this "First Church of Haverstraw."

13. HEMPSTEAD.—On 11 Nov. 1840, Mr. John N. Boyd was ordained and installed. On 20 April 1852, his pastoral relation was dissolved. On 19 April 1853, Hempstead and Rockland Lake churches united in a call upon Rev. Abijah Green. The call was read and referred to a committee, which reported against its prosecution on the ground of the large and decided minority vote, and the congregations were "urged to seek for greater unanimity in a matter so important."

On 17 Oct. 1854, Rev. Samuel Kellogg was received from the "Presbytery of Bedford," and became Stated Supply until April (?) 1864, after which supplies were furnished by Presbytery for several years. On 12 Sept. 1866, a call upon Rev. Thomas Mack, from Hempstead, was read and laid upon the table, pending a request from that people, for Presbytery to concur with them in asking the Synod to transfer them to the "Second Presbytery

of New York." The request was granted and the transfer made.

14. HOPEWELL.—On 26 Dec. 1855, Rev. John H. Leggett was released. On 17 June 1856, Rev. Andrew Johnston was received from the "Associate Reformed Presbytery of Saratoga," and installed. On 7 July 1866, he was released and dismissed to the "Presbytery of St. Lawrence."

On 17 Oct. 1866, Mr. Benjamin G. Benedict, a licentiate of the "Presbytery of Connecticut" was received, and seven days later installed. He was released on 15 Feb. 1870, and on 20 Oct. 1875, he was dismissed to the "Presbytery of Chicago."

15. LIBERTY.—On 30 Sept. 1840, Mr. James Petrie was ordained and installed. In 1844, there was an awakening, in which no fewer than seventy souls were added to the membership. On 13 Jan. 1852, Mr. Petrie was released and dismissed to the "Presbytery of Elizabeth."

On 28 Sept. 1852, Rev. John N. Boyd was installed. On 28 Sept. 1858, he was released and on 14 Dec. dismissed to the "Presbytery of Northumberland."

On 25 May 1859, Rev. Thomas Mack was installed. On 17 Oct. 1866, he was released and on 21 April 1868, dismissed to the "Second Presbytery of New York."

On 22 April 1868, Rev. John N. Husted was received from the "Presbytery of Monmouth," and on 10 June installed.

16. MIDDLETOWN.—On 18 Aug. 1859, Rev. Daniel T. Wood, who for over twenty-nine years had served this church, was released by the Master's call to "come up higher." On 29 Nov. following, Rev. Augustus Seward was installed, whose pastorate continued until 1 Oct. 1879.

17. MILFORD. — Rev. Edward Allen was Stated Supply at Milford in 1841-2. Rev. William Belden in 1843-4. Rev. Charles Milne, after supplying them for some months, was received from the "Presbytery of Newton" on 28 Sept. 1847, and took a dismissal to the "Presbytery of Albany," on 18 July 1848.

On 16 May 1849, Mr. Thomas S. Bradner was licensed, and on 2 Oct., ordained and installed. On 19 Oct. 1852, he was released and dismissed to the "Presbytery of Bedford."

On 18 April 1854, Rev. Isaac Todd was received from the "Presbytery of Susquehanna" and appointed Stated Supply. He remained until 16 April 1861, when he was dismissed to the "Presbytery of Monmouth."

From July 1861, until his death, 25 Sept. 1866, Rev. Robert Ransom Kellogg, a member of the Presbytery of Hudson, N. S., was Stated Supply.

Rev. Robert H. Beattie was received from the "Presbytery of North River" on 11 Sept. 1867, and was supply from the previous January, until on 3 May 1870, he was dismissed to the "Classis of Orange."

18. MONROE.—On 22 April 1846, a portion of the church and congregation of Monroe requested a discontinuance of the services of Rev. John Jay Thompson ; and Presbytery recommended that he remain until the next meeting of Presbytery, when his connection with them should cease.

On 7 March 1848, Mr. Daniel N. Freeland was received as a licentiate from the “Presbytery of Philadelphia,” and ordained and installed. A new house of worship was erected in the village and dedicated 15 Feb. 1853. Mr. Freeland continued in the pastorate at Monroe until 23 Oct. 1881, when he was released and dismissed to the “Presbytery of Westchester.”

19. MONTGOMERY.—On 5 Feb. 1840, Rev. Robert G. Armstrong was received from the “Presbytery of North River” and installed. On 21 April 1841, he was released. On 28 Sept. 1842, Rev. E. R. Fairchild was dismissed to the “Third Presbytery of Philadelphia.” On 2 Feb. 1841, Rev. W. W. Newell was received on examination and installed. On 28 Sept. 1847, he was released and dismissed to the “Presbytery of Onondaga.” One hundred and sixty-five were received into the church during his ministry ; and a parsonage was built.

On 27 Sept. 1848, Rev. Elias R. Fairchild was received from the “Fourth Presbytery of Philadelphia,” and appointed Stated Supply. Through the liberality of General Borland in donating land for a Cemetery, and the financial skill of Dr. Fair-

child in connection with its sale, the debt of \$2,300 was lifted.

On 4 Sept. 1850, Rev. Gideon N. Judd was received from the "Presbytery of Columbia" and installed. He died in the pastoral office on 3 March 1860, and was buried in Bloomfield, N. J. In April 1860, Rev. E. R. Fairchild again became their Stated Supply.

On 13 Aug. 1862, Rev. Joseph McNulty was received from the "Associate Reformed Presbytery of Saratoga" and installed. On 22 April 1868, he was released and dismissed to the "Presbytery of Chippewa." There were fifty-five additions to the church from the world in his time.

On 23 Oct. 1868, Rev. Richard Bentley was received from the "Presbytery of Cincinnati," and on 10 Nov., installed. On 21 Nov. 1871, he was released and dismissed to the "Presbytery of Guelph," of the Canada Presbyterian Church. During his pastorate \$2,000 were expended in repairs upon the church and parsonage.

20. MONTICELLO.—On 2 Oct. 1853, Rev. James Adams was released from a twenty years' pastorate. He died 7 Feb. 1857. On 11 May 1854, Rev. Richard C. Shimeall was received from the "Presbytery of New York" and installed. On 8 Sept. 1857, the congregation requested Presbytery to release them from this relation. On 7 Oct., a remonstrance, signed by eighteen members of the congregation, was received; a counter remonstrance also was read, and all parties were

heard. The Presbytery then resolved by a vote of nineteen to one, to dissolve the pastoral relation.

On 28 Sept. 1858, Rev. John N. Lewis was received from the Presbytery of Hudson, (N. S.) and the next day he was installed. On 19 April 1859, Rev. R. C. Shimeall was dismissed to the "Presbytery of New York." On 17 April 1866, Mr. Lewis was released, and on 5 Oct. following, he departed this life.

On 9 Sept. 1862, Mr. Samuel B. Dod was received as a licentiate from the "Presbytery of New Brunswick," and ordained and installed at Monticello. On 6 Oct. 1864, he was released and dismissed to the "Presbytery of Luzerne." On 16 May 1865, Mr. Robert A. Davison was received as a licentiate from the "Central Presbytery of Philadelphia," ordained and installed. On 9 Feb. 1869, he was released and dismissed to the "Presbytery of New York."

21. RIDGEBURY.—On 27 Nov. 1838, Mr. William Y. Miller was received from the "Third Presbytery of New York," as a licentiate, and ordained "*sine titulo*." On 2 May 1839, he was installed at Ridgebury. On 28 Sept. 1847, he was released, and on 26 Sept. 1849, dismissed to the "Presbytery of Chicago."

The pulpit was supplied partly by Presbytery, and for six months in 1849, by a Rev. Mr. Kinmor. On 14 Oct. 1849, Rev. Augustus Seward began to supply the pulpit and continued until the close of 1851.

On 20 April 1852, Rev. Clifford S. Arms was received from the "Presbytery of Newark," and on 1 Dec. of that year was installed. His pastorate ended with his death, in Oct. 1863.

On 21 Oct. 1863, Rev. Nathaniel E. Pierson was received from the "Presbytery of Chemung," and on 8 Dec., installed. On 1 July 1869, he was released and dismissed to the "Presbytery of Lake Superior."

On 21 Sept. 1869, Mr. James R. Campbell became the Stated Supply. On 30 Nov. he was received as a licentiate of the "Presbytery of New York," ordained and installed. On 23 Oct. 1870, he was released.

22. SCOTCHTOWN.—On 17 Feb. 1847, the venerable Methuselah Baldwin, who had been identified with the Scotchtown church from its beginning, was called away by death, and Rev. Edward D. G. Prime remained sole pastor.

On 24 Dec. 1851, Mr. Prime was released, and on 16 Oct. 1855, dismissed to the "Presbytery of Nassau."

On 19 Oct. 1852, Mr. David Beattie was received as a licentiate from the "Presbytery of New York," and on 4 Nov., he was ordained and installed.

23. UNIONVILLE.—The local history states that Rev. Alexander Olympos Peloubet was Stated Supply from Sept. 1840, to Jan. 1845. On 28 Sept. 1842, he was received from the "New York Congregational Association," and on 23 Feb. 1847, he was dismissed to the "Presbytery of North River."

Rev. J. S. Ward was a supply for a short time in the spring of 1846. On 21 July 1846, Mr. Augustus Seward was licensed, and after supplying this church and Westtown, Second, for some months, he was, on 23 Feb. 1847, ordained and installed pastor of these united congregations. On 26 Sept. 1849, this relation was severed. On 25 Sept. 1850, Rev. Nathaniel E. Pierson was received from the "Presbytery of Rockaway" and installed. In Jan. 1854, the Unionville church having rebuilt and enlarged their house of worship, rededicated it. Twenty additions to the membership were reported in April 1855.

On 21 Oct. 1857, Mr. Pierson was released and dismissed to the "Presbytery of Chemung." On 3 May 1859, Rev. Henry F. Wadsworth was received from the "Presbytery of Rockaway" and installed.

24. WESTTOWN. — In June 1840, Rev. Thomas Holliday died at Westtown. On 26 Jan. 1841 Rev. Ralph Bull was installed, and continued pastor until 30 Sept. 1866.

On 17 April 1867, Rev. Duncan C. Niven was received from the "Presbytery of Connecticut," and on 21 May, installed. On 29 April 1868, there were eighty additions to the membership, reported.

25. WESTTOWN, SECOND. — On 29 Dec. 1838, at a meeting of the Westtown congregation, called for the purpose, it was Resolved, by a large majority, not to invite Rev. Peter Kanouse, of the "Presbytery of Newark," then supplying the church at

Unionville, to supply them one-half his time. The Moderator and Clerk of the meeting, with those in favor of Mr. Kanouse, immediately withdrew and formed the Second Church of Westtown.

On 23 July 1840, Mr. Kanouse was dismissed to the "Presbytery of North River." This church was united with that at Unionville, as one pastoral charge. On 16 April 1845, Presbyterial supplies were appointed for thirteen Sabbaths.

This organization seems to have steadily declined in numbers. A committee of Presbytery, 23 April 1858, reported that they were "not prepared to entertain the question of dissolution."* On 20 April 1864, another committee was instructed to urge their disbanding, "for the credit of religion and their own spiritual interest."† And on 20 Sept. provision was made for the regular dismissal of its members to other churches.

26. WHITE LAKE.—On 15 Sept. 1841, Rev. William B. Reeve, of the "Presbytery of Wooster," had leave to labor at White Lake. On 19 April 1842, he was received, and on 28 June, installed.

On 17 April 1844, an ingathering of thirty-one souls from the world, was reported. On 20 April 1848, Mr. Reeve requested a dissolution of his pastoral relation; but on the unanimous non-currence of the congregation, Presbytery "Resolved, That it was inexpedient to grant his

* Min. of Pres. N. S., Vol. II, p. 210.

† Ibid., p. 418.

request." He was released on 7 Oct. following, and on 2 Oct. 1849, he was dismissed to the "Presbytery of Long Island."

On 16 May 1849, Mr. William J. Blain was ordained and installed. On 15 May 1853, he was released. On 5 May 1857, Rev. Loring Brewster was installed, and on 19 Oct. 1858, his pastoral relation was dissolved.

On 19 April 1859, Rev. James Petrie was appointed Stated Supply, and so continued until 9 Sept. 1862, when he was dismissed to the "Presbytery of Newton."

On 10 Sept. 1862, Mr. Walter S. Brown was licensed, and on 14 Sept. 1864, installed. On 17 April 1867, he was released, and on 2 April 1868, dismissed to the "Classis of Orange." On 28 Sept. 1869, Mr. Elijah B. Wells was ordained and installed.

CHAPTER XII.

SKETCHES OF CHURCHES RECEIVED UNDER THE CARE OF PRESBYTERY DURING THIS PERIOD.

In addition to these twenty-six churches comprising the rolls of the two Presbyteries of Hudson in 1840, no fewer than sixteen others were received under their care up to the year 1870. The first of these was :

I. WASHINGTONVILLE.—On 10 Aug 1841, a church was organized at Washingtonville with twenty-two members, of whom four were constituted elders. The movement was identified with the services of Rev. Henry Belden, whose labors were greatly blessed. Eighteen members were added in 1842, and seventy in 1843. Mr. Belden left in April 1844, and in Nov. following, Rev. Phinehas Robinson began to preach there. At the end of three years the membership was one hundred and twenty-four, and the congregation still worshiped in the Academy. In April 1847 "The Presbyterian Church and Congregation of Washingtonville," became a corporate body. A lot was secured, and a meeting house built ; which was dedicated free of debt, in August 1848.

On 27 Sept. 1848, the congregation presented a call upon Rev. Luther Halsey, D.D., which they had leave to prosecute before the "Presbytery of

Elizabethtown." He served them as Stated Supply until 5 Oct. 1856, when that relationship ceased by voluntary action on the part of Dr. Halsey. During this time a parsonage was bought, and a lot for a cemetery also. At this juncture occurred that unhappy division which resulted in the reduction of the membership to fifty.*

On 12 Jan. 1857, a committee was appointed on the affairs of the church. Supplies were furnished until, on 24 Aug. 1858, Rev. Daniel Higbee was received from the "Presbytery of Rockaway" and installed. He continued pastor until his death, on 20 Oct. 1867.

On 21 April 1868, Mr. John V. Griswold was received as a licentiate of the "Third Presbytery of New York," and on 16 June, he was ordained and installed.

2. CIRCLEVILLE—Was organized on 5 Nov. 1841, with eleven members, and on 27 Sept. 1842, was taken under the care of Presbytery. Three were ordained to the eldership and soon after two others. In 1842 a meeting house was built on a lot given by Samuel Bull; a parsonage was also erected on the same tract, while another portion was set off for a cemetery.

On 27 Sept. 1842, Rev. Philander Burnham was received from the "New York Congregational Association," and on second Tuesday of Oct. he was installed. On 6 Aug. 1844, he was released.

* Min. of Pres., N. S., Vol. II, pp. 106-138. Also Local Hist. by Hon. Augustus Denniston.

Mr. Nathaniel Elmer was licensed 19 April 1843, ordained, "*sine titulo*," 24 Oct. 1844, and installed at Circleville, 2 Dec. 1845. He was released 28 Sept. 1847, and on 26 Sept. 1848, dismissed to the "Presbytery of Chemung."

In Dec. 1847, Rev. Albert Worthington became Stated Supply, was received by letter from the "Consociation of Long Island" on 19 April 1848, and was dismissed to the "Presbytery of Montrose" on 16 April 1850. On 16 Oct. Rev. Alexander Olympus Peloubet was received from the "Presbytery of Newark," and on 12 Nov. 1850, installed. On 21 April 1858, he was released. At the same meeting of Presbytery, Rev. Henry Osborn was received from the "Presbytery of Chemung." He acted as pastor-elect from 20 April 1859, until 21 April 1867, when he was dismissed to the "Presbytery of Ripley."

In Dec. 1867, Rev. John N. Boyd became Stated Supply, and on 19 May 1868, he was received from the "Presbytery of Northumberland." His labors ceased in April 1871.

3. HAMPTONBURGH.—This church is the legal successor of the "Associate Reformed Church of Hamptonburgh," and through it, of the old "Associate Church of Neelytown." The latter was formed by a large minority of the Wallkill Church, during the ministry of Rev. John Moffat, about the year 1767. On 15 April 1767, Rev. Robert Annan of the "Associate Presbytery of

Pennsylvania," was called to "the congregations of Little Brittain and Wallkill," (Neelytown), and on 2 Oct. 1772, he was installed over these united Associate congregations.* "On 10 Jan 1769, a half acre of land, upon which a meeting house hath been begun, was conveyed to trustees by William Eager, Jr." This meeting house was inclosed and weather-boarded only. It needed no chimney and had no steeple, for there was neither bell nor artificial heat, except in foot-stoves, connected with its services of public worship.

Mr. Annan's pastorate closed in 1783, just as his double charge had been merged into the new "Associate Reformed Presbytery of New York," (1782.)

After thirteen years of occasional preaching, the Rev. John McJimsey was installed, on 22 Dec. 1796. He continued there until 1809, when he removed to Albany. Another vacancy of ten years was relieved by occasional Presbyterial supplies. In 1819, Dr. McJimsey resumed his pastoral labors and continued there until 1832, when he resigned.

In Feb., of that year, a new meeting house located at Campbell Hall, was dedicated, and the name of the organization was changed from "The Associate Reformed Church of Neelytown," to the "Associate Reformed Church of Hamptonburgh."

On 1 Oct. 1833, Rev. Malcom N. McLaren was installed, and remained until Aug. 1843, when he

* Records of Associate Presbytery of Pennsylvania.

was released. On 4 Jan. 1844, this church, at its own request, was received under the care of the Presbytery of Hudson, (O. S.). Rev. James R. Johnston was called on 17 April, and on 19 Nov. he was installed. The meeting house at Campbell Hall, was resigned to the minority, who were opposed to the change of ecclesiastical relation, and in the summer of 1846, the present church and parsonage were built, about a mile further to the South. On 1 Dec. 1849, Mr Johnston was released.

On 18 June 1850, Rev. Slator C. Hepburn was received from the "Presbytery of Northumberland," and on 2 July following, was installed. This pastoral relation continues until this day.

4. CALLICOON.—On 10 Sept. 1844, a church was reported to Presbytery as duly organized at Youngsville under the title of the "The First Presbyterian Church in the Town of Callicoon," in Sullivan County." Fifteen had been received on profession and several by letter. Messrs. George G. DeWitt and Stephen Carrier, were Elders. Movements looking to this result had been made by Rev. Samuel Pelton, Rev. James Petrie and Mr. DeWitt, at intervals during four years preceding.

On 30 June 1845, trustees were elected and steps taken to build a meeting house. It was opened for religious services in the autumn of 1847. In 1860 it was taken down and removed from near the residence of Mr. DeWitt to the village of Youngsville, where it now stands.

In 1844, Rev. William B. Reeve and Rev. James Petrie had supplied them with preaching, in the School House. In 1845 and 1846, Rev. John Mole, from Cohecton, preached every two weeks. From 1846, to 1856, supplies were furnished by the Presbytery. The blighting effect of Mr. Mole's moral delinquencies, had sadly weakened the energies of the little church. A re-incorporation was effected 1 Nov. 1859, and occasional preaching afforded by neighboring pastors.

On 4 May 1859, Mr. Floyd A. Crane was ordained "*sine titulo*;" and on 12 Sept. 1860, he was appointed Stated Supply "for one year from August." From Sept. 1861, supplies were sent by Presbytery, until, on 17 April 1866, Mr. Crane was again appointed Stated Supply, and so continued until 1871.

5. ROCKLAND LAKE.—A committee appointed 15 Sept. 1847, at Rockland Lake, in Rockland County, reported 19 April 1848, that they had organized a church with seventeen members. It was a joint pastoral charge with Hempstead for some years. On 14 Nov. 1855, Mr. Edward P. Crane, a licentiate of the "Fourth Presbytery of New York," was received, ordained and installed.

On 2 June 1857, Mr. Crane was released, and on 6 Oct. dismissed to the "Florida Presbytery."

On 19 Oct. 1858, this church was transferred to the "Presbytery of New York."

6. PORT JERVIS.—On 2 June 1851, this church was organized with five elders and twenty-six members. On 3 Feb. 1852, Rev. Augustus Seward was installed, and on 20 Sept. 1859, his pastoral relation was dissolved.

On 15 Nov. following, Mr. James T. Matthews was received as a licentiate from the "Third Presbytery of New York;" ordained "*sine titulo*," and appointed Stated Supply. On 18 Sept. 1860, he was dismissed to the "Congregational Con-sociation of Milwaukee."

On 14 Aug. 1860, Rev. Livingston Willard was received from the "Presbytery of Rockaway" and installed. On 16 Oct. 1861, he was released and dismissed to the "Presbytery of Roehester." Supplies were furnished by Presbytery from time to time, until on 17 April 1867, Rev. Alfred P. Botsford was received from the "Presbytery of Newark" and on 4 June following, installed.

7. MIDDLETOWN, SECOND.—A committee appointed on 13 Sept. 1854, to organize a second church in the Village of Middletown, reported on 18 April 1855, an organization of twenty-seven members. On 13 Mar. 1856, their meeting house was finished and dedicated. On 26 June 1856, Rev. John H. Leggett, who had been called on 26 Dec. previous, was installed. He continued pastor until 12 Jan. 1864, when he was released and dismissed to the "Second Presbytery of New York." On 14 Sept. 1864, Mr. Charles Beattie was received as a licentiate from the "Presbytery of North River," and on 6

Oct. following, he was ordained and installed. The church edifice was enlarged in 1865, and a commodious parsonage erected on an adjoining lot, in 1867.

8. NORTH BRANCH.—On 13 Sept. 1854, the "Church and Congregation of North Branch" applied to be taken under the care of Presbytery. The request was granted, the church was enrolled, and Marshall B. Tuthill elder, was admitted as a member of Presbytery. Supplies were furnished in connection with Cohecton for a few years, but the business of the place declined rapidly and on 18 April 1860, the organization was dissolved.

9. OTISVILLE.—The coming of the Erie Railway, stimulated the growth of the little hamlet of "Deer Park Four Corners," and the spiritual needs of its people soon attracted attention. In 1848, the "New Jersey Conference" organized a society, which built a house of worship. Into this, several families of the Old Deer Park Church, dissatisfied with its removal to Mount Hope, were gathered. In 1854, these and others applied for preaching to the Presbytery. Supplies were sent, and on 24 Mar. 1855, the first movement was made to organize a church. On 18 April, the church with fifteen members was taken under the care of the Presbytery. On 27 June the Society was incorporated and measures taken which resulted in the dedication of a house of worship, completed and furnished, on 24 Sept. 1856.

An effort to secure the Rev. A. O. Peloubet of

Circleville as pastor, 16 Dec. 1856, was not favored by Presbytery. Rev. Moses H. Wilder was Stated Supply from 13 Mar. 1858, until 2 May 1859, and Rev. William N. Page until May 1860. On 23 Dec. 1862, Rev. R. S. Betts was received from the "Classis of Ulster," and installed. On 18 April 1865, he was released, and on 20 April 1870, dismissed to the "Presbytery of Monmouth." During his pastorate attempts were made, aided by the Presbytery, to liquidate the debt upon the church.

Mr. Francis W. Faries, a licentiate of the "Presbytery of New Brunswick," began to supply them in 1867. On 21 April 1868, he was received, and on 19 May, ordained and installed. The church succeeded in cancelling its debt and had begun preparations to build a parsonage, when on 27 Feb. 1871, Mr. Faries was released and dismissed to the "Presbytery of Paris," in Canada.

10. JEFFERSONVILLE.—This church was taken under the care of Presbytery on 16 Oct. 1855. On 6 April 1858, Rev. Herman Veith was received from the "Presbytery of Luzerne," and became Stated Supply. On 15 May 1860, he was dismissed to the "Presbytery of Chilicothe." On 26 June following, Rev. J. J. Simon became Stated Supply. On 12 Sept. he was received as a foreign minister on probation. On 5 Oct. 1862, Mr. Simon was dismissed to the "Indiana Classis of the German Reformed Church."

On 13 July 1864, Committees of Presbytery and Classis, held a conference and adopted resolutions

conducive to harmony between the rival German congregations of Jeffersonville. On 14 Sept. 1864, Rev. Albert J. Winterick was received from the "Presbytery of Luzerne," and on 27 Oct., installed. On 29 June 1869, he was released and dismissed to the "Presbytery of Passaic." On 3 May 1870, Mr. Lesco Trieste, a licentiate of the "Presbytery of Alleghany City," was appointed Stated Supply for six months.

II. WASHINGTONVILLE, SECOND.—On 30 Dec. 1856, "a petition was presented, signed by forty-eight persons, representing themselves to be a majority of the members and pew-holders of the 'First Presbyterian Church and Congregation of Washingtonville,' and requesting to be received into connection with and under the care of this (O. S.) Presbytery, as such."* At the same time persons and papers were heard "showing the character and extent of the opposition existing in that church to the change sought for in the petition." "After discussion, it was Resolved, That the prayer of the petitioners be granted, and that the 'First Presbyterian Church of Washingtonville' be received under the care of this Presbytery."

On 12 Jan. 1857, the Presbytery (N. S.), took into consideration the above action and Resolved, to issue a pastoral letter, and to express sympathy and pledge encouragement and assistance to "our church and congregation in Washingtonville, in

* Min. of Presb. O. S. Vol. VIII, p. 15.

the trials to which they have been subjected.”† On the 27th, they adopted and arranged for the printing of the pastoral letter; and on 21 April, adopted a complaint of the action taken by the Presbytery of Hudson, (O. S.) respecting the church in Washingtonville, and directed it to be forwarded to their General Assembly.

On 3 Feb. 1857, the Presbytery (O. S.), received Rev. Luther Halsey, D.D., from the “Presbytery of Passaic,” advised the church in Washingtonville,—restrained by “injunction” from “interfering with public worship in the church at the ordinary hours of worship,”—“to continue their public worship at such times and places as they may find most convenient,” and also that additional elders be elected and ordained.‡

On 21 April they also adopted and provided for the publication of a review of the “pastoral letter” above. The “review” was published and replied to “in one of the County Papers.” “The Complaint,” was laid before the General Assembly and acted upon. On 7 Oct. 1857, the Presbytery (O. S.) adopted the following on the said action of General Assembly (p. 23 of Min. 1857), “Whereas: This Presbytery has received no official notice or copy of this Complaint, be it therefore Resolved: That no action for the present seems to be required in the premises.”§ Dr. Halsey continued Stated

† Min. of Pres. N. S., Vol. II, pps. 106, 107.

‡ Min. of Presb., O. S., Vol. VIII, p. 18.

§ Ibid., p. 52.

Supply until on 16 April 1862, Mr. Arthur Harlow was licensed, and on 24 Sept. 1863, ordained and stalled pastor of the Washingtonville Second Church.

12. DAMASCUS—On 5 Sept. 1857, nineteen members of the Cohecton Church were dismissed to form the "First Presbyterian Church of Damascus," Wayne County, Pa., four of whom were chosen elders. On 6 Oct., it was received under the care of Presbytery, and constituted a joint pastoral charge with Cohecton.

13. BLOOMINGBURGH.—This church was originally Associate Reformed, and was organized in 1810, when its first meeting house was built. Another and larger one was erected in 1834, and a parsonage in 1835. It was taken under the care of Presbytery on 28 Dec. 1858. At the same time Mr. Anthony R. Macoubrey, a probationer under the care of the "Associate Reformed Presbytery of Alleghany," was received, ordained and installed. On 21 May 1867, he was released, and dismissed to the "Presbytery of Connecticut." On 19 Nov. 1868, Rev. William A. Westcott was installed.

14. ROCKLAND, FIRST.—On 17 April 1860, this church was received from the "Presbytery of Delaware." It was organized by a committee from that Presbytery, appointed 9 Mar. 1836, to visit the Beaverkill. On 27 June 1837, they reported "the church regularly organized as a Presbyterian Church, and that they requested to be received

under the care of Presbytery." Their request was granted and the committee discharged.*

On 15 May 1860, Rev. James Norris of the "N. Y., M. E. Conference," was granted permission to supply them. On 17 April 1861, Mr. Norris was received as a member of Presbytery and appointed Stated Supply.

15. HORTONVILLE.—On 20 July 1860, a German Church was organized at Hortonville, in the Town of Delaware, Sullivan County, with eighty members and three elders. On 17 April 1861, it was dropped from the roll, "having declared itself no longer in connection with the Presbyterian Church."

16. RAMAPO WORKS.—Data "from the long buried past of Books and Papers," excavated a few years since for the "History of Rockland County,"—the more recently discovered "Church Book," and the "Minutes of the General Assembly," have supplied material for this Monograph of the earlier "Church of Ramapo Works." The more recent organization finds its History outlined on the "Records" of the Presbytery of Hudson.

After the Irish Rebellion of 1798, many Protestant Irishmen came to this country. Several hundred including their families, found a home and employment, in the early years of the century, in the iron works at "Ramapo Works." Hidden among the forest-clad mountains, and contentedly

* Min. of Presb. of Delaware, per Rev. H. H. Allen, S. C.

busy, they had at that early day, little intercourse with the outside world. Their religious habits and instincts, however, soon asserted themselves, and the quaint meeting house with its high box pews and its little pentagonal pulpit, with low impending sounding-board, in which this congregation is still worshipping, was erected for their accommodation in 1810, by Jeremiah H. Pierson, the proprietor of the Iron Works.

“On 18 Jan. 1812, ‘THE PRESBYTERIAN ASSOCIATION OF RAMAPO WORKS’ was formed for the purpose of raising money to secure, the preaching of the Gospel by the accredited ministers of the Presbyterian Church.” The subscribers, sixty-five in number, pledged themselves to pay, on the first Monday in July and January respectively, “the sums affixed to our names.” Those names attest at once the national type and the religious complexion of the founders of this church. There are no fewer than ten “Mc’s,” besides “Campbell,” and “Graham,” and “Wallace,” and a score of other names redolent of heath and highland in Scotland and Ireland. It is probable that they at once placed themselves under the care of the “Presbytery of Jersey,” and that supplies were regularly furnished. The names of the supplies from 1812 to 1832, are nearly all found on the roll of that Presbytery, and in the first list of churches published, in the Minutes of the General Assembly of 1819, “Ramapo” is among those of

the "Presbytery of Jersey," marked, "V," and, "unable to support a pastor."

Rev. Messrs. Gershom Williams, Henry Cook, John McDowell, Charles Cummins, Samuel Fisher, Stephen Thompson, Noah Crane, Cyrus Gildersleeve, Joshua Spaulding, Joseph Clark, Thomas Picton, Aaron Condit, and John M. Babbit, are some of those who served this church during the first twenty years of its existence. In 1823, the "Synod of New Jersey" was formed, embracing the Presbyteries of "Jersey," "New Brunswick," "Newton" and "Susquehanna." The new Synod dissolved the "Presbytery of Jersey," and formed the "Presbytery of Newark," among the churches of which, appears the name of "Ramapough," as late as 1834.

Coincident with these Ecclesiastical changes was a special arrangement with Rev. Mr. Wynkoop, of a neighboring R. D. Church, to supply them for a year or more. But the familiar names of Presbyterian ministers appear again in 1826, and none more frequently than that of Rev. Samuel Fisher, settled at Morristown, N. J., and associated with the Ramapo church from its beginning. He was for twenty-eight years deeply interested in its welfare. In 1814, he became pastor of the "First Church of Paterson," N. J., and during the twenty years that he labored there, Ramapo was one of the outstations to which he devoted great attention. The "Church Book" has, in 1816, the words "to defray the expense of the PAROCHIAL LABORS of

the Rev. Samuel Fisher." On 4 May 1834, "warned to seek less arduous duties,"* he resigned his charge at Paterson, became a resident at Ramapo Works, and continued to reside and preach there upwards of six years.† In the Session Book of the First Church of Paterson is the record that on 11 Aug. 1834, his wife and family with several others, were "dismissed to connect themselves with the church at Ramapo Works,—under the pastoral care of Rev. Dr. Fisher." It was during his residence at Ramapo that he was chosen, by acclamation, Moderator of the General Assembly, N. S., in 1838. In Nov. 1840, his relation to the church, and his residence at the Village of Ramapo Works, ceased.

For the next seventeen years, it is difficult to find a clue to the continuity of church life, or to collect the evidences of existence. The meeting house was private property, and there was no corporate body. The same perplexity exists about the continued existence of the individual body between death and the Resurrection. But since Christ said in general terms, "where two or three are gathered in my name there am I in the midst of them," and where Christ and members of his body are, there is the church—though confined to a single household,—so we may conclude, from the fact that preaching was continued with greater or less regularity at the "Ramapo Works," that the

* The Reunion Memorial Volume.

† Memorandum at the Works.

church still lived, although ashes were on its altars and but few sparks glowed in the embers. He who does not "quench the smoking flax" however, evidently watched over its smouldering fires. Rev. J. C. Day is said to have supplied from 1841 to 1844, and Rev. S. J. Parker from 1845 to 1846. On 22 April 1846, "Messrs. S. J. Parker and Timothy K. Ketcham appeared as commissioners from a body of Christian brethren in Ramapo, and requested that a church be organized in that place," and taken under the care of Presbytery, then convened at Ridgebury. A committee was appointed to go to Ramapo, on the second Monday in May, with power to organize, if the way seemed clear. On the 23 Sept., this committee reported adversely, and no organization was then effected. After Rev. Mr. Parker, Mr. William A. Westcott, who was licensed on 17 April 1845, reported to his Presbytery on 21 April 1847, that "he was employed in his appropriate work." From data at Ramapo Works, he was exercising his gifts there, from 1846, until some time in 1848. He was ordained "*sine titulo*," at Centerville on 27 Sept. 1847. Rev. William H. Kirk, and Rev. S. J. Parker are mentioned as supplies from 1848 until 1853, and Rev. William T. VanDoren, from 1853 until 1857.

With the death of Mr. Jeremiah H. Pierson in 1855, at the advanced age of four score and ten years, manufacturing virtually ceased at Ramapo, the population soon after diminished, so that the

school house furnished for a while, the accommodation needed, and doors of pulpit, pews and church were closed.

In 1863, the "Ramapo Car Works" were started, and religious services were for several years conducted by the Methodists. In 1867, the "Ramapo Wheel and Foundry Co." further stimulated the wheels of industry, and the population augmented.

On 1 Sept. 1867, Rev. Henry Kendall, D.D., re-entered the pulpit, and must literally have "filled" it from floor to sounding-board, while he made the walls again re-echo the glad tidings of the gospel.

The next Sabbath Rev. Goodloe B. Bell became their supply. On 1 Dec. Mr. William Van Wagenen and Henry L. Pierson, Jr., were duly ordained to the eldership.

On 21 April 1868, Rev. Goodloe B. Bell and Mr. Henry L. Pierson, Jr., commissioners on behalf of the congregation, requested the Presbytery of Hudson, in session in the First Church of Middletown, to take under their care "THE PRESBYTERIAN CHURCH OF RAMAPO WORKS."* On the same day, Mr. Bell was received from the "Third Presbytery of New York," the church was enrolled and Mr. Pierson took his seat as a member of Presbytery. Mr. Bell's labors closed in April

* RAMAPO WORKS,"—the name given to the village from the first, was adopted by the Post Office Department in 1807.

1871, when the original seven members had increased to forty.

On 1 Nov. 1871, Rev. Perez B. Bonney became Stated Supply. On 22 April 1873, he was received by Presbytery and on 9 May, installed.

The occasion was memorable as the first service of that kind in the church. On 1 Nov. 1875, Mr. Bonney's pastoral relation ceased. He continued to decline in health and departed this life 29 May 1877, in the thirty-ninth year of his age.

On 16 April 1876, Mr. George A. Ford, a licentiate of the "Presbytery of New York," became Stated Supply. On 13 Nov. 1876, he was received and ordained "*sine titulo*." In April 1880, he closed his labors at "Ramapo Works," and on 1 May, sailed for Syria under the appointment of the Board of Foreign Missions. Under his earnest labors the membership increased from 42 to 139. During his pastorate in 1877, the church was incorporated. On 20 April Mr. Eben B. Cobb was received from the "Presbytery of Cayuga," and on the 29th he was ordained and installed. On 4 June 1886, Mr. Cobb was released and dismissed to the "Presbytery of Elizabeth." Under his active and fruitful ministry the membership increased from 139 to 222.

Upon the same day, with the release of Mr. Cobb, the present pastor, Rev. Norman N. Skinner, a licentiate of the "Presbytery of New York," was received, ordained and installed.

Three vigorous Sunday Schools are sustained by the congregation, one of which is at Brook Chapel, among the colored people, in the mountains. The contributions to the Boards from the Ramapo Church, rank with the highest in the Presbytery.

CHAPTER XIII.

ANALYSIS OF THE PERIOD OF DUAL EXISTENCE.—
ESSENTIAL ONENESS OF THE TWO BODIES.—DIFFER ONLY ON POINTS GROWING OUT OF THE PLAN OF UNION.—NEGATIVE AND POSITIVE REASONS FOR RE-UNION.—THE RE-UNION ITSELF.

At the beginning of this period, there were two Presbyteries of Hudson, side by side, each claiming the prerogatives implied in the title. The larger of the two retained possession of the archives.

In many things they might as well have discussed and voted and resolved together, so nearly alike were their deliverances.

Their Annual Narratives faithfully reflected joy over revivals, sensitiveness in respect to public morals and sadness at any perceptible decay in vital piety.

The gospel produced the same blessed results in the churches of the one, that made the other confident that they were favored by the Master.

The degree of success fluctuated, not in respect to each other, but in marked sympathy with the unparalleled events which agitated the world around them, *E. G.* :

Did William Miller, for a year or more, loudly, learnedly and confidently predict that on 23 April 1843, the "end of the world would come?"

In April 1843, the accessions to the churches of these Presbyteries from the world, for the year, numbered two hundred and ninety-two : but when the air was vibrating with pæans over our victorious armies in Mexico, in 1847, there were but fifty-eight. Did fathers and husbands and brothers and sons, from family and farm and fane, hasten to the gold fields, which that was inclosed within our national domain? Not only was it, that men might be able to give "of the gold of Sheba," but also "that prayer might be made continually."* As golden sands were showered upon the land, unceasing prayer from closet and fireside and pulpit ascended for those fathers and husbands and brothers and sons : while "showers of blessing," also, in 1851, brought three hundred and seven into the churches of these Presbyteries on confession of their faith in Christ. Did the abundance of gold largely stimulate selfish greed, rather than the consecration of wealth to the cause of Him, who "is exalted to give gifts to men?" Faithfully chastening whomsoever He loves, He "gave His people their request and sent leanness into the soul."† The records tell of but ninety-two additions in 1856. Did Isaiah sing, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness?"‡ The ruinous financial panic of 1857 was immediately followed

* Ps. lxxii : 15.

† Ps. cvi : 15.

‡ Is. xxvi : 9.

by that wonderful awakening to the importance of eternal things, when "the inhabitants of one city went to another saying, let us go speedily to pray before the Lord, and to seek the Lord of Hosts :"[§] and lo, the additions in 1859, were two hundred and nineteen. Did the political turmoil of 1860, divert attention from religious matters, and the impending cloud of civil war affright the most courageous? Eighty-five only confessed Christ that year for the first time, in all these congregations. Did that civil war give occasion for the most magnificent display of Christian philanthropy that the world has ever seen, in the operations of the Sanitary and Christian Commissions? The words "inasmuch as ye have done it unto one of the least of these, ye have done it unto me," appealed to many as a personal call from the Suffering Saviour; and with this glowing patriotism, religious fervor also is indicated in 1864, by one hundred and twenty-one reported conversions. Then, most remarkable of all, after peace had come to the nation, and negotiations for repairing the breach in the walls of Zion were approaching a successful issue, in April 1869, the accessions reported on examination, in the O. S. Presbytery alone, were three hundred and eighty-four; while those of the other body are not recorded in their minutes.

Let it not be thought that these events had no

[§] Zech. viii : 21.

influence in shaping the history of these churches, and of these Presbyteries. Presbyteries are some of the wheels under the royal chariot of Him to whom "is given all power in heaven and in earth;"* and in His majestic ongoings, "the spirit of the living creature in them,"† indicates their connection with His providential government of the world. Few congregations were unaffected by these external influences. Church members were scattered abroad, some "everywhere preaching the word," others, "having no root in themselves, withering away." Few cemeteries are without a soldier's grave; few towns without a soldiers' monument, and few families whose prayers were not burdened with agony on account of loved ones in the Sierras, or "at the front."

Under this providential sway of Him, who is "the Head over all things TO HIS CHURCH,"‡ no distinction can be perceived in favor of one Presbytery as against the other. There were in 1840,—3,547 communicants in the churches of both Presbyteries, and in 1870, there were 4,869, a gain of 1,322.

In respect to patriotism, the O. S. Presbytery, on 14 Sept. 1864, "Resolved, That loyalty to a legitimate government is a christian virtue, and should be inculcated from our pulpits. And, That it is the duty of each of our ministers to offer prayer

* Matt. xxviii: 18.

† Ezek. x: 17.

‡ Eph. i: 22.

frequently and fervently and in unequivocal terms, for the President of these United States, and for all in authority under him, who constitute the administration ; for the Army and Navy ; and for the preservation and perpetuity of the government and the union of the States.”

On 18 April 1865, they spent the hour of the obsequies of Abraham Lincoln at Washington, in public devotional exercises, wore badges of mourning during their sessions and put on record a series of five patriotic resolutions.*

The N. S. Presbytery, adjourned, “that the pastors and elders might have opportunity to unite with their own congregations in such services as may be held in their respective places of worship.”†

Upon the great moral questions of the day also, they reached the same results. In regard to that standing menace to society, the traffic in and use of strong drink, the O. S. Presbytery, on 21 April 1842, “Resolved, That we adhere to the principle of total abstinence from all intoxicating drinks,—not because it is ‘malum per se’ to drink the least particle of intoxicating liquors, but because so many temptations and inducements present themselves to the excessive use of such drinks that this is the only safe course.”

The N. S. Presbytery, among many other expressions of their interest in this question, in Sept. 1852, published six hundred copies of a pastoral

* Min. of Presb. O. S. Vol. VIII, p. 335 and 357.

† Min. of Pres. N. S., Vol. II, p. 448.

letter, which covers seven folio pages of the record, advocating in the strongest terms the prohibition of the traffic in strong drink, by legal enactment. † In 1856, both lament the retrograde movement in the temperance cause, and the consequent alarming increase of drunkenness, profaneness, Sabbath desecration and kindred vices.

On the question of Slavery, both fully endorsed the action of their respective General Assemblies.

On the question of the "Sunday milk traffic," which arose in this period, the sessions were perplexed to know what was duty; and Presbytery was asked to consider it and advise them.

The O. S. Presbytery, on 17 April 1845, "Resolved, That in the judgment of this Presbytery, the sending of milk to the New York market on the Sabbath is a direct violation of the Fourth Commandment, and that its influence is calculated to be highly prejudicial to the moral and religious interests of those engaged in it and to the community in general."

The N. S. Presbytery, on the same date, upon an overture from the church of Chester, gave the subject most careful examination,—as seven folio pages of their records testify,—and then "Resolved, That the practice of carrying milk from our farms to the depots on Sunday, is in no wise to be tolerated in the church of Christ; and that such dis-

† *Ib.*, Vol. I, p. 513.

cipline be exercised as a last resort, as will cleanse the church of this sin.”

A similar overture was presented to the O. S. Presbytery in 1861, from the Goshen church, which, after much “discussion, and considering the difficulties surrounding the whole matter, was referred to the Synod for decision.” But little disciplinary work seems to have been needed. In the one body, after a thorough investigation and a fair trial, one minister was suspended from the office of the ministry, in 1849; but on his repentance, the suspension was removed in the same year, and he was granted a certificate of good standing, on his dismissal.† In the other body a similar investigation and trial in 1840, had failed to sustain the charge of “conduct unbecoming a minister.”‡

The O. S. Presbytery carried on its benevolent work through the Boards. On 22 Sept. 1841, they ordained Mr. Robert W. Sawyer, as a missionary to W. Africa, and recommended, the observance of the first Sabbath of November, as a day of special prayer “that the Lord of the harvest would send forth more labourers:” and that ministers should preach on the subject of Foreign Missions on the first Sabbath in Jan. next.*

On 6 April 1858, they ordained Mr. Augustus

† Min. of Presb., N. S., Vol. I, pps. 334-379 and 403.

‡ Min. of Presb., O. S., Vol. VI, p. 388.

* Min. of Presb. Vol. VII, p. 29.

Broadhead, and on 14 Sept. 1859, dismissed him to the "Presbytery of Furrukhabad," India.

On 20 April 1864, Mr. Samuel H. Kellogg was ordained, and dismissed to the "Presbytery of Lodiana," India.

The N. S. Presbytery cherished the principle of co-operation, and wrought through the voluntary Societies; ever in readiness to do what, in their sober judgment should appear to be the will of the Master.

Both diligently prosecuted their official duties and kept accurate and approved records. Those records testify to identity in motive, sameness in thought, unity in purpose and great similarity in official action, in respect to all matters, save those growing out of the embarrassing alliance of the Plan of Union.

In those matters they were wide apart in 1840, but drew gradually nearer to each other, until in 1870, they re-united and became THE PRESBYTERY OF HUDSON, with the churches and ministers of Rockland County added to the roll.

The plane of cleavage extends backward through the Synod of New York, through the General Assembly of 1838, through the General Assembly of 1837, through the general sentiment of the church at large, back, to the beginning of the century, where, in the PLAN OF UNION is found the thin edge of the wedge, which, driven home, resulted in the great division.

In that combination of the living organism of

the Presbyterian body, with one radically different, the WILL was a reserved force with each, but subordinated to the good intention of the Union. I am, and *will remain Presbyterian* : I am, and *will remain Congregational* : but hoping "to promote union and harmony" "*we will unite.*"

A yoke, that should couple an ox and a horse, might, in a certain sense, be considered the cause of extraordinary results, in crooked furrows, insufficient tillage and unsatisfactory harvests. It is conceivable that, while the yoke would incline the ox to go with the horse, he might prefer to go another way and would shake off the yoke if he could.

In a previous chapter, some instances in which the diversity of sentiment *latent in the Plan of Union itself*, extended to doctrine and practice, have been specified :—not to exhaust the list, not to exclude or minify others not named, not to exhibit or discuss them for their own sake,—but, as many as the purpose of this history required, and enough to show how the division of the Presbyterian body was a natural sequence of so incongruous a Union.

To take any one of those instances of diversity of sentiment, as a starting point from which to logically reach division of the church as a conclusion, would lead to endless debate, and produce confusion worse than that of the Ptolemaic theory of the universe, among the heavenly bodies.

In a part of the Presbyterian church at large, mind and heart and conscience seem not to have

become subject, with the will, to the idea of the Plan of Union. If for a time they had been, heart and conscience constrained by the intellect, at length led the will to revolt and shake itself loose from the yoke, even at the sacrifice of a part of its own body. This was necessarily divisive ; for in the other part of the Presbyterian Church at large, the reason still acquiesced, the heart still cherished and the conscience still approved the Union. That part willingly retained the yoke. An equally divisive procedure. Half the ox decided to stay with the horse !

If excising the Synods in 1837, divided the church, no less did the organizing in the aisles and leaving the house in 1838, divide the church. But to regard either of these as the cause of the division to the exclusion of the other, or to regard both together as causing it, or even to regard the antecedent difference of opinion such, is to stop short of the real origin.

Back of both these divisive exercises of the Presbyterian will, was diversity of sentiment, and back of difference of opinion, was the Plan of Union by which that will was yoked to one of another species.

The advice of the Father of his Country, to avoid entangling alliances, might well have been followed by that church, after the general principles of whose form of government that country's constitution itself is largely modeled.

The comprehensive reason for the gradual approach to each other and ultimate absorption of these two Presbyteries into one organic whole may thus be stated :

Negatively, There was a gradual loosening and a final sundering of the bond of co-operation, (with voluntary societies under the Plan of Union).

Positively, There was an increasing healthy action of the vital energy, inherent in the Presbyterian body.

No act of legislation, violent or peaceful, on the part of Congregational Association or Presbyterian Assembly, N. S., enforced the continuance or terminated the existence of the Plan of Union. In the rapid populating of the country, and the ever-widening field for church enterprise, other considerations respecting the most efficient methods of meeting increased obligation, on the part of the church, to "preach the gospel to every creature," arose and became imperative. These neutralized whatever moral force remained in co-operation. The records show, that the conclusions reached by the N. S. General Assembly within a period of twenty-five years after the division, respecting accountability to the Head of the church as an ecclesiastical body, were also reached and heartily approved by the Presbytery of Hudson belonging to that Assembly.

Only such of their proceedings are here presented as will serve to make this plain.

I. EDUCATION. On 22 Sept. 1846, it was re-

solved, "that a Standing Committee on Education be appointed."*

On 20 April 1853, this Committee reported, that the General Assembly having "recommended each Presbytery to take charge of the funds collected in its churches, and disburse them ; but not to interfere with any preference for co-operation with the 'Education Societies ;' therefore Resolved, That the churches shall be requested to place their collections to aid young men in preparing for the ministry, at the disposal of the Presbytery."†

This indicates no "preference for co-operation," but rather a return to the original method of "conducting educational concerns Presbyterially," quite similar to the action of the Presbytery in 1828.

On 19 Sept. 1860, Rev. Thornton A. Mills laid the "Assembly's Revised Plan of Education," before the Presbytery. In the next April, Presbytery approved the Plan,‡ and thenceforward recommended its candidates to the "'Assembly's Committee,' for aid from the 'Assembly's Education Fund.' "

By April 1861, therefore, the Educational work of the Presbytery of Hudson was conducted entirely upon a denominational basis ; the O. S., through the Board, and the N. S., through a Permanent Committee.

* Min. of Presb., N. S., Vol. I, p. 267.

† Ibid., pps. 529-533.

‡ Min. of Presb., N. S., Vol. II, p. 306.

2. HOME MISSIONS. It was soon discovered that the relation of our "small churches to the 'American Home Missionary Society' calls for careful supervision."

On 16 April 1845, it was Resolved: "That there be a Committee of Missions, through which all applications to the 'A. H. M. Society' for aid, shall be presented."†

On 19 Sept. 1860, it was Resolved: "That, Whereas the policy of our branch of the Presbyterian Church respecting Domestic Missions, has, by force of circumstances been unsettled, and, Whereas the last General Assembly determined 'not to restrict Presbyteries or Churches in choosing the agency through which they shall bestow their contributions for Domestic Mission work'‡ therefore, we recommend all our churches to take annual collections for Domestic Missions,—to pay them to the Standing Committee on Missions,—and that they be distributed as follows." The churches to be aided are then specified, and are no longer to be recommended for aid to the "A. H. M. Society."*

On 18 Sept. 1861, the churches were recommended to conform their practice in the cause of Missions, "to the plan adopted by the last General Assembly." And on 20 April 1864, applications for aid were made to the "General Assembly's Com-

† Ibid., Vol. 1, p. 221.

‡ Min. Gen. Assembly, N. S., 1859, p. 292.

* Min. of Presb., N. S., Vol. II, p. 292.

mittee on Missions.”† Thus this branch of church work also came to be carried on by denominational agencies exclusively.

FOREIGN MISSIONS. In 1854, “The Permanent Committee on Foreign Missions” was established, by the General Assembly.

In 1859, that “Permanent Committee” reported Overtures from Synods and Presbyteries, “praying for closer ecclesiastical relations between OUR Foreign Missionaries and the General Assembly, and ‘for direct reports from them:’ ‘for the formation of Presbyteries on the Foreign field;’ because our ministers, ‘understanding that it is the business of the Prudential Committee of the A. B. C. F. M., to arrange the ecclesiastical organization of missionaries and churches in Foreign lands,’ decline to form Presbyteries:” expressing “the conviction that the missionary spirit cannot be kept alive, unless the churches in some way are made to feel it is OUR WORK:” reminding the Assembly that “after contributing millions of money we have but *one solitary mission church in the entire foreign field,*” and recommending direct control of the ecclesiastical relations of our ministers in foreign lands.

Upon this report it was Resolved:* “That this Assembly is encouraged by learning of thought and aim toward the perpetuation in foreign countries of our excellent Presbyterian polity;—that the time has

† Ibid. Vol. II, p. 417.

* Min. of General Assembly, MSS, 1859, pp. 21-25.

come, not only for consideration but ACTION,—we will sacrifice everything to perpetuate co-operation with the ‘American Board,’ EXCEPT the edification of that portion of the church over which the Holy Ghost hath made us overseers ;”—“missionaries should be so disposed as to facilitate the formation of Presbyteries on the foreign field ;—our missionaries should correspond with our Permanent Committee ;—such missionaries should be recommended to form themselves into Presbyteries, and our candidates for the foreign field should be advised to go where such Presbyteries are formed ;—and any new undertaking on a foreign field should be deferred in order to facilitate the formation of such Presbyteries.” All this was emphasized in the Assembly of 1860, after full and free conference with the “American Board.”†

4. CHURCH POLITY. On 28 Nov. 1838, the Presbytery, met in Ridgebury; Resolved: “that in the judgment of the Presbytery there has never been any sufficient reason for the division of the Presbyterian Church.”

On 17 April 1839, they voted “no” upon the first overture from the Assembly proposing a constitutional change. (On the Limitation of appeals.)

On 23 1846, they took the initiative, and overtured the Assembly to restore the former mode of

† Ibid., 1860, pp. 256-258.

“annual” instead of “triennial” meetings of the Assembly.*

On 21 April 1847, they Resolved: “That we consider the adjournment of the last General Assembly,—as wholly unconstitutional, and of a dangerous tendency.” And “that we decline to do any act that may seem to recognize the constitutionality of that meeting.”†

And when, after eleven years, the General Assembly “declared, that a majority of the whole number of Presbyteries had decided against each and all of the proposed changes of the constitution: the Book therefore remains as it was before the division of the church;”‡ this Presbytery could point to its record for evidence that it was fully in sympathy with that declaration.

5. DOCTRINE. On 28 Nov. 1838, Presbytery, N. S., Resolved: “That we profess our firm adherence to the Standards of the ‘Presbyterian Church in these United States,’ as containing the System of Doctrine taught in the Holy Scriptures.”

“The confession of Faith proper, the Larger and Shorter Catechisms, and the Directory for worship, remain, word for word and letter for letter, as they were adopted at the formation of the Assembly in 1788.”§

In Sept. 1855, the Presbytery, N. S., Resolved: That they regarded the obtaining of charters for

* Min. of Presb., N. S., Vol. 1, p. 256.

† Ibid., p. 287.

‡ Min. Gen. Assembly, N. S., pp. 317-318.

§ Moore's Digest, p. 602. Note.

the publication House, for the Church Erection Fund, and also for Church Extension, as not antagonistic to the spirit of co-operation, but as additional means for advancing the Kingdom of Christ, arising out of the growth of the church. In April 1859, they declared* that they were "giving careful attention to the relation subsisting between the Voluntary Societies, the Assembly's Committees and the Churches." In 17 Sept. of the same year, Pastors and Sessions were requested to examine carefully the action of the Assembly in respect to these leading agencies of benevolent work, and use great wisdom in bringing them before their churches.

In Sept. 1861, the churches were urged to take annual collections for "Home Missions," for "Foreign Missions," for "Education," and for "Publication," AS THEY ARE CONDUCTED BY THE ASSEMBLY. And in April 1862, the time was "judged to be at hand when our churches without an exception, will contribute to the objects recommended by our higher judicatories."†

These extracts, references and sentiments expressed with the utmost delicacy and fidelity, testify that the Presbytery of Hudson, N. S., in full sympathy with their Assembly, was conducting its benevolent operations through the Assembly's Permanent Committees; avowing no "disesteem of the spirit of co-operation with the

* Min. of Presb., N. S., Vol. II, p. 230.

† Ibid., p. 313.

Voluntary Societies," but, "impelled by the voice of the Master heard in the development of the age and of the country,"‡ by the observation of the absolute stagnation of our work in the Foreign field during twenty years, and by the conviction that these Permanent Committees are so "many additional means of advancing Christ's kingdom, arising out of the growth of the church."

The experience, the reasoning and the language used, are almost identical with those which led to the formal dissolution of the Plan of Union in 1837, and to the conducting of the work of the church by the other branch, through agencies under its control and accountable to it.

After 1861, no reference appears on the records to co-operation. If therefore this bond has become sundered, the positive reason for the re-union may be considered. Aside from or in distinction from the will of the great Head of the church, it may be assumed that the INHERENT VITALITY OF THE PRESBYTERIAN BODY, now asserted itself without further hindrance, and exerted a wholesome, healing influence. Its Polity scriptural, its System of Doctrine almost Scripture itself, and its Principles of Action, fidelity to Scripture, allegiance to Christ and devotion to the truth and to the church, it may be relied upon to keep the mind from being "tossed to and fro, and carried about by every wind of doctrine," to prompt to

‡ Ibid., p. 286.

“speaking the truth in love,” and to compact the fitly joined body “by that which every joint supplieth.”

Under this influence, there arose a feeling akin to nostalgia, a yearning for fellowship with absent kindred ;—there grew a conviction that the needs of our land and of the world, more than ever require that each (denomination) “should watch over against his own house ;”^{*}—there was awakened an uneasiness of conscience lest the law of christian love which “thinketh no evil,” may have been violated, in judging a brother to hold an interpretation of doctrine which he would disavow, and treating him accordingly ;—there dawned a clearer perception that, when all conscientiously avow their acceptance of the Standards, each, claiming exemption from judgment by “another man’s conscience,” should be careful not to disfellowship a brother for entertaining different views of truth, or for holding nicer shades of interpretation, because of different mental capacity, temperament, education, environment, or personal religious experience.

All these we may conceive to have, consciously or unconsciously, been revived with the reviving sense of denominational life and responsibility, and PROMPTED THE SUCCESSIVE STEPS TO THE RE-UNION.

^{*} Neh. vii : 3.

CHAPTER XIV.

OFFICIAL STEPS IN THE PROCESS OF RE-UNION ;
BY THE ASSEMBLIES ; BY THE SYNOD ; BY THE
PRESBYTERIES.—ROLL OF THE PRESBYTERY OF
HUDSON IN THE PERIOD OF RE-UNION.

The simultaneous meeting of both the Assemblies in the city of St. Louis in 1866, afforded happy occasion for initiatory steps toward re-union. Six Presbyteries of the O. S. Assembly, overtured that body to "take measures to secure at an early day the organic union of the two." That Assembly adopted the following: "Resolved, 1. That this Assembly expresses its fraternal affection for the other branch of the Presbyterian Church, and its earnest desire for re-union at the earliest time consistent with agreement in doctrine, order, and polity, Resolved, 2. That it be recommended to all to cherish fraternal feelings, and to avoid all needless controversies. . . . Resolved, 3. That a committee be appointed, provided that a similar committee shall be appointed by the other Assembly, for the purpose of conferring in regard to the desirableness and practicability of re-union, and report to the next General Assembly.*

* Min. O. S. Gen. Assembly, 1866, p. 44.

This action was met with cordial approval and a prompt concert of action from the other Assembly. A joint committee drew up a Plan of Re-union, which was sent down to the Presbyteries. On 19 Sept. following, the Presbytery of Hudson, O. S., referred the "Plan" to a committee, which reported "That while we believe in the oneness of the visible Kingdom of our Lord Jesus Christ, and that its members are 'bound to maintain a holy fellowship,' yet that the time does not seem to have yet arrived, when the Plan of Union proposed by the Joint Committee can be adopted." The latter part of this report was re-committed, with instructions to reconsider the same and report at the next Stated Meeting. In the meantime the Plan was modified by the Joint Committee, and no further action was called for.

The Presbytery of Hudson, N. S., "heartily approved the action of the General Assembly at St. Louis, and fully sympathized with the spirit which led to it, but there is on their minutes no reference to the "Plan of Union" proposed by the Joint Committee, as such.

On 18 Sept. 1867, they expressed great gratification with the spirit, the progress and the results already attained.

The labors of the Joint Committee resulted in adoption by both Assemblies of a satisfactory "Plan of Re-union," and each Assembly sent the following question down to the Presbyteries for a

categorical answer, to be given on or before the 15th Oct. 1869.

“Do you approve of the re-union of the two bodies now claiming the name and rights of the Presbyterian Church in the United States of America, on the following basis, viz. : “The re-union shall be effected on the doctrinal and ecclesiastical basis of our common Standards; the Scriptures of the Old and New Testament shall be acknowledged to be the inspired word of God, and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures; and the Government and Discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rules of our polity?”

On the 15 Sept. 1869, the O. S. Presbytery recorded the following minute, viz. : “The question sent down by the General Assembly on the subject of Re-union with the other branch of the Presbyterian Church was answered in the Negative. Noes, 19. Ayes, 12.”

The Presbytery of Hudson, N. S., on the 24th, of the same month, answered by a “unanimous vote in the affirmative, taken by rising and without debate.” Their Commissioners were instructed so to vote, at the adjourned meeting of the Assembly, to be held in Pittsburgh on the 10th of Nov., next.

On the 10th of Nov. 1869, the two Assemblies met, in different churches, in the city of Pittsburgh. Each found itself standing squarely upon a platform, whose four planks, supposed to have been warped by exposure to the use of fourteen decades, now ran level and stronger than when first laid. Upon this platform the Assemblies flowed together literally,—became one body,—and “praised God from whom all blessings flow,” while the Moderators stood with clasped hands in the sight of all the people.

There was unity in the acceptance of the Constitution of the Church, there was unity in the animating principle of union with and allegiance to Christ as the Head of the Church, and there was unity in respect to carrying on the work of the church through Presbyterian agencies.

On 18 April 1870, the Presbytery of Hudson convened at Washingtonville, sent two of their number to “convey their fraternal salutations to the Presbytery of Hudson, convened at Scotchtown, and to invite arrangements for a joint meeting at an early day, of the members of the two Presbyteries, to confer respecting the reconstruction of the two bodies.”*

On the same day the Presbytery of Hudson, at Scotchtown, Resolved: “That the reading of the minutes be postponed in order to hear the Rev. Dr. Seward and Mr. Jirah I. Foot, a com-

* Min. of Presb., N. S., Vol. III, p. 101.

mission from the sister Presbytery of Hudson." After the reception of their message it was Resolved: "That we, the members of this Presbytery cordially agree to meet the members of our sister Presbytery of Hudson, in convention at the First Church in Middletown on the first Tuesday of May next at 11 o'clock A. M."†

On 3 May, the proposed Convention was held, according to the arrangement.

On 3 June 1870, the General Assembly passed the Enabling Act, constituting the SYNOD OF NEW YORK, "to consist of the Presbyteries and parts of Presbyteries included within the counties of New York, Westchester, Putnam, Dutchess, Rockland, Orange, Ulster, and Sullivan, in the State of New York, and within New England; to meet on the 21 June 1870, at 11 A. M., in the First Presbyterian Church of New York, and to be opened with a sermon by the Rev. F. R. Masters, D.D., or, in his absence, by the Rev. W. W. Newell, D.D., and the Synod of New York is hereby declared to be the legal successor of the Synod of New York, and of the Synod of New York and New Jersey, and as such entitled to the possession and enjoyment of all the rights and franchises, and liable to the performance of all the duties, of those Synods."*

On 21 June 1870, the Synod met and reconstructed the Presbytery of Hudson as follows:

† Min. of Presb., O. S., Vol. VIII, p. 577.

* Min. of General Assembly, 1870, p. 91.

“It is ordered by the Synod of New York : That all the churches in the counties of Rockland, Sullivan and Orange, with the exception of the towns of Newburgh, Cornwall and New Windsor, with their pastors, and all ministers resident or in active work within the same limits, be the PRESBYTERY OF HUDSON, to meet in the First Presbyterian Church of Middletown on the second Tuesday of Sept. next, at 2 o'clock, P. M., . . . and the Presbytery of Hudson is hereby declared to be the legal successor of the Presbytery of Hudson, O. S., and of the Presbytery of Hudson, N. S., and as such entitled to the possession and enjoyment of all the rights and franchises, and liable to the performance of all the duties of the said Presbyteries.”

On the 13 Sept. 1870, the reconstituted Presbytery of Hudson met in the First Church of Middletown, pursuant to the above order, and was opened with a sermon by Rev. Richard Bentley, from Isaiah lx: 13, “I will make the place at my feet glorious.”

The roll of Ministers and of Churches is as follows :

MINISTERS.	<i>Ord.</i>	CHURCHES.	<i>Mem.</i>
Phinehas Robinson,	1816,		
William R. Timlow,	*H.R. 1819,		
William D. Snodgrass,	†P. 1821,	Goshen,	357.
Hosea Ball,	H.R. 1821,		
Charles D. Rosenthal,	P. 1822,	Clarkstown,(German.)	48.
Holloway W. Hunt,	‡S.S. 1824,	Centreville,	87.
George Pierson,	P. 1829,	Florida, First,	158.

MINISTERS.	Ord.	CHURCHES.	Mem.
Oscar Harris,	½W.C. 1833,		
Obadiah M. Johnson,	P. 1835,	Denton,	102.
Ralph Bull,	W.C. 1836,		
Oris Fraser,	W.C. 1839,		
Horace Fraser,	W.C. 1840,		
John N. Boyd,	P. 1840,	Circleville,	72.
Henry F. Wadsworth,	P. 1843,	Unionville,	94.
Thomas Mack,	P. 1843,	Hempstead,	59.
Richard Bentley,	P. 1844,	Montgomery,	242.
Slator C. Hepburn,	P. 1845,	Hamptonburgh,	193.
Augustus Seward,	P. 1847,	Middletown, First,	439.
Amasa S. Freeman,	P. 1847,	Haverstraw, Central,	202.
William A. Westcott,	P. 1847,	Bloomingburgh,	52.
Daniel N. Freeland,	P. 1848,	Monroe,	72.
Thomas S. Bradner,	W.C. 1849,		
Luther Littell,	P. 1850,	Mount Hope,	158.
Thomas J. Evans,	P. 1851,	Greenbush,	100.
David Beattie,	P. 1852,	Scotchtown,	299.
Alfred P. Botsford,	P. 1853,	Port Jervis,	259.
James J. McMahon,	P. 1853,	Stony Point,	41.
	S.S.	Haverstraw, First,	151.
J. Napier Husted,	P. 1854,	Liberty,	104.
Archibald S. Stewart,	P. 1855,	Waldberg,	43.
James M. Dickson,	P. 1857,	Goodwill,	157.
Henry A. Harlow,	P. 1858,	Florida, Second,	93.
Floyd A. Crane,	S.S. 1859,	Callicoon,	36.
James Norris,	S.S. 1859,	Rockland, First,	15.
Duncan C. Niven,	P. 1859,	Westtown,	146.
Goodloe B. Bell,	S.S. 1849,	Ramapo,	48.
Thomas Nichols,	P. 1863,	Chester,	200.
Arthur Harlow,	P. 1863,	Washingtonville, 2nd,	88.
Charles Beattie,	P. 1863,	Middletown, 2nd,	292.
Daniel O. Timlow,	P. 1863,	Amity,	92.
Theron Brittain,	S.S. 1865,	Cochecton,	60.
	S.S.	Damascus,	12.
Francis L. Patton,	P. 1865,	Nyack,	75.
Benjamin G. Benedict,	W.C. 1866,		
Francis W. Farries,	P. 1868,	Otisville,	76.

MINISTERS.	<i>Ord.</i> CHURCHES.	<i>Mem.</i>
John V. Griswold,	P. 1868, Washingtonville, 1st,	85.
Elijah B. Wells,	P. 1869, White Lake,	130.
James R. Campbell,	P. 1869, Ridgebury,	167.
John Turner,	P. 1870, Hopewell,	160.
	Vacant, Jeffersonville, (German)	76.
	Monticello,	180.
	Palisades,	34.
	Milford,	70.

* Honorably retired. † Pastor. ‡ Stated Supply. § Without charge.

V. PERIOD OF RE-UNION.

1870—1888.

CHAPTER XV.

SKETCHES OF THE CHURCHES, CONTINUED.

1. AMITY.—After the decease of Rev. Daniel O. Timlow, 18 Jan. 1885, the pulpit was supplied by such ministers as the Session could obtain, until, on 28 July following, the Rev. Thomas Fitzgerald, the present pastor, was installed.

2.—BLOOMINGBURGH.—On 19 Sept. 1871, Rev. William A. Westcott was released. He was the last, to sustain the relation of pastor to this church. On 17 Sept. 1872, the only remaining elder, applied to the Presbytery for a letter of dismission. A committee was appointed to give letters to all the members who might apply for them, and on the 18 April 1877, the name of the church was dropped from the roll. By provision of the deed, the title to the property reverted to the heirs of the original donor.

3. CALLICOON—Was supplied by Presbytery, until in 1874, Mr. George E. Sanderson was granted leave to supply them, under the supervision of the Committee on Missions. Mr. Sander-

son's credentials proving unsatisfactory, his application to be received was denied, and his labors at Callicoon ceased in 1876. The Rev. James Norris preached once a month for this congregation for a number of years, but their numerical and financial strength has steadily diminished. In 1885, arrangements were made for preaching every other week, by Rev. George T. Galbraith, S. S., at Liberty. This ended in Nov. 1887, and there has been no service held in the church since.

4. CENTREVILLE.—On 17 April 1871, Rev. Holloway W. Hunt, S. S., at Centreville, was dismissed to the "Presbytery of Elizabethtown," and supplies were furnished by Presbytery until 19 Sept., when Rev. William A. Westcott was called and on 8 Oct., installed. Mr. Westcott died in the pastoral office at Centreville, on 23 Feb. 1876.

In the summer of 1877, Rev. Charles W. Cooper was called. He was received from the "Presbytery of North River" on 18 Sept., of that year, and remained pastor-elect until his death, which occurred on 16 May 1886. The Session had leave to supply their own pulpit, until in the fall of 1887, Rev. Thomas Nelson, of the "Presbytery of Newton," took charge. In the summer of 1887, their meeting house was remodeled and greatly improved, at an expense of about \$600.

4. CIRCLEVILLE.—On 27 Jan. 1871, Rev. Charles H. Park was called. On 17 April he was received from the "Presbytery of Northumberland." He served, as pastor elect, until the 16th

April 1872, when he returned the call. Rev. Floyd A. Crane acted as Stated Supply, until 15 May 1873, when Rev. Charles H. Park was again called and installed. He remains to this day. A most interesting work of grace in the latter part of 1887, resulted in an accession of over thirty to the membership.

5. CHESTER. — On 16 April 1872, Rev. Theodore A. Leggett was received from the "Presbytery of New York," and on 2 May, installed. On 29 Nov. 1881, he was released and dismissed to the "Presbytery of Brooklyn." On 27 June 1882, Mr. T. Cumming Beattie, the present pastor, a licentiate of the "Presbytery of New Brunswick," was received, ordained and installed.

6. CLARKSTOWN, GERMAN. — In 1859, the German population of Rockland Co. effected an organization and erected a house of worship. On 1 Dec., Rev. J. Wahrenberger became their pastor and remained until 1 Dec. 1865, when he removed to Paterson, N. J. Rev. Bartolomio Krusi was pastor from May 1866, until Nov. 1867. On 2 Dec. 1867, Rev. Carl D. Rosenthal was installed. He died on 2 May 1874, in the seventy-eighth year of his age. On 22 Sept. 1874, Mr. George Looock was received as a licentiate of the "Presbytery of Newark," and on the 29th he was ordained and installed. On 17 Sept. 1878, he was released and on the 16 Oct., dismissed to the "Presbytery of Morris and Orange." On 24 June 1879, Rev. John U. Tschudi was received from the "Presbytery of

Memphis," and installed. On 16 Sept. 1884, the congregation requested that the pastoral relation of Mr. Tschudi to them might be dissolved. Presbytery after hearing all parties released Mr. Tschudi, on 1 Jan. 1885. Mr. Tschudi departed this life at Warrensville, N. J., on 17 May 1887. On 15 Mar. 1885, Rev. Adolph Schabelhorn, the present pastor, began to labor in that congregation. On 20 April 1886, he was received, and on 5 May, installed.

It is believed that in this congregation the German will before many years be superseded by the English tongue.

7. COCHECTON. 8. DAMASCUS.—On 26 July 1875, the pastoral relation of Rev. Theron Brittain to these united churches was dissolved. The pulpit was supplied by Rev. Brown H. Emerson until the next meeting of Presbytery. On 1 May 1876, Rev. George E. Northrup was appointed Stated Supply for one year. On 20 Mar. 1877, charges affecting the moral character of Mr. Northrup were "dismissed for the reason that the prosecutor, not being a member of the Presbyterian Church, was beyond the reach of the censure, which in the event of the charges being disproved, the Book of Discipline requires Presbytery to pronounce and inflict." On 17 April following, the Session of the Cochection Church requested that the charges against Mr. Northrup might be investigated. The request was put in the hands of the committee on the affairs of the Waldberg

Church, for advice as to proper course to be pursued. After an exhaustive examination and a hearing of all parties, the recommendation of the committee that, "action be deferred until the settlement of a suit pending in the civil court," was adopted.

Supplies were appointed by Presbytery, once a month, until, on 19 April 1881, Rev. Samuel Murdock was received from the "Presbytery of Washington City," and on 17 May following, installed. This relation continued until 1 May 1887, when he was released, and on 26 Oct., dismissed to the "Presbytery of Geneva." The Damascus Church, gradually reduced in membership by deaths and removals, was, on 22 Sept. 1885, dropped from the roll, and its remaining members were transferred to the church of Cocheton.

In the summer of 1884, the meeting house in Cocheton was greatly improved and beautified at considerable expense. In Jan. 1887, a disastrous flood, laying the entire village under its icy waters, rose above the cushioned seats within, while the drifting ice broke and defaced the stones and monuments in the burial ground around it. The damage however has been repaired, and that people are anxiously praying that a pastor may be provided for them.

9. DENTON.—On 22 Oct. 1873, the pastoral relation of Rev. Obadiah M. Johnson was dissolved, having continued since the organization of the church, a period of thirty-four years. He

died at Monsey, Rockland County, on 7 Jan. 1881, in the seventy-fifth year of age. The church has had leave to supply its own pulpit since the death of Mr. Johnson. For several years Rev. George H. Hick, of "New York and Brooklyn Congregational Association," served them. From 1879, until 20 Mar. 1883, Rev. David McLeod was Stated Supply. On the latter date he was dismissed to the "Presbytery of Genesee Valley." On 16 Sept. 1884, a special committee was appointed, which reported on 21 April 1885, that they had secured supplies for seventeen Sabbaths, and that Rev. George H. Morrill had just been engaged for one year. Since the termination of Mr. Morrill's engagement, the pulpit has been filled by such supplies as could be obtained. This church numbers fifty members, with a Sunday School of about seventy scholars.

11. FLORIDA. 12. FLORIDA, SECOND.—On 15 May 1878, Rev. George Pierson was released from a pastorate of thirty-nine years, and retired on a life annuity of \$500. He died 2 Feb. 1880.

On 17 April 1872, Rev. Henry A. Harlow was released from the Second Church. On 22 April 1873, Rev. Elijah L. Burnet was received from the "Presbytery of Chicago," and on 8 May installed. On 21 Oct. 1874, he was released, and on 17 Oct. 1877, dismissed to the "Presbytery of New York." On 15 June 1875, Mr. David McLeod, a licentiate of the "Presbytery of New Brunswick," was received, ordained and installed. On 15 May 1878,

he was released, receiving the consideration of the sum of \$400.

On that date, the organic union of these two churches was consummated. Both pastors resigned, both sessions resigned, the combined congregations under a Commission of Presbytery, elected a new bench of elders, when "the union was declared complete, carrying with it the roll of the members of each church, and the consent of the members of each congregation."*

On 22 April 1879, Rev. Asahel L. Clark was received from the "Presbytery of Elizabeth."

A call from the church of Florida upon Mr. Clark was presented in Presbytery, accompanied with a statement that a minority of twenty-one had refused to make the call unanimous, and "likewise a remonstrance against the installation of Mr. Clark, signed by fifty-four persons having a right to vote on the call." "After a protracted discussion it was Resolved, That the call be placed in the hands of Mr. Clark." He accepted the call and was installed on the 29 April 1879. On 16 Sept. following, "sundry members of the church of Florida represented their grievances to Presbytery and expressed their desire to be organized as a second Presbyterian church."† The session was directed to give letters of dismissal to all who should apply for them; to which Rev. Mr. Pierson, for himself and others gave notice of dissent. The

* Min. of Presb., Vol. IX, p. 456.

† Min. of Pres., Vol. IX, pp. 515-517.

dissent was accepted and entered on the record. On the 30 Sept. 1879, sixty persons presented such letters to a commission of Presbytery, and were duly "organized as a church, to be known as the 'Second Presbyterian Church of Florida,' under the care of the Presbytery of Hudson."† On 20 April 1880, the Trustees of this Second Church asked for a "commission to investigate the grounds on which the First Church refuse to surrender the property, which in equity belongs to the Second Church."‡ The commission was appointed. The commission reported 18 April 1882, "that in their opinion, the Second Presbyterian Church has moral rights in the property 'carried into the union by the former Second Presbyterian Church, estimated to be worth \$7,250, for which they received no pecuniary consideration,' which the Presbyterian Church in the exercise of a Christian spirit, ought to recognize."§ To this report, "the officers of the First Church Florida," presented a protest, which is entered on the record, in which they say "inasmuch as the Board of Trustees are not answerable to the Presbytery, no result of investigation by this committee can compel or even so much as authorize any action by that Board, who are answerable to the civil courts alone. They stand ready, as we are advised, to make full

† Ibid., p. 530.

‡ Ibid., p. 539.

§ Ibid. Vol. X, p. 72.

answer and proof to those courts if occasion shall demand."*

On 10 June 1883, Mr. Clark was released, and on 22 Sept. 1885, he was dismissed to the "Hartford Central Association." On 17 Oct. 1883, Rev. Robert E. Campbell was received from the "Presbytery of Paducah," and on 7 Oct. 1884, he was installed in the First Church, Florida. On 25 Dec. 1887, he announced his intention of entering the ministry of the Episcopal Church, and on 10 Jan. 1888, he was released. His name was dropped from the roll.

On 20 Sept. 1880, Rev. Stephen D. Noyes was received from the "Presbytery of Baltimore," and on 5 Oct., he was installed, in the Second Church. On 20 Mar. 1883, he was released and dismissed to the "Classis of Kingston." The church then had leave to supply their own pulpit. On 14 June 1881, Rev. Henry E. Decker was received from the "Classis of Illinois," and in Dec. 1883, became Stated Supply. He continued his labors until 19 April 1887, when he was dismissed to the "Presbytery of Utica." The death, of the principal supporters of this organization, and their heavy financial obligations, made it appear wise to disband. On 31 May 1887, Rev. Eugene L. Mapes was authorized to issue letters of dismissal to the

* Ibid., p. 84, 85 and 86. (The great length of these papers forbids their quotation in full. The last paper, marked *, is signed by four elders and six trustees. H. A. H.)

remaining members, and the name of the Second Church of Florida was dropped from the roll.

13. GOODWILL.—In the year 1871, the church edifice was enlarged and remodeled at a cost of nearly nine thousand dollars, and the new house, beautifully frescoed and furnished, was rededicated on 20 July.

On 16 Sept. 1879, the Presbytery united with the congregation in the celebration of their one hundred and fiftieth anniversary. After the exercises, which were of an exceedingly interesting nature, it was Resolved, "That we as a Presbytery extend our hearty congratulations to this congregation and to their pastor, on the peculiarly pleasant and auspicious occasion of the one hundred and fiftieth anniversary of the organization of their church, upon the spot where we are convened."

On 17 April 1883, Rev. James M. Dickson was released and dismissed to the "Reformed Classis of New York." On 11 Mar. 1884, Rev. David F. Bonner, the present pastor, was received from the "U. P. Presbytery of Caledonia," and on 10 April he was installed.

14. GOSHEN.—On 22 Nov. 1871, the present massive and beautiful church edifice was dedicated. Its dimensions are one hundred and five by sixty-two feet, and the chapel forty-six by thirty feet. Its steeple of stone, rises one hundred and eighty-six feet from the ground. It will seat one thousand people, and cost with all its furnishings \$154,328.50.

On 17 Oct. 1883, Rev. Lee W. Beattie was received from the "Presbytery of North River," and became assistant to Rev. Dr. Snodgrass. He remained until 22 Sept. 1885, when he was dismissed to the "Presbytery of Troy." On 12 Nov. 1885, Dr. Snodgrass requested the Presbytery to dissolve his pastoral relation, naming the increased demands upon his decreasing energies as the reason. The congregation concurred in the request by constituting him "Pastor Emeritus, with a salary of \$800, and the free use of the parsonage during the remainder of his natural life." The sentiment and feeling of the Presbytery were expressed in the following Resolution: "Whilst assenting to the request of Rev. William D. Snodgrass, that his pastoral relation to the church of Goshen be dissolved, Presbytery desires to place on record its sorrow that his advanced years should render such a step necessary, and also its appreciation of the noble spirit which the church has manifested in making such liberal provision for the comfort of their venerable pastor in his declining days."

On 5 Feb. 1886, Rev. Robert B. Clark, the present pastor, was received from the "Presbytery of Chicago," and installed.

Dr. Snodgrass continued to preach occasionally, and filled the pulpit only a few Sabbaths before his decease, which occurred on 28 May 1886. Had he lived till the 30th of June, he would have filled out ninety years of earthly life. He died an old

man, and full of years, full of experiences, and full of graces.

The year 1886, was further made memorable in the history of this church by the erection of a beautiful parsonage, upon the site of the old one.

15. GREENBUSH.*—The twenty-one years pastorate of Rev. Jared Dewing ended on 8 Oct. 1855. In April 1841, he was released from charge of Nyack church, and gave all his time to Greenbush. On 12 Nov. 1855, Rev. Thomas J. Evans became Stated Supply, on 17 June following, he was installed, and for twenty-two years continued to minister to them. The re-union brought the name of this church back to the roll of this Presbytery, together with all those in Rockland County. The pastoral relation of Mr. Evans ceased on 1 Aug. 1877, and on 16 April 1878, he was dismissed to the "Presbytery of Brooklyn." Rev. Henry E. Decker immediately followed as Stated Supply, and so continued until 11 Nov. 1883. On the night of 24 Oct. 1882, the church and parsonage were burned to the ground, the inmates of the house losing all their effects and barely escaping with their lives. A second time this church edifice arose from the ashes, remodeled and beautified for the public worship of the Triune God, to whom it was dedicated on 27 Nov. 1883. This happy result was largely due to the efforts of Mr. Decker. On 17 April 1883, Presby-

* Local History by S. B. Husted, Esq.

tery resolved, "That the request of the church of Greenbush for aid in rebuilding their church edifice, be endorsed by the Presbytery, and that our churches be recommended to aid them by collections." On 22 April 1884, "a paper from Greenbush, gratefully acknowledging donations of money from churches and individuals, . . . was read, accepted and placed on file." In 1886, the parsonage was rebuilt in modern style, and this handsome church property, valued at \$7,000, has upon it but \$800 indebtedness.

After Mr. Decker's removal to Florida, Mr. Charles H. Lester preached at Greenbush for one year from 2 Dec. 1883. An arrangement was then made with Rev. Charles S. Hageman, D.D., of the "Classis of Poughkeepsie," to supply them, until, on 24 June 1887, Frederick J. Stanley, of the "Presbytery of New York," was called, and on 26 Oct. following, he was received and installed. This church has enjoyed three special revivals of religion, in the years 1821, 1858 and 1876.

16. HAMPTONBURGH.—History and tradition unite in testifying to the ability and godly character of the pastors of this church from the beginning. For one hundred and twenty years its pulpit has given out no uncertain sound. A Sunday School has been maintained without serious interruption since 1828. Its contributions to the benevolent work of the church have been perennial, and its Woman's Missionary Society,

organized in Mar. 1880, stands among the first in the Presbytery for regularity in meeting and liberality in giving. The end and aim of its life seems ever to have been to serve and glorify Christ. There are one hundred and twenty-six communicants.

17. HAVERSTRAW, FIRST.*—There have been three seasons of special religious interest in this church during this period. In 1872, fifty-nine were received on their confession of Christ. In 1876, thirty-three more were added; and in 1887, more than a score publicly professed their allegiance to Him. In the forty-eight years since the reorganization of this church, there have been as many as five hundred additions to its membership, and its contributions in various ways to the cause of Christ have not been less than \$75,000. There are one hundred and thirty-five communicants.

18. HAVERSTRAW, CENTRAL.—This is one of the churches brought into this Presbytery by the re-union. It was organized by a committee of the "Fourth Presbytery of New York," on 22 April 1846, with nine members, and two elders. On the last Sabbath in June, Mr. Amasa S. Freeman, just graduated from Union Theological Seminary, took charge of the infant church and remains with it to this day. On 21 Aug., the corner-stone of a meeting house was laid, and upon it, two months later, a tornado laid the ruins of the house

* Local History, by Rev. J. J. McMahan.

itself. The horse-shed, inclosed for a carpenters' shop, was made to do service on the first day of the week as a sanctuary, until, on 7 Feb. 1847, the basement could be used. The completed structure was, on the third Sabbath of the next September, dedicated to the service of the Triune God. On 14 April 1847, Mr. Freeman was ordained "*sine titulo*," and on 25 April 1849, he was installed. In 1860, the meeting house, which could no longer accommodate the growing congregation, was enlarged and greatly improved, and on 29 Aug., it was reopened. In June 1871, the pastor preached and published an historical discourse entitled "Our Silver Wedding." In 1877 he received the title of "D.D." The fortieth anniversary of his pastorate was also celebrated, with appropriate ceremonies; none more appropriate than the presentation of a well filled purse. Dr. Freeman retains the office of superintendent of his sunday-school, which he has held during a large part of his ministry. He has had the happiness of welcoming to the communion of the church, seven hundred and sixty-six persons, a large portion of them on confession of their faith in Christ. There are now two hundred and seventy-five communicants.*

19. HEMPSTEAD.—This church was restored to the roll of this Presbytery by the re-union, and with it comes back also the familiar name and venerable form of Rev. Thomas Mack, as its pastor. There are fifty-one members.

* Local History, by Rev. Amasa S. Freeman, D.D.

20. HOPEWELL.—On 3 May 1870, Mr. John Turner was received as a licentiate from the “Presbytery of New York,” and on the 26th he was ordained and installed. His labors have been owned of God, and the membership of one hundred and sixty, in 1870, has not only held good against a steady depletion by deaths and dismissals, but has increased to one hundred and seventy-one. Mr. Turner is still pastor of this strong and united country church.

21. JEFFERSONVILLE, GERMAN.—On 19 Oct. 1870, Rev. Adolph Rahn was received from the “Presbytery of North River,” and on 12 Nov., installed. On 21 Oct. 1874, he was released and on 21 Sept. 1875, dismissed to the “Presbytery of Boston.” On 19 April 1875, Rev. Gerhardt W. T. Landan was received from the “South Classis of Bergen,” and on 9 June he was installed. On 17 Oct. 1877, he was released and on 16 April 1878, dismissed to the “Presbytery of Washington City.” Rev. Augustus Wetterstrom at once succeeded Mr. Landan as supply. He was received from “Ger. Ev. Prot. Synod of the West,” on 17 Sept., and on 12 Nov. 1878, he was installed. On 11 April 1880, he was seized with hemorrhage during the morning services and died before reaching his house from the pulpit.

On 27 May 1881, Rev. Hein W. Seibert was received from the “Presbytery of Newark,” and on 28 June following, installed. On 17 April 1883, he was released and dismissed to the “Presbytery

of Cincinnati." On 17 Oct. 1883, Rev. Ferdinand Bernhardt was received on examination. The date of his installation is wanting.

On 20 April 1886, he was released and dismissed to the "Central Presbytery of Philadelphia."

On 21 Sept. 1886, a call was read for Rev. George G. Knus, who had acted as supply since June. The call was "found in order and laid on the table, pending the reception of Mr. Knus to membership in this body." His credentials were referred to a committee, which "recommended that Mr. Knus be permitted under the care of the Presbytery, to supply them until the next stated meeting."*

There has been no report from this church since.

22. LIBERTY.—During the seventeen years pastorate of Rev. J. N. Husted, the old meeting house on the hill, was taken down and rebuilt in the village. Mr. Husted was released on 5 May 1885. About the time of his release the parsonage was sold and a new one purchased, situated nearer the meeting house.

On 22 Sept. following, Rev. George T. Galbraith was received from the "U. P. Presbytery of Vermont," and appointed Stated Supply.

23. MIDDLETOWN, FIRST.—On 1 Oct. 1879, Rev. Augustus Seward, D.D., was released. On 21 Sept. 1880, a call upon Rev. E. C. Olney was read and found in order. After hearing commis-

* Min. of Presb., Vol. x, p. 248.

sioners, and also those representing a large minority of the congregation, Presbytery judged it inexpedient to prosecute the call further, and urged both the majority and the minority to endeavor peaceably to unite on some other person.

On 9 Feb. 1881, Rev. John R. Lewis was received from the "Presbytery of Syracuse," and installed. His pastorate terminated, 4 Oct. 1885.

On 19 April 1886, Rev. Thomas Gordon, D.D., the present pastor, was received from the "Presbytery of Alton," and on 13 May following, he was installed. During the pastorate of Dr. Gordon the interior of the church edifice has been renovated, and a new parsonage built, valued at \$9000.

12. MIDDLETOWN, SECOND.—Rev. Charles Beattie continues the faithful and efficient pastor. In 1883, the church edifice was renovated and improved. They have enjoyed four seasons of special refreshing from on high, while the growth in membership, in strength, in influence and in benevolence has been steady. The present membership is three hundred and eighty. They conduct a Sunday School of three hundred and fifty members, a "Ladies' Aid Society," a "Ladies' Missionary Society," and a "Young People's Society," similar in purpose to Societies of Christian Endeavor. Present condition peaceful and outlook bright.*

* Local History by Rev. Charles Beattie.

25. MILFORD.—On 19 Sept. 1871, Rev. Cyrus Offer was received from the “Susquehanna Congregational Association.” He was supply at Milford for one year, in 1870–1, and was dismissed on 17 Sept. 1872, to the “Presbytery of Albany.” Rev. John Reid was supply during the summer of 1872, and Rev. L. C. Lockwood, for four months from Dec. 1873. On 21 April 1874, Mr. Eugene H. Mateer, a licentiate of the “Presbytery of Huntingdon,” was received, and on 25 June, ordained and installed. During his pastorate the present commodious parsonage was built. On 10 Feb. 1884, Rev. Abraham S. Gardiner was received from the “Presbytery of Boston,” and on the 27th, he was installed. Through his efforts and influence the church edifice was completed, and the Presbytery joined in the services of dedication on 22 Sept. 1885. Since that time through the munificence of Gov. William Bross, of Chicago, a fine “Thomas” clock and bell have been placed in the tower. Two of the beautiful stained-glass windows are “Memorials.” Mr. Gardiner, still ministers to them, and it is hoped that he may be spared to see the spiritual prosperity of the church for which he has been enabled to do so much in respect to material interests.

26. MONROE.—After the release of Rev. Daniel N. Freeland on 23 Oct. 1881, this church secured temporary supplies, until, on 17 April 1882, Rev. Thomas B. Thomas, the present pastor, was received from the “Welsh Presbytery of

Northern Pennsylvania," and on 16 May following, he was installed.

27. MOUNT HOPE.—On 3 Oct. 1881, Rev. Luther Littell was released from his long pastorate of thirty-one years; and on 17 April 1883, he was dismissed to the "Presbytery of Lansing." On that same day, Rev. Thomas Fitzgerald was received from the "Presbytery of Newton" and installed. On 16 June 1885, he was released. Since that time the pulpit has been very irregularly supplied, and the membership has gradually diminished.

27. MONTGOMERY. — In Jan. 1873, Rev. John Ward commenced his labors, and 22 May following, was installed. He was released on 19 April 1875, and on 16 April 1878, dismissed to the "Presbytery of Newark." During his pastorate twenty-five, chiefly from the Sunday School united with the church, and five elders were added to the Session. The present pastor, Rev. James C. Forsythe, began his ministry here in July 1875. On 21 Sept., he was received from the "Classis of Geneva," and on 14 Oct., he was installed. Upwards of eighty-five souls have been received on confession of Christ, and sixty-two by letter during his pastorate.

29. MONTICELLO.—On 15 Nov. 1870, Rev. T. Madison Dawson was received from the "Presbytery of New York," and on 6 Dec. installed. On 17 Sept. 1872, he was released. During his pastorate the present parsonage was bought. On 2

Nov. 1872, Rev. Henry A. Harlow commenced his labors, and on 5 June following, he was installed. On 17 April 1877, he was released, and supplies were appointed.

On 16 April 1878, Rev. John P. Scott, D.D., was received from the "Presbytery of Detroit," and on 7 May, installed. On 18 July 1882, he was released and dismissed to the "Presbytery of Cincinnati." During his pastorate the interior of the church edifice was greatly improved. On 1 Dec. 1882, Rev. Hugh B. McCauley began his labors as pastor-elect. He was received from the "Presbytery of Jersey City," on 5 June 1883. On 1 Nov. following, he returned his call, and on 22 April 1884, he was dismissed to the "Presbytery of New Brunswick."

The Rev. Fenwick T. Williams was called on 18 Mar. 1884. On 16 Sept. he was received from the "Presbytery of North River," and on 30th, installed. During the present year a new and fine-toned Troy bell has been placed in the steeple.

30. NYACK.—On 10 May 1841, the "Presbytery of New York," divided the united church of Greenbush and Nyack," into two distinct organizations, continuing both, under the pastoral care of Rev. Jared Dewing. On 14 June following, the Presbytery released Mr. Dewing, and this church entered upon its new career, with sixty members and five elders. On 25 Oct. 1841, Rev. Charles M. Oakley was installed. In Sept. 1843, Mr. Oakley was released. On 23 Oct. following, Rev.

Joseph Penny, D.D., was called, and on 30 Nov., installed. In April 1847, Dr. Penny was released. On 26 Oct. 1847, Rev. Isaac S. Davison was installed. During his pastorate the parsonage was built, and the church repaired. On 19 Oct. 1852, he was released.

On 31 May 1853, Rev. Joseph Cory was installed. In 1867, his pastorate closed. On 30 Sept. 1867, Rev. Francis L. Patton was called, and on 25 Nov. following, he was installed. On 26 May 1871, Mr. Patton was released and dismissed to the "Presbytery of Brooklyn."

On 16 April 1872, Rev. A. McElroy Wylie was received from the "Presbytery of Brooklyn," and on 25th, installed. On 19 Sept. 1876, Mr. Wylie was released, and on 17 April 1877, dismissed to the "Presbytery of Philadelphia, North." On 3 Oct. 1877, Mr. George H. Wallace, a licentiate of the "Presbytery of New York," was received ordained and installed. On 1 Jan. 1881, his pastorate terminated, and on 3 Mar. 1883, he was dismissed to the "Presbytery of Monroe."

On 17 May 1881, Rev. John E. Lloyd, the present pastor, was received from the "Presbytery of Utica," and on 14 June, installed.

31. OTISVILLE.—On 14 June 1871, Mr. Robert H. Craig was received as a licentiate of the "Presbytery of New Brunswick," and on 27th he was ordained and installed. On 18 Mar. he was released and dismissed to the "Presbytery of Lack-

awanna." During his pastorate the parsonage was completed and paid for.

On 20 Oct. 1884, Rev. John Service, the present pastor, was received from the "U. P. Presbytery of Albany," and on 20 Nov. following, he was installed.

32. PALISADES.—On 23 April 1863, it was resolved to have a church. On 11 May, Rev. Joseph Greenleaf, Jr., was engaged to preach until 1 Dec. The first service, at which thirty were present, was held on 15 May, in the Old Methodist meeting house, and a Sunday School, of seven scholars, was begun. On 7 June, work was commenced on the foundations for a house of worship. On 23 Sept. the society was incorporated with eight trustees, and two persons were elected to the offices of elder and deacon respectively. On 1 Oct. the congregation had increased to eighty persons, and the attendance at the Sunday School to ninety-three. On 14 Oct. the Palisades church was organized by the "Presbytery of New York." On the 21st, Rev. Joseph Greenleaf, Jr., was called. He continued his labors until 2 April 1866. The bell was rung for the first time at midnight of 31 Dec. 1863, and the first service was held in the new church on 3 Jan. 1864.

The Rev. John K. Demarest was pastor from 16 Oct. 1866, until 13 Feb. 1870. At the re-union this church fell within the bounds of the Presbytery of Hudson and was enrolled on 13 Sept. 1870. Rev. Aaron H. Hand, D.D., was called on 18 Oct.

1870. On 15 Nov. he was received from the "Presbytery of Newton," and on 14 June 1871, installed. On 16 Sept. 1879, Dr. Hand was released, and on 3 Mar. 1880, he departed this life.

On 26 Dec., Rev. J. William McIlvain began his labors. On 16 Feb. 1880, he was received from the "Presbytery of Lehigh," and installed. On 19 Sept. 1882, he was released and dismissed to the "Presbytery of Baltimore." On 17 Oct. 1883, Mr. Newton L. Reed, the present pastor, was received as a licentiate of the "Presbytery of Cayuga," and on 4 Dec., installed. The membership is eighty-four, and the little Sunday School of seven members in 1863, is now augmented to a hundred.*

33. PORT JERVIS.—On 20 Oct. 1884, Rev. Alfred P. Botsford was released and dismissed to the "Presbytery of West Jersey." The Session had leave to supply the pulpit. On 22 April 1885, Mr. James A. McWilliams was licensed, and on 16 June following, ordained and installed in the pastoral office, which he still holds.

In April 1887, fifty additions to the membership were reported on confession of Christ, and fifteen by letter, increasing the total to three hundred and thirty-two.

34. RAMAPO.—See complete history, p. 171.

34. RIDGEBURY.—On 16 April 1872, Rev. Charles H. Park was called, and on 8 May, in-

* Compiled for "History of Rockland County," by Winthrop S. Gilman, Jr.

stalled. On 22 April 1873, he was released. On 16 Sept. following, Mr. Brown H. Emerson, a licentiate of the "Presbytery of New York," was received. He was ordained "*sine titulo*," and appointed Stated Supply at Ridgebury, on the 30th. Mr. Emerson continued until 1 Aug. 1875, when Rev. Theron Brittain succeeded him, and has remained as Stated Supply until the present time. Mr. Emerson was dismissed to the "Presbytery of Boston," on 18 April 1876.

Four have entered the ministry from the members of this church. Rev. Messrs. John N. Boyd, Lewis Jessup, Nathaniel Elmer and Elijah B. Wells.

36. ROCKLAND, FIRST. — This church is romantically situated on the Beaverkill, in the extreme northern angle of Sullivan County.

On 4 July 1850, Mr. James Murdock, deeded the lot upon which the meeting house stands to the "First Presbyterian Church of Rockland." The society became much weakened by deaths and removals, and the meeting house was falling to decay, when, on 11 Feb. 1880, an article of agreement was entered into with the village "M. E. Church,"—which had enjoyed the free use of the house for more than a decade,—granting them a representation in the Board of Trustees, and use of the building for religious worship, one-half the time, on condition of fairly proportioned assistance in effecting repairs.

Supplies were furnished by Presbytery for several years, during which the membership, reduced to five, all females, was increased to twenty, and two elders were ordained. On 1 Oct. 1883, Rev. Henry A. Harlow was called, for one-quarter of his time. He served them as pastor-elect, until 1 Jan. 1886, when their call was returned. During this period, on 12 May, 1884, the church was incorporated. Mr. George G. Dewitt contributed \$10, and William B. Isham, Esq., of New York city, \$50, toward the cost of a bell. The balance of \$27.90, was raised by the congregation. The new bell was rung for the first time, for communion service on 30 Aug. 1884. Since the 1 Jan. 1886, this church has had preaching only at long intervals.

37. SCOTCHTOWN.—The Rev. David Beattie is now in the thirty-sixth year of this, his only pastoral charge.

38. STONY POINT.—On 3 July 1855, the "Presbytery of New York," organized the North Haverstraw Presbyterian Church, with William Govau, M.D., as elder. A meeting house, built in 1844, was purchased from the Presbyterian Church of Haverstraw, reconstructed and enlarged. In 1860, its corporate title was recognized as the Presbyterian Church of Stony Point. It has now, one hundred and seventeen members, and has maintained a flourishing Sunday School from the first; of which Elder William H. Rose has long been the efficient Superintendent.

Their ministers have been,

- Rev. Abijah Green, P. E., - 1855 to 1857.
 " David Edgar, S. S., - - 1857 " 1859.
 " Frederick LaRue King, P., 1860 " 1867.
 " James J. McMahon, P., 1868 to 18 Apr. 1876.

On 22 Oct. 1879, Mr. R. B. Mattice was received from the "Presbytery of New York," and on 19 May 1880, ordained and installed. On 20 Oct. following, he was released and dismissed to the "Presbytery of Westchester." On 25 April, Mr. Thomas C. Straus was received from the "Presbytery of Athens," ordained and installed. On 11 Mar. 1884, Mr. Straus was released and dismissed to the "Presbytery of North River." On 29 Dec. 1885, Rev. John S. Gilmor, the present pastor, was received from the "Presbytery of New York," and installed.

39. UNIONVILLE.—On 22 April 1884, the quarter-century pastorate of Rev. Henry F. Wadsworth was closed. It was "with extreme regret that the Presbytery consented" to his release, and in doing so "expressed the earnest hope that the congregation would not simply give him a donation, as proposed, but pay him his salary in full to the date of release, in addition." Three ministers in active service were raised up in this congregation during Mr. Wadsworth's pastorate.

On 5 May 1885, Rev. J. Napier Husted was called. He "had leave to hold the call under consideration," and still serves that people as pastor elect.

40. WALDBERG, (Rockland Lake).—In 1859, this church appears on the roll of the “Presbytery of New York ;” Rev, James S. King, pastor. In 1860, it is called, “Waldberg,” and the next year is marked, vacant. In 1862, Rev. Archibald S. Stewart became pastor. Early in 1870, he was released ; and on 17 April 1871, he was enrolled in this Presbytery, and dismissed on 14 Aug., to the “Presbytery of Lackawanna.”

Mr. George E. Northrup became Stated Supply in 1871, was received from the “Presbytery of New York,” 17 Sept. 1872, and installed on the 30th. He was released on 1 May 1876, and became Stated Supply at Cohecton. On 8 May 1877, Presbytery was petitioned by both these churches to inquire into their common complaint. All their difficulties seem to crystallize around the household of Mr. Northrup. A commission with power, was appointed. In the meantime the affairs of the Waldberg Church becoming complicated with a suit in the Civil Courts, Presbyterial action was suspended ; until the final decision of the Court of Appeals, rendered any further action unnecessary. On 20 Sept. 1881, Mr. Northrup was dismissed to the “Presbytery of Binghamton.”

The Waldberg Church however became disintegrated, the Session of the Hempstead Church was authorized to give certificates to its members, and the name was dropped from the roll.

41. WASHINGTONVILLE, FIRST.*—On 17 April 1871, Rev. John V. Griswold was released, and on 19 Sept., dismissed to the "Classis of Long Island." On 17 Oct. 1871, Rev. James B. Beaumont was received from the "Presbytery of Chemung," and on 8 Nov., installed. On 23 Dec. 1881, he was released and dismissed to the "Presbytery of Morris and Orange. In June 1882, Rev. George W. Morrill became Stated Supply, and so continued until 6 Sept. 1884.

An effort toward the re-union of the two congregations was then made, and for three months they worshiped together. The time however seemed not to have come for this desirable result.

In Nov. 1886, Rev. Joseph Greenleaf was called. On 19 April 1887, he was received from the "Presbytery of Westchester," and on 10 May following, installed.

This church ranks first in the Presbytery, in proportion to its membership, for benevolent contributions. In 1887, the average was \$4.87½ per member. With church and parsonage in good repair, free of debt and refurnished, they are in a good condition, and well equipped for usefulness.

42. WASHINGTONVILLE, SECOND.—On 17 Oct. 1871, Rev. Arthur Harlow was released. On 19 June 1873, he departed this life. In 1872, Rev. Benjamin G. Benedict became Stated Supply, and so remained until 1875, when he was succeeded by

* Local History by Hon. Augustus Denniston.

Rev. Nathan M. Sherwood. Mr. Sherwood was received from the "Presbytery of Chemung," on 21 Sept. 1875, and supplied this church until 1885. On 7 May 1878, Mr. Benedict was dismissed to the "Presbytery of Brooklyn." On 19 April 1886, Mr. Eugene L. Mapes, a licentiate of the "Presbytery of New York," was received, and on 27th, ordained "*sine titulo*." On 3 May 1887, he was installed. On 24 Jan. 1888, he was released and dismissed to the "Presbytery of Carlisle." Since his departure the parsonage has been sold.

43. WESTTOWN.—On 21 Sept. 1875, Rev. Duncan C. Niven was released, and dismissed to the "Presbytery of North River." On 19 Sept. 1878, a call was made upon Rev. Laurens T. Shuler. On 18 Oct., he was received from the "Presbytery of Newton," and on 9 Nov., installed. On 25 Jan. 1881, Mr. Shuler was released and dismissed to the "Presbytery of Jersey City." On 19 April 1881, Rev. James B. Fisher, the present pastor, was received from the "Presbytery of Binghamton," and on 9 June installed.

44. WHITE LAKE.—On 14 June 1871, Rev. Elijah B. Wells was released, and on 19 Sept., dismissed to the "Presbytery of Chemung." On 16 April 1872, the church had leave to employ Rev. Edwin Town, of the "Presbytery of Lackawanna," as supply. In 1873, the pulpit again became vacant. On 21 April 1874, Rev. George Hood was called. On 25 June, he was received from the

“Presbytery of Chester,” and remained pastor elect, until 22 April 1879, when he returned the call, and on 20 Oct., was dismissed to the “Minnesota Congregational Association.” On 29 April 1880, Rev. Robert A. Blackford, the present pastor, was received from the “Presbytery of Westchester,” and on 22 Sept. following, installed.

To these forty-four churches there were three added during this period, viz. :

1. ROCKLAND, SECOND.—This church, at Roscoe, in Sullivan County, was organized on 16 April 1842, with five members, two of whom were elders. On 11 June they instructed their delegate to the “Presbytery of Delaware,” to request admission to that body. Supplies were appointed and the ordinances administered at long intervals, until, at the end of thirty-one years, the membership was reduced to two; an elder and his wife.

In the Spring of 1873, the Presbytery of Hudson appointed Rev. George Hood, pastor elect at White Lake, to labor as their missionary in this field. On 17 Sept. 1873, the church was received under the care of this Presbytery. In Oct. 1875, Mr. Hood’s labors ceased and the membership had increased to thirteen. In 1877, Rev. James Norris began to supply them at long intervals and continued until the Spring of 1882. Mr. T. Cumming Beattie, in 1882, and Mr. James A. McWilliams in 1883, spent their summer vacations with the First and Second Rockland, and Purvis Churches. In Oct. 1883, Rev. Henry A. Harlow, began to

labor on this field, preaching for this church once in two weeks, and so continues to do. On 11 Feb. 1884, an effort was begun to provide a house of worship. On 19 April, the church was regularly incorporated. In July, ground was broken and work begun on the meeting house, which was completed and dedicated, on 17 Dec. 1884. The entire cost was \$2,400, of which \$500 was received from the Board of Church Erection. In June, a bell, weighing 844 lbs., was procured from "McShane," of Baltimore. To the expense of this, Stoddard Hammond, Sr., contributed \$100, John R. Ford, Esq., of New York City, \$50, and the balance, about \$20, was raised by the congregation. There are twenty-five members.

2. LIVINGSTON MANOR.—On 11 Jan. 1880, a committee of Presbytery organized the "Presbyterian Church of Purvis." It was taken under the care of Presbytery on 20 April, and recommended to the Board of Church Erection for aid, to the extent of \$500, in building a house of worship. The house was completed, with a "Troy" bell in the steeple, at a cost of about \$2,300. It was dedicated on 9 Jan. 1881.

The pulpit was supplied by Rev. Messrs. James Norris, John N. Husted and David Beattie, Elder P. H. Woolsey, and Students, T. Cumming Beattie and James A. McWilliams, until, on 1 Oct. 1883, Rev. Henry A. Harlow was commissioned by the Board of Missions to labor in the town of Rockland, giving one-half his time to the Purvis Church. A

neat and commodious parsonage was completed in July 1884, at a cost of \$1,500. Of this sum, Messrs. John R. Ford and William B. Isham, of New York, contributed \$150. On 5 Oct., 1886, after due legal notice, the church was incorporated as the "Presbyterian Church of Livingston Manor." It contributes to all the Boards of the Church, has sixty-three members, and a flourishing Sunday School of about one hundred scholars.

3. NYACK, GERMAN.—On 4 March 1886, this church was organized, by a committee of Presbytery, with eighty-six members and two elders. On 5 May following, Rev. Adolph Schabehorn was installed. Measures were at once undertaken to secure a house of worship. On 19 April 1887, charges were presented impeaching the ministerial and moral character of Mr. Schabehorn. "A commission, with power to investigate and adjudicate," was appointed. On 31 May, agreeably to the report of the commission, Mr. Schabehorn was rebuked in the Presbytery for "indulgence in wine and beer as a beverage, and for indiscretion in conversation." Mr. Schabehorn becomingly submitted to the censure. His pastoral relation to the German Church of Nyack was dissolved, and he remains in charge of the Clarkstown Church, alone. The Nyack organization has a lot valued at \$1,400, upon which they hope soon to build. A young student is now preaching for them with a good prospect of becoming their pastor.

CHAPTER XVI.

ANALYSIS OF THE PERIOD OF RE-UNION.—CONCLUSION.

This most interesting period, with its abundant material must be left to the mellowing influence of time, for the future historian's use. It has been a period of wonderful development in material things. In the fields of literature, educational interests and applied science; the world has never known its parallel. The christian church has been forced to fulfil her mission under new conditions. Heretofore she had thought only of penetrating the darkness of heathenism with the light of the gospel: but within these eighteen years, heathenism has mingled its beliefs with those of Christianity, as extensively and diligently as Christianity has prevailed heathenism. The prophecy of Zechariah is being fulfilled before our eyes. "It shall come to pass in that day, that the light shall not be clear nor dark: But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass that at evening time it shall be light."* The preacher of Christ, as he hears the Sunday Papers cried before his church, while the voice of prayer is drowned and the ear of devotion is stunned by the whistle

* Zech. xiv: 6, 7.

and roar of Sunday Railroad Traffic, preaches under conditions similar to those of his co-presbyter in Syria or Shantung. He often feels his helplessness in stemming the godless greed of the time, and finds his religious sensibilities shocked and blunted by the audacity with which wickedness is defended. The promise "that at evening time it shall be light," sustains, but faith is sometimes staggered, and if the groaning could be uttered it might be, how long Lord, before that "evening time" shall come?

But the shadows are deep because more light is radiated from the golden candlesticks amidst which Christ walks in his beauty and majesty.

The benevolent work of the church is more thoroughly systematized and more intelligently done; and gifts to the Lord's treasury have steadily increased in amount.

This Presbytery is said, in 1885, to "easily take the lead of its sister Presbyteries with its increase of 108 contributions to the Boards,"* and in 1887, to have made "an advance in the average per member, without a parallel in the last nine years."†

On 18 April 1876, the Presbytery became a corporate body, under the statute of the State of New York, (May 1887,) and elected a Board of Trustees.

On 16 Sept. 1884, a bequest of \$1,000, by Mr.

* Min. of Synod of New York, 1885, p. 33.

† Ibid., 1887, p. 17.

Henry W. Owen, of Elmira, to the Presbytery of Hudson, was paid. Whereupon it was Resolved, "That the Presbytery of Hudson makes grateful acknowledgment to Jesse Owen and James H. Owen, executors of the last will and testament of Henry W. Owen, deceased, of the payment to this Presbytery of the bequest of \$1,000, by their late father in the establishment of the "Owen Fund," the interest of which is to be perpetually applied by the Presbytery to the education of young men preparing for the ministry."†

On 21 April 1885, Mr. George G. DeWitt, Sr., of Nyack, N. Y., gave the sum of \$1,000, to the Presbytery as a "Thank Offering." Whereupon Presbytery Resolved, "That, with grateful pleasure, they express appreciation of the generous gift by Elder, George G. DeWitt, of Nyack, of \$1,000, to be securely invested, and the income thereof to be used, in perpetuity, by this Presbytery, to aid in supplying the preached gospel to feeble churches in its jurisdiction, and especially in the county of Sullivan,"*

In April 1887, Mr. DeWitt supplemented this with an addition of \$500, to be used as expressed in the original gift.†

A larger proportion of the members of churches

† Min. of Presb., Vol. x, p. 165.

* Min. of Presb., Vol. x, p. 178.

† Ibid., p. 265.

than ever before are finding a place to work in the vineyard. The "Cent Societies" of the earlier part of the Century, during this period, developed into the "Womans' Executive Committee of Home Missions," which was organized on 12 Dec. 1878. Auxiliary to this, there are twenty-seven "Ladies' Missionary Societies" and seven "Mission Bands," in the congregations of this Presbytery. In April 1887, they reported a membership of 1,126, and had contributed during the year \$1,089, with various packages and boxes valued at \$982.

In addition to the development of benevolence and the more general enlistment of the people in the work of faith and labor of love, this period may well be characterised as the period of statistics. Every year adds somewhat to the labors of the Stated Clerk, and makes easier the labor of the historian of the next Century.

On 21 Oct. 1874, it was found necessary to procure a Safe, at an expense of \$76.37, for the preservation of the papers, securities and records, belonging to the Presbytery. A much larger one is imperatively needed to-day.

It would be a pleasant task to give, for permanent record, a survey of the Missionary territory of this Presbytery: but the words of the Master must suffice, which are certainly applicable: "Ye have the poor with you always, and whensoever ye will ye may do them good."*

* Mark xiv : 7.

The importance of Sunday School work is more fully appreciated, and has grown to be one of the many bonds with which Christianity is enclosing all nations. The schools of this Presbytery report 5,072 scholars.

The number of communicants has varied but little from year to year, With 5,573 in 1871, there was a rapid increase to 6,372 in 1874. The lowest number after that was 5,720 in 1885, and in 1887, there were 5,826 reported.

The names of Bloomingburgh, Damascus, Florida Second, and Waldberg, have disappeared from the list of churches, and those of Livingston Manor, Nyack German, and Rockland Second, have been added. From the roll of ministers in 1870, no fewer than sixteen have gone "To the General Assembly and Church of the first-born, which are written in heaven,"† and thirteen still remain.

In conclusion, while no forecast of the future of this ecclesiastical body need be attempted, it is fair and proper to infer from its history, that, only when it shall lose sight of its high function of guardianship against false teachers and unscriptural teachings, will there be any decay of vital piety in its churches.

And the first indication of such shortsightedness may be detected in a gushing sentimentality on

† Heb. xii : 23.

the one hand, or a criminal carelessness on the other, in respect to lowering the standard of qualification for membership in its own ranks.

“It SHALL come to pass, that at evening time it shall be light.”



VALUE OF THE PROPERTY OWNED BY THE CHURCHES
IN THE PRESBYTERY OF HUDSON, 1888.

CHURCHES.	<i>Meeting House.</i>	<i>Parson- age.</i>	<i>Other Property.</i>	<i>Debt.</i>
Amity,	\$5,000	\$4,000		
Callicoon,	1,800		\$ 200	
Centreville,	4,000	2,000		\$ 100
Chester,	13,000	3,000	1,000	
Circleville,	2,500	1,200	300	
Clarkstown, (German,)	2,500			
Cochecton,	2,500			30
Denton,	4,500		8,000	
Florida,	6,000	2,000	2,000	
Goodwill,	8,000	2,500	4,500	
Goshen,	160,000	10,000	1,500	5,250
Greenbush,	3,700	3,300		800
Hamptonburgh,	3,000	1,500	1,600	
Haverstraw, First,	5,000			
Haverstraw, Central,	10,000	3,000		
Hempstead,	1,200	1,400		
Hopewell,	10,000	1,500		150
Jeffersonville, (German,)	2,000	1,000	1,000	200
Liberty,	3,500	2,000		
Livingston Manor,	2,000	1,200		
Middletown, First,	60,000	9,000		8,000
Middletown, Second,	15,000	7,000		
Milford,	18,000	1,800	1,200	800
Monroe,	6,500	3,500	500	400
Monticello,	7,000	4,000	300	
Montgomery,	6,000	2,500		
Mount Hope,	1,000	1,500	500	
Nyack,	25,000	7,000		5,000
Nyack, (German,)			1,400	
Otisville,	4,000	3,000		
Palisades,	4,500	4,500		
Port Jervis,	10,000 ?	7,000 ?		

CHURCHES.	<i>Meeting House.</i>	<i>Parson- age.</i>	<i>Other Property.</i>	<i>Debt.</i>
Ramapo,	2,500			
Ridgebury,	3,500	1,500	200	
Rockland, First,	1,200			
Rockland, Second,	2,500			
Scotchtown,	4,000 ?	3,000 ?		
Stony Point,	10,000			
Unionville,	3,500	1,500		75
Washingtonville, First,	5,000	3,000	500	
Washingtonville, Second,	5,000	3,100 ?		1,500 ?
Westtown,	7,000	1,200	400	
White Lake,	2,500	600	700	
	<hr/>	<hr/>	<hr/>	<hr/>
Totals,	\$452,900	\$104,300	\$25,800	\$22,305
Net valuation of church property,		-	-	\$560,695.

PROPERTY HELD BY TRUSTEES OF THE PRESBYTERY.

"Owen" Education Fund, Sept. 1884, invested @ 6 per cent. bond and mortgage,	-	-	-	\$1,000
"Thank Offering." Home Missions, invested in part @ 6 per cent. bond and mortgage,	-	-	-	1,500
One Safe,	-	-	-	75
				<hr/>
				\$2,575

Minutes of General Assembly from 1788 to 1888.

A copy of the early Records of the Presbytery of New York.

Complete Records of the Presbytery of Hudson, 8 vols. quarto and 5 folio.

Files of original papers.

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CORRIGENDA.

Foot note, p. 31, for "Matt.," read "Isaiah."

On p. 41, for "McNice," read "McNeice."

On p. 49, after the period in the 8th line, insert this sentence :
On 22 Sept. 1813, Rev. Jacob Burbank was installed, and on 16 April 1817, he was released.

On p. 50, 5th line, for "1790," read "1796."

On p. 51, 19th line, for "Two other," substitute "Three."

On p. 52, 14th and 16th lines, for "Thompson," read "Thomas."

On p. 85, 16th line, for "Bain" read "Blain."

On p. 180, 8th line, for "was," read "war."

Foot note, p. 192, for "MSS," read "N. S."

On p. 127, 9th and 13th lines, substitute "colons" for periods, and follow with "then," "and."

On p. 131, in 16th line, insert, "would be," after "division."

On p. 185, begin a new paragraph with 8th line: "But little disciplinary work, etc."

On p. 193, read in 2d line from bottom, "On 23 April."

On p. 221, for "Landan," read "Landau."

On p. 227, 2d line from bottom, after "18 Mar.," read "1884."

On p. 231, 3d line, for five females, all," read, "five, all females,"

On p. 232 6th line from bottom, read "Three ministers now in active service."

On p. 240, 2d line from bottom, for "1887," read "1875."





