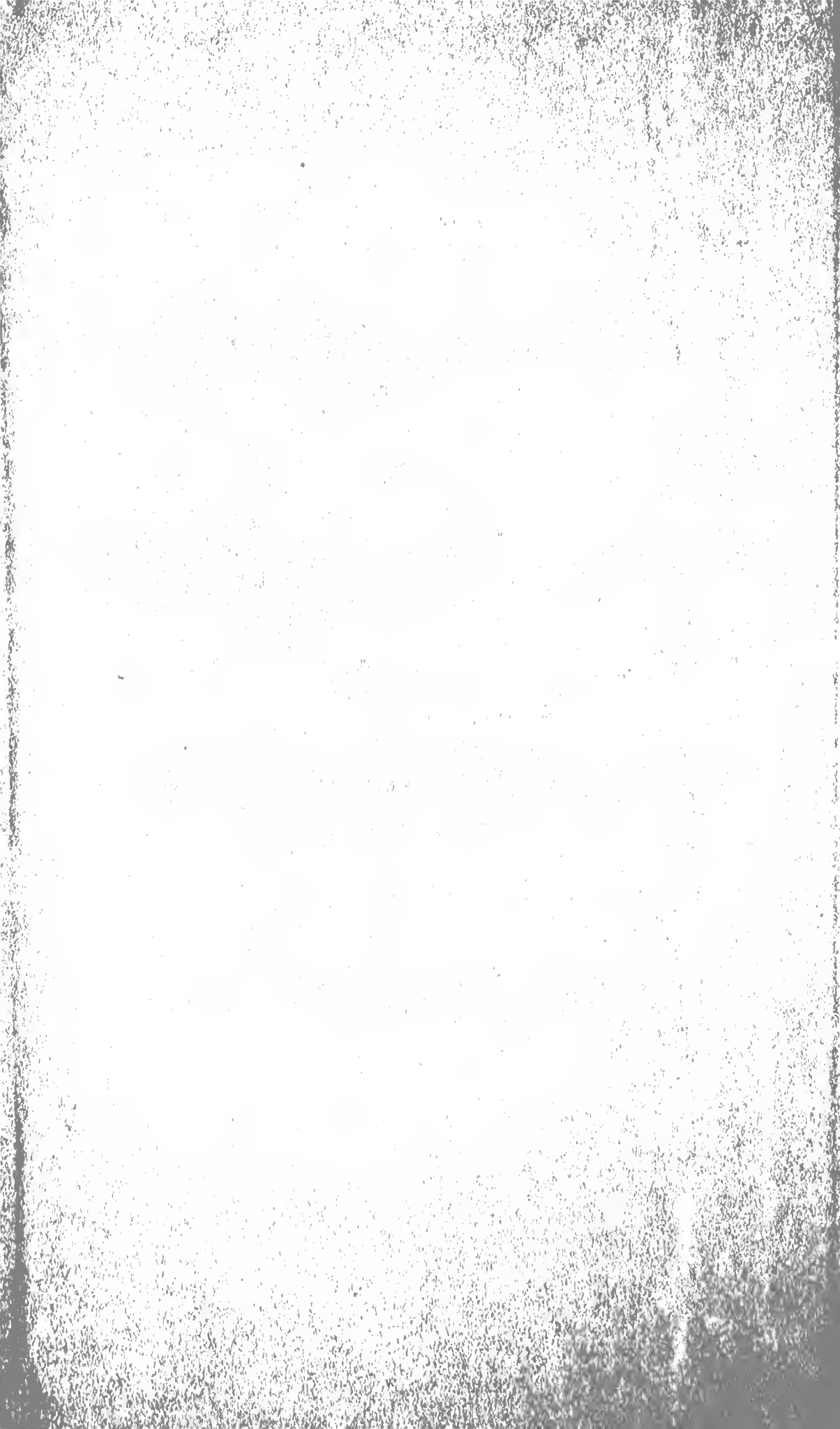


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HISTORY

OF THE

REFORMED CHURCH,

AT

READINGTON, N. J.

→:1719-1881:←

BY

REV. HENRY P. THOMPSON.

NEW YORK:
BOARD OF PUBLICATION OF THE REFORMED CHURCH IN AMERICA,
34 Vesey Street.

1882.



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PREFACE.

I DESIRE to thank those who by word or deed have assisted me in the preparation of this volume.

Dr. Messler said in the writer's hearing thirteen years ago: "The history of the Readington Church *ought* to be written." I have quoted freely from him in the following pages.

P. H. Bousquet, Esq., of Pella, Iowa, has rendered me a great service by translating most of the Dutch records in existence.

Rev. Abraham Thompson, of New York, translated the Call of Rev. John Frelinghuysen, and the later Dutch records, as well as the extracts from the records kept at Raritan during the ministry of Rev. J. R. Hardenberg, 1758-81.

And all, who in any way have given information or aid, will please accept thanks for the same. By their aid I have been enabled to put into permanent form, facts which will be of interest when the present generation shall have passed away

H. P. T.

READINGTON, N. J., March 1, A. D., 1882.

TO MY

Honored Father,

WHO HAS NEVER KNOWN ANY
OTHER CHURCH HOME THAN THIS;
WHO, MORE THAN THREE SCORE AND TEN YEARS
AGO, HERE RECEIVED THE RITE OF BAPTISM;
WHO HAS HELPED ME TO MANY FACTS
HERE RECORDED,
AND
ENCOURAGED ME TO WRITE THIS HISTORY,
IT IS AFFECTIONATELY DEDICATED
BY
THE AUTHOR.

INTRODUCTION.

IN the early days of this Church the records were kept in a beautiful handwriting by Elbert Stoothoff. They have been, in the main, well kept, and are often consulted by persons from a distance, as containing valuable information. But the books being frequently handled, and having been regularly used for more than a hundred and fifty years (new books have been used during the present pastorate), now sadly need rebinding. It is hoped that this will soon be done, and that they will then be deposited in the fire-proof Library of the Theological Seminary at New Brunswick, N. J.

In 1748 the first pastor, Rev. Theodorus Jacobus Frelinghuysen, died. "But where he died, when he died, and where his remains rest, are strangely omitted in the minutes of all his churches." It is supposed that he was buried at Three-Mile Run, but his grave cannot be identified.

During the ministry of Domine Hardenberg, no minutes of Consistory were kept here; those of the churches of North Branch, and Bedminster as well, being recorded with those of the Church of Raritan.

Domine Studdiford kept no minutes after 1796.

With these, and a few other slight exceptions, the minutes have been regularly kept since 1720. Names of consistory begin 1719.

The baptismal record is complete from 1720. It appears to have been kept for thirty-seven years by Elbert Stoothoff. It is a well kept record. Dr. Messlersays; "It is one of the neatest and best kept registers we have ever seen." Afterwards it was kept by different persons in the congregation. The one who kept this record was styled the "Clerk of the Congregation," and he was at the same time "Precentor," that is, the one who stood in front of the pulpit to lead the singing of the congregation. He announced the names of the tunes before he began to sing. When this arrangement began is not known, but it was still in practice in 1890.

Keepers of the baptismal records were paid one shilling by the parents for recording each baptism, and this also paid them for leading the singing.

The baptismal record was so kept until 1827, when Domine Van Liew

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agreed to keep this, as well as the records of Consistory. Both records were kept by him until the latter part of his ministry, since which time the Clerk of Consistory keeps the minutes of that body, and the minister keeps the record of baptisms and of admissions to full communion.

Hendrick D. Vroom, Martin Wyckoff, Henry Vroom, John Messler, John Nevius, and Cornelius Ten Eyck are remembered as Clerks and Precentors in the Readington church.

The Dutch records have all been translated, and the volume is, so far, a documentary history.

take
The Frelinghuysen genealogy is added as appropriate, because both the elder and the younger Frelinghuysen—the great-great-grandfather and the great-grandfather of the present Secretary of the United States—were pastors of the church.

HISTORY

OF THE

READINGTON CHURCH.

The Reformed Church at Readington, N. J., was formerly "The Dutch Reformed Church of North Branch." The date of its organization is not known. Records remain from the beginning of the ministry of its first pastor, Rev. Theodorus Jacobus Frelinghuysen. It is stated that when he "accepted the call which had been sent forward to the Classis of Amsterdam, it had been waiting for him two years;" and as he was here in January, 1720, the church must have been organized as early as A. D. 1717. Dr. Messler says, "We are therefore led to fix the date of the organization of the church of North Branch [now Readington] between 1715 and 1718; but the exact year we are not able to determine."

This church has had four edifices. The first stood near the head of Raritan river, on lands now belonging to Mr. John Vosseller. It was about three miles East of the present church edifice, was built of logs, with a frame addition, showing an increase in the congregation very soon after its organization. It stood near the brow of the hill, the second river bank, a few feet East from where the road from North Branch

village intersects the road leading from Readington to Somerville.* Rev. Theodorus Jacobus Freylinghuysen, who was pastor of the four associated churches, of Raritan, Six-mile Run, Three-mile Run [now New Brunswick], and North Branch [now Readington], preached the first sermon in it Feb. 21, "17 $\frac{19}{20}$."†

Near the location of this first church edifice, where Mr. John Vosseller now lives, John Baptiste Dumont, and his father previously, resided. Mr. Vosseller has rebuilt the house,‡ but the old house, in part, remains. To this spot, Queens [now Rutgers] College was removed for a short time during the Revolutionary war.

From this place Colonel Taylor, the Professor of Mathematics, wrote a letter§ to General Washington, excusing his want of activity in organizing the militia because of his duties in the college.

Tradition says this first church was burned down. However that may be, in the year 1738 the church, *not the edifice*, was removed to Readington, and a second church edifice erected near the site of the present one. The building was frame, and the first sermon was preached in it October 7,

* Mr. Vosseller recently unearthed the foundations of the church. There were a few graves visible near where the church stood, about a hundred years ago.

† This double designation of the year arose from the fact that formerly the division between the old and the new years had been made two or three months later than is now the custom.

‡ John Baptiste Dumont built the house in 1795. The walls and high ceilings of that house are yet in good condition. Part of the timber is from the house which stood there during the Revolutionary war.

§ The letter is in the Revolutionary correspondence. It was published at Trenton, in the *New Jersey Gazette*, a copy of which Dr. Messler deposited in the library of the New Jersey Historical Society at Newark.

1739, by the Rev. Theodorus Jacobus Frelinghuysen, from Ps. 48:10, "According to thy name, O God, so is thy praise unto the ends of the earth." The Building Committee appointed for the erection of this second church was Joris Hall, Jan Van Sicklen, Nicholas Wyckoff, and Martin Ryerson. Joris Hall and Martin Ryerson, however, did not serve.

"The first deed for lands to the church at Readington (then known as North Branch) was made, A. D. 1738, by Adrian Lane, to James Van Syckle and Nicholas Wyckoff, *Church Wardens*, for about one acre of land, lying in front of the present edifice; the deed is recorded in the office of the Secretary of State, at Trenton, in Book O of deeds. In the same year the church edifice was built at Readington. At that time the bounds of the congregation extended from the head of the Raritan river westwardly beyond the present village of Stanton, and from the South Branch northeasterly to the Alamatong river, including the Round Valley, Potters-town, and Whitehouse." (*Joseph Thompson, in a note appended to Dr. Van Liew's Dedicatory Sermon, 1865.*)

Rev. Theodorus Jacobus Frelinghuysen, the first pastor of this church was an active and a positive man. There were Christians, and there was Christianity, in these parts before he came. But there was a great deal of formality and coldness with it all. Domine Frelinghuysen determined to correct this evil. His views were evangelical, and he insisted on conformity in the life, to professions which were made. He was a warm, earnest preacher, having a dreadful antipathy to all manner of formalism. "The most prominent peculiarity of the preaching of Mr. Frelinghuysen consisted in those clear and discriminating views of the nature and necessity of the religion of the

heart, which it conveyed to his hearers in pointed language and almost conversational familiarity. * * The doctrines of regeneration, repentance, faith, holiness, are nowhere more strikingly illustrated, or more firmly advocated. He uniformly insisted, firmly and earnestly, on the necessity of regeneration to a profitable participation of the Lord's Supper. At a Communion season in the church at SIX-MILE RUN while the communicants were coming forward to take their places at the table, he cried out, 'See! see! even the people of the world and impenitent are coming, that they may eat and drink judgment to themselves.' Numbers went back to their seats, thinking themselves thus publicly pointed out." It could hardly be otherwise than that such plain, and practical, and pointed preaching and dealing with men, in an age when many church members depended more on formality than reality; and when even gross immoralities prevailed to an alarming extent in the church, should rouse the evil passions of men into opposition.

In 1729 a movement was made among certain persons at Three-mile Run, who were dissatisfied with Domine Frelinghuysen, to procure another minister from Holland. But nothing ever came of this movement.

In 1734, the same persons probably, encouraged by malcontents in the other congregations, had a new consistory ordained for themselves by Rev. Vincentius Antonides, of Long Island. At the same time and place, also, a consistory for North Branch was ordained. These proceedings were entirely irregular, and only resulted in helping on the dissatisfaction with Domine Frelinghuysen and in increasing his troubles. Dr. Messler says that Frelinghuysen "never saw the last of

these." During one part of his ministry, so violent was the opposition, that the church door was shut against him, and he was not allowed to administer the ordinances; but at which of his churches this occurred is not stated.* During the last seven or eight years of his life he enjoyed more quiet and peace than in the former years of his ministry. "The great work which he had done testified of him." "About sixty were added to the church at Three-mile Run." Numbers were added at Raritan and North Branch. Thus he saw the tree of evangelical piety, which he had planted with so much earnestness and care, bearing fruit, in the salvation of many souls.

In 1739 Whitefield was at New Brunswick. A very large assembly gathered to hear him preach. He met Rev. T. J. Frelinghuysen there, and notices him very kindly in his journal of that date. They both aimed to introduce a higher and more spiritual Christianity among the churches. They recognized each other as partaking of the same spirit.

HELPERS.

In 1736 Helpers were appointed for the different congregations to which Domine Frelinghuysen ministered. In his absence they conducted the meetings for prayer, conversed with the anxious and awakened, and instructed the youth in

* A pamphlet of 150 pages, a complaint to the Classis of Amsterdam against Frelinghuysen, carefully prepared, and published by his opponents, is still in existence, and gives an idea of the nature of their opposition. What it was, may be inferred from what has already been said. One of the charges was, that he would not admit to the Lord's Supper those who could not give a satisfactory account of their Christian experience. Another was, that "he insisted strenuously on a change of heart." Still another was, that he preached doctrines contrary to the standards of the Church.

catechetical classes. In doing this, the example of Paul, in 1 Cor. 12:28, was affirmed: "God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, *helps*, governments, divers kinds of tongues."

A similar arrangement was made by the late Rev. Dr. Murray, of Elizabeth, N. J. He divided his very large congregation into as many districts as he had elders, and appointed one elder to have *special* charge of each district, to watch particularly over it; and if any were sick, or needed particular instruction or comfort, to inform him, that he might render the needed service without delay.

The same thing was done, with happy results, when the writer ministered to the Reformed Church at Peapack.*

At the same time Consistory resolved to "call" a colleague to Domine Frelinghuysen. The appointment of the Helpers, the Call, and the announcement of these acts of Consistory to the congregations, are all recorded in Dutch, and the translation is as follows: †

"Anno 1736, October 18, held Consistory at Raritan, the whole Consistory of the four congregations being present; at which meeting it was resolved to make the following announcement, as is done in all churches:

"Beloved hearers, we announce unto you that the Con-

*But Domine Frelinghuysen's elders probably *preached* also in his absence. So one of the elders of the First Reformed Church of Pella, Iowa, preached to that congregation for months, and even years, while they were without a pastor.

† The translation is by P. H. Bosquet, Esq., of Pella, Iowa. The minutes, also, of consistory and of Coetus, in reconciling parties under the ministry of Rev. John Frelinghuysen, were translated by Mr. Bosquet. His aim has been to give a literal translation rather than even intelligible English.

sistory of the four congregations has met at Raritan, and has now concluded to call a second Dutch minister,

for these four congregations; we, therefore, beseech the beloved congregations to sustain this willingly, and to subscribe liberally for that purpose, for God desires that the church service, or the ministry and the schools, be maintained; we pray, your kingdom come, that the Lord of the Harvest send laborers into the harvest, because the harvest is great and the laborers are few. If we pray aright, we must seek for the promotion of Christ's kingdom with our deeds, and gladly contribute thereunto liberally—the more so, because all things are God's. Therefore, no one can spend his goods better than for the upbuilding of the church of Christ, which is even graciously rewarded in temporal matters. He who has all hearts in His hands do not incline our hearts to avarice, but to liberality—especially that we may do good to His House; the more because every one knows that the congregations increase in number, and one minister cannot possibly serve so many churches, especially (not then) when he has become weak and old.

“There is also announced that in each congregation are selected some assistants or helpers from among the ablest members, according to 1 Cor. 12:28.

“1. In the congregation at New Brunswick are appointed as Helpers the following:

“Roelof Nevius, Hendrik Visscher, and Abraham Onke.

“2. In the congregation at Raritan, Hendrick Bries and Theunis Post.*

* Theunis Post had at least two brothers, William and Johannis, the latter of whom had a son Abraham, who had a son Henry, who had a daughter Ann, who married Joseph Thompson, and became the mother of the writer. (See History of Hunterdon and Somerset Co's, pp. 488, 763.)

“3. In the congregation at North Branch, Simon van Aersdaalen.*

“In the congregation at Six-mile Run, Elbert Stoothof.

“These men are elected and appointed by the Consistory as Helpers, with permission to hold Bible and catechetical classes as catechists, and, also, in public in the church, instead of the Domine, when he is absent or disabled by sickness. These helpers are also to assist every member and hearer with counsel, instruction, guidance, consolation, and prayer.

“The Lord of the House bless this upbuilding and edification, and pour out upon these brethren in an abundant measure the gifts of His Holy Spirit.

“Finally, there is resolved that no one is permitted to hold Bible and catechetical classes for others, without consent of the Consistory (private catechisation may and must be held by every father with his children and family); but a public one shall not be held by a private member without permission of the Consistory, unless he be thereunto appointed by the Consistory.

“Action in our church meeting at Raritan, date as above.

“(Signed) T. J. FRELINGHUYSEN.

“(Do.) ELBERT STOOHOF, *Clerk.*”

The call is as follows :

“Reverend Father G. Van Schuylenborgh and Reverend Mister Jan Stockers, much-beloved brethren in our dear Lord Jesus, He be your light and counsel in this charge, which we now present to your Reverence in love.

“While the harvest is great, and there is but one laborer

* He lived at Millstone (Harlingen), near the old First Church [Sourland], about one mile from the church erected in 1752, near Van Aken station, on the present Del. and Bound Brook R. R.

in our four congregations, therefore we, the Consistory of the four combined congregations, have concluded at Raritan (Raretans), in the fear of the Lord, with uplooking unto the Lord of the House, our great Shepherd, to call still a second Low Dutch (Neder Duytchen) pastor and teacher as a colleague of our Do. Frelinghuyzen, unto which we entrust and qualify you, by our presents, alike with our beloved brethren of the committee, with power to visit (te moogen assumeeren) one or two of the reverend Amsterdam ministers, to call, in our name and in the name of the congregations, an orthodox and devoted (begenadigden) minister of the New Testament as our pastor, as we do hereby call your Reverence, Mr.

, as our second ordinary pastor and teacher, to preach the Holy Gospel with power, that our flock may be fed with pure food, to administer faithfully the Holy Sacraments according to the institution of Christ and the practice of the apostles, to catechise the youth, to exercise discipline prudently with the Consistory, to visit the sick; further, to observe all the parts of the ministry faithfully, doing the work of an evangelist, in such a manner, that we may be fully assured of your service. Your Reverence will have to preach, in all those churches in which our present minister preaches, and in others in which he may hereafter have to preach.

“On our part, we promise your Reverence all the years, and every year, the sum of eighty pounds, money current in this country, as a salary, each pound being from six to seven Holland guilders, and, besides, a comfortable residence, with fifty acres of land, free fuel, at your Reverence’s door, one free horse with his equipments, with which your Reverence will have to travel to fill your appointments

among the different congregations; your Reverence will also be cared for with food where you perform service; we will also reimburse the Reverend Classis for the expenses of the peremptory examination and ordination; and, furthermore, free passage with your goods hither. Finally, we promise to pay you immediately, at the delivery of your first sermon, one half-year's salary—namely, forty pounds.

“The Lord of the Harvest incline your Reverence's heart, and send you out into His harvest in this New World, in which great gain has already been made (not without opposition, however), and still gain is to be made for King Jesus.

“The Shepherd of Israel, He who holds the stars in His right hand, regard this young vine, which has been planted by His right hand, in order that we may be furnished with a faithful watchman. The Prince of Life, who has been raised to a Prince and a Saviour, to whom is given all power in heaven and upon earth, draw our hearts unto Him, that we may be laboring heartily to seek God's face in humble prayer.

“Our Do. Frelinghuysen indicates, by the fact that he personally subscribes this, that he is anxious that there be called a pious man as his colleague, co-laborer, and co-striver, in which desire he exclaims, longingly, ‘Brother, come over; we will meet you brotherly.’ But for the faithful performance of the promises to our newly-called minister we bind ourselves—we, the members of Consistory of the respective congregations, for ourselves and our successors, which we promise and confirm by our signatures.

“Raritan, action in our church meeting.

“N. B.—This is now declined by Do. Schuylenborgh.”

At the same meeting of Consistory, when “Helpers” were

appointed, it was decided, also, that the Consistory should meet four times in each year—once a year in each congregation—just before the sacrament of the Lord's Supper was dispensed.

March 4, 1737, the church of North Branch determined to build a new church edifice. The resolution was carried into effect by erecting, in 1738, a new church at Readington. This is the building known to the old people of the present, at Readington, as the "Old church."

Domine Frelinghuysen died in his fifty-seventh year. His field of labor had been very extensive, from New Brunswick to Readington—in length from fifteen to twenty miles, and in breadth from ten to twelve miles. In this field he labored with an energy and perseverance seldom equaled. This region has been called the "Garden of the Dutch Church." Its character is in no small measure owing to this faithful pastor's persevering efforts. Dr. Archibald Alexander* once said: "If you wish to find a community characterized by an intelligent piety, a love of order, and all that tends to make society what it should be, seek it among the people of Somerset and Middlesex. And their present character," he adds, "is owing very much, under God, to the faithful preaching of the Gospel under old Domine Frelinghuysen."

THE CHURCH AT READINGTON

stood within a few feet of the site of the present edifice, a little to the Southwest, near the present "old locust trees." There was good room for a wagon road between the

* Of whom the writer once heard Dr. Campbell say: "When Dr. Alexander died, one of the greatest lights the world ever saw went out."

front of the church and the trees. This second church-building remained, maintaining the same form, but with various alterations and additions, as the place of meeting for divine worship for the congregation until 1833—ninety-five years. It then gave place to a larger and more commodious house of worship, 55 x 70 feet, with three galleries. The congregation worshipped in the large Dutch barn of Aaron Lane, about one quarter of a mile Southwest of the site of the church, while it was in building. The Building Committee at this time was John W. Hall, John Kline, and John Voorhees [commonly known in the writer's childhood as "Uncle John," or "Centerville John," Voorhees].

When the church was raised, all went well till the plates were being put up. For some reason the long piece of timber couldn't be got in position. There were several pieces of timber behind the frame, with one end resting on the ground and the other on a beam of the standing frame. John W. Hall, one of the Building Committee, was a lame man, and walked with a cane. He was then about sixty-five years old, and in his earlier years had followed the trade of a carpenter. [In the writer's childhood he was generally spoken of as "Old Carpenter Hall."] After considerable "ado" had been made about getting a plate up, and it did not go into position, with an impatient exclamation he threw down his cane, and to the surprise of all, and horror of many, walked up one of the pieces of timber that rested on the beam, and, when thus elevated, shouted orders how to handle the timber.

Not long before Mr. Hall's decease, he was reminded of this incident. "Do you think I shall ever be as active as that again?" was his response.

“ Ah, no, Mr. Hall, we can't expect you ever again to be as active as that.”

Quick and eager came the rejoinder: “ Yes, I will! yes, I will! Wait till I get my resurrection body, and you'll see!”

The builder of the church was Jacob Voorhees. It was built by contract, and the builder was to take the old church valued at six hundred dollars, as part of the payment for the new church. George Vlerebome and Joseph Thompson were a committee to apportion this sum to the pew-holders in the old church, according as the pews had been rated when the church had been repaired in 1793. It was so much paid for those who bought pews in the new church, and those who did not buy pews then had their share of the money paid directly to them.

The church was dedicated December 22, 1833. The dedicatory sermon was preached by the pastor, Rev. John Van Liew, from 2 Chron. 7:1, “ And the glory of the Lord filled the house.”

This edifice remained without any material alteration until March ~~27~~, 1864, when it was destroyed by fire. The fire originated from the stove-pipe where it passed through the East gallery. The church was soon replaced by the present large and commodious building. This is 56 x 76 feet, with a basement 56 feet square. While this was in course of erection the congregation worshipped in a tent, which was provided for that purpose, a little way East of the church. This providing a tent in which to worship was a happy thought. It was first suggested by Jacob F. Randolph, Esq., the son-in-law of Dr. Van Liew, who immediately spoke of it to Consistory, and they at once took measures to provide the tent. It was

very large, seating more people than the church had formerly done. This kept the congregation from scattering; and the novelty of worshipping in a tent attracted many, for the time, who were not regular attendants at the Readington church. It was in the summer season, too, and it was a cool and delightful place in which to spend the time devoted to the Sabbath service. The Building Committee, in 1864, for building the present church edifice, was Herman Hageman, George Davis, and Jacob G. Schomp. It was built by contract, and cost, with furniture, about eighteen thousand dollars.

The following is a list of articles deposited in the corner stone laid at the southeast corner of the church, August 22d, A. D., 1864:—Bible, Hymn Book of R. P. D. Church, *Christian Almanac*, *Christian Intelligencer*, *Hunterdon Democrat*, *Church Record*, box of coin and United States currency, Compendium of R. P. D. Church, Fourth of July oration at Readington, A. D., 1846, by Rev. P. O. Studdiford, D. D., Deed of old parsonage, *Hunterdon Republican*, *Somerset Unionist*, *New York Daily Times*, August 22d, 1864, *True American*, Trenton, N. J., May 31st, 1813, Excise Tax Law.

The new church, being completed, was dedicated, with appropriate services, July 20, A. D. 1865. Agreeably to appointment, Rev. Henry P. Thompson of Peapack, offered the Invocation, and pronounced the Salutation; Rev. Dr. Rogers of Bound Brook, read the Scripture; and prayer was offered by Rev. Dr. Blauvelt, of Lamington. The sermon was preached by the pastor, Rev. John Van Liew, from Haggai 2 9, "The glory of this latter house shall be greater than the former saith the LORD of hosts: and in this place will I give peace saith the LORD of hosts." The Rev. Dr. Peter O.

Studdiford, of Lambertville, N. J., made an address, Dr. Messler congratulated the people on the completion of the edifice; and Rev. Samuel A. Studdiford, son of Dr. Studdiford of Lambertville, and a grandson of a former pastor of the church, pronounced the benediction. The dedicatory prayer was offered by the Rev. Gabriel Ludlow, D. D., of Neshanic, N. J.

This prayer was so characteristic of the author, so appropriate, and so comprehensive, that it is given as Dr. Ludlow himself furnished it for publication, by request of Consistory, who also requested and published the sermon of Dr. Van Liew.

DEDICATORY PRAYER.

“Great Sovereign of all worlds and all creatures—the holy, just, wise, good, true, infinitely glorious, blessed forever—we again approach Thee with the deepest prostration of spirit, acknowledging and feeling that we are of little account in Thy sight as creatures; that we are guilty and depraved exceedingly; that our best worship and services are full of grievous deficiencies; yet we believe that Thou wilt accept us through that Mediator whom Thou Thyself hast appointed. We are here before Thee to perform no idle or unmeaning ceremony. We feel this to be a festive and joyous, but, at the same time, most solemn occasion; and we thank Thee for giving us such a bright, beautiful, and auspicious day for these solemnities. Thou hast disappointed our fears and greatly exceeded our expectations.

“This people, through Thy good hand upon them, have erected a house for Thy Name and worship. They have contributed liberally and freely for the accomplishment of their

purpose. We thank Thee for putting it into their hearts to do this. We thank Thee for the delightful feeling of unanimity that has attended this whole enterprise. We thank Thee that, from the laying of the first foundation-stone to the completion of the work, they have been signally favored and prospered. We thank Thee that no serious accident has been permitted to befall the builders, or their assistants, to throw a shade over this occasion or to connect any mournful associations with this edifice. And now this people would give this house to Thee. They well know, Great God, that they can add nothing to Thee, and that the substance they have contributed has been all of Thee. Yet they feel it to be a privilege to dedicate this house to Thee, and will esteem it a high honor to have their gift accepted.

“And now Jehovah, uncreated, all-sufficient, everlasting, unchangeable, the God of salvation, our covenant God, the triune God—Father, Son, and Holy Ghost—to Thee we, with one mind and one heart, dedicate it. Thou, Father Almighty, Maker of the heavens and the earth—Thou, Father of our Lord Jesus Christ, Thou Father of Christ’s people for His sake, our Father in Christ, to Thee we dedicate it. Son of God, only-begotten, dearly-beloved, King of glory, Lamb of God who died to take away the sins of the world, and who, after Thou hadst overcome the sharpness of death, didst open the Kingdom of heaven to all believers—to Thee we dedicate it. Holy Spirit, proceeding from the Father and the Son—Thou who enlightenest those who are in darkness, and quickenest those who are dead in trespasses and sins—who, strengthenest the weak; Thou great Purifier of a polluted race—Thou Comforter of such as are in trouble, to Thee we

dedicate it. Arise, O Lord, and enter into Thy rest! Take full possession of that which is Thine own—of that which Thy people have cordially and cheerfully given to Thee.

“And now, preserve that which belongeth to Thee. This people have employed much skill and the most substantial materials to render this house a durable one, to be handed down from generation to generation as a place of worship, but they are fully aware of the frailty of all earthly things. Thou knowest better than we do the dangers to which this house may be exposed in the future. Shield it, Great God, from the wickedness and violence of man; from the fires that would consume it and reduce it to a heap of smouldering ashes; from the lightning that would rend it in pieces; from the dreadful Tornado that would prostrate it and scatter its fragments in every direction. We beseech Thee to hear us, good Lord.

“And now may it please Thee to make it a blessing to this church and congregation, and indirectly to the surrounding churches, and to the whole race of mankind. May Thy people here enjoy intimate and delightful Christian fellowship with one another through many successive Sabbaths; especially when they surround the table of their gracious Master. Here may that holy, celestial fire, be kindled in the breasts of this people which will be carried away by them to their own dwellings and to the different districts of this widely-spread church and congregation. Here may scenes be witnessed and events take place which will cause an overflowing joy before the angels and glorified spirits before the throne of God and the Lamb. Here may Thy servant, the pastor of this people, stand through several successive years still, though far advanced in life, to minister in holy things; and may his last

years be those of more usefulness and success than those of his youth and the middle period of his pastorate. When he is in this place, the mouth of the people to Thee, presenting their supplications, intercessions, thanksgivings, confessions, and acknowledgments, then hear Thou, and accept, and answer, and forgive. And when he is Thy mouth unto the people, dispensing that truth which He loves, and of the sweetness and power of which he has long had experience, then accompany the dispensation of that truth with a divine and irresistible influence from on high, to render it gloriously efficacious. May the truth from his lips be instrumental—greatly so—in giving light to the benighted mind; in awakening the careless and secure; in communicating a spirit—a life—to such as are dead; in cheering and comforting the weary and desponding one; in establishing the unsettled; in reclaiming and restoring the backslider; in winning many souls and training them for glory.

“ Arise, O Lord, and enter into this Thy rest. Thy people can well dispense with the ark of Thy strength; with the fire that fell from heaven and consumed the sacrifice upon the altar; with the cloud that filled Thy house of old, so that the priests, Thy ministers, could not enter to perform their work. They can well dispense with the symbols of Thy presence if Thou wilt condescend to grant them that gracious presence which these symbols were designed to represent; if Thou wilt fill this house with *that* glory, and wilt here bestow a large and overflowing measure of Thy peace.

“ May Thy presence be here. May it be in the heart of Thy servant alway, to cheer and sustain him. May it be in the hearts of the officers of this church; in the heart of every

member of this communion; in every one of these families.

“ And to the Father, Son, and Holy Ghost, shall be all the praise forever. Amen.”

This church has had eight pastors in its more than one hundred and sixty years of existence. Their names, and the dates of their pastorates, are as follows:—

Theodorus Jacobus Frelinghuysen,	-	1720-48.
John Frelinghuysen,	- -	1750-54.
Jacob Rutzen Hardenberg,	- -	1758-81.
Simeon Van Artsdalen,	- -	1783-86.
Peter Studdiford,	- - -	1787-1826.
John Van Liew,	- - -	1827-69.
John Guernsey Van Slyke,	- -	1869-70.
John H. Smock,	- - -	1871-

List of churches, with date of organization and names of Pastors or Supplies, which have been connected with, or formed from, Readington church.

RARITAN, 1699; supplied occasionally by G. Bertholff, 1699-1720; T. J. Frelinghuysen, 1720-48; (Arondeus *Conferentie*, 1747-54,) J. Frelinghuysen, 1750-4; J. R. Hardenberg, 1758-81; T. F. Romeyn, 1784-5; J. Duryee, 1786-98; J. S. Vredenberg, 1800-21; R. D. Van Kleek, 1826-31; A. Messler, 1832-79; J. Preston Searle, 1881—

NEW BRUNSWICK [Three-mile Run 1703] 1717; T. J. Frelinghuysen, 1720-48; J. Leydt, 1748-83; J. R. Hardenberg, 1786-90; Ira Condict, 1794-1811; J. Schureman, 1812-13; Jesse Fonda, 1813-17; J. Ludlow, 1817-19; I. Ferris, 1821-4; J. B. Hardenberg, 1825-9; Jacob J. Janeway, 1830-1; S. B.

Howe, 1832-61; R. H. Steele, 1863-80; T. C. Easton, 1881—

SIX-MILE-RUN [Three-mile-Run 1703] 1717; T. J. Frelinghuysen, 1720-47; (Arondens, *Conferentie*, 1747-54,) J. Leydt, 1748-83; J. M. Van Harlingen, 1787-95; Jas. S. Cannon, 1797-1826; Jas. Romeyn, 1828-33; Jacob C. Sears, 1833-78; Wm. R. Taylor, 1878—

HARLINGEN 1727; T. J. Frelinghuysen, 1729-48; (Arondens, *Conferentie*, 1747-54,) J. Frelinghuysen, 1750-4; J. R. Hardenberg, 1758-61; J. M. Van Harlingen, 1762-95; W. R. Smith, 1795-1817; H. Polhemus, 1798-1808; P. Labagh, 1809-44; J. Gardner, 1844-81; J. S. Gardner, 1881—

NESHANIC, 1752; J. R. Hardenberg, 1758-61; J. M. Van Harlingen, 1762-95; S. Froeligh, 1780-6; W. R. Smith, 1794-1817; H. Polhemus, 1798-1808; P. Labagh, 1809-21; G Ludlow, 1821-78; J. Hart, 1875—

BEDMINSTER, 1758; J. R. Hardenberg, 1758-81; T. F. Romeyn, 1784-5; J. Duryee, 1786-1800; P. Studdiford, 1787-1800; J. Schureman, 1800-7; C. Hardenberg, 1808-20; I. M. Fisher, 1821-38; Geo. Schenck, 1840-52; Wm. Brush, 1852-65; C. H. Pool, 1866-75; J. L. McNair, 1875—

HILLSBOROUGH, 1766; supplied by J. R. Hardenberg, J. Leydt, and J. M. Van Harlingen, 1766-74; C. Foering, 1774-9; S. Froeligh, 1780-6; J. M. Van Harlingen, 1787-95; Jas. S. Cannon, 1797-1807; J. Schureman, 1807-9; J. L. Zabriskie, 1811-50; J. De Witt, 1850-63; E. T. Corwin, 1863—

ROCKAWAY, 1792; J. Duryee, 1799-1801; C. T. Demarest, 1808-13; Jacob I. Shults, 1816-34; P. S. Williamson, 1835-9; Jas. Otterson, 1840-5; G. Talmage, 1845-51; L. L. Comfort,

1852-4; A. Lloyd, 1855-6; S. Sturges, 1857-63; E. Van Slyke, 1865-7; Wm. Bailey, 1868—

NORTH BRANCH, 1825; Geo. H. Fisher, 1826-30; A. D. Wilson, 1831-8; J. K. Campbell, 1838-54; P. M. Doolittle, 1856—

STANTON, 1833; J. R. Van Arsdale, 1835-50; H. Doolittle, 1852-72; E. Cornet, 1872-6; A. J. Martine, 1876—82,

BRANCHVILLE, 1850; H. Dater, 1850-3; Wm. Pitcher, 1854-79; Wm. E. Davis, 1879—

THREE BRIDGES, 1874; P. D. Oakey (S. S.), 1874-6; H. Doolittle (S. S.), 1876-7; G. Lane, (S. S.), 1877-80; S. E. Birdsall, 1880—

JOHN FRELINGHUYSEN,

son of Theodorus Jacobus Frelinghuysen, was the successor of his father in the ministry of Raritan, North Branch, and Millstone [now Harlingen]. Three-mile Run [now New Brunswick] and Six-mile Run had withdrawn from association with these churches, and together had called Rev. John Leydt. Millstone, which the elder Frelinghuysen had served from 1729, now formed part of the collegiate charge to which the younger Frelinghuysen ministered. He was distinguished for his eloquence, and was joyfully received by the people. But on his way to Coetus, in 1754, he was suddenly taken sick, and died, September 5th., on Long Island. His congregation felt his loss very keenly. There had been a great deal of trouble, during his father's ministry, mainly because of his evangelical sentiments and his insisting so much on holy living. The Rev. John Frelinghuysen was eminently a man

of peace. With a firmness and perseverance remarkable in one so young, he promptly tried to heal the divisions already existing in his congregations. It is worthy of remark, that *every* position which he took in this matter, was sustained by the Coetus. “But the troublesome Arondeus was already among the people” laboring to prevent this design of Frelinghuysen. Fryenmoet, also, who was here and baptized nine children in December 1746, while the elder Frelinghuysen was still living, lent his influence toward the same end. [Fryenmoet also baptized twenty-two children in the North Branch congregation in May, preceding the coming of Rev. John Frelinghuysen in August, 1750.]

The Call of the Rev. John Frelinghuysen was as follows:

“*Reverend and Dear Sir :*

“We, the Consistory, elders, and deacons of the churches of Raritan, North Branch, and Millstone, being assembled in the fear of the Lord, and being convinced of the need and of the constant and earnest desire of our churches to continue the preaching in the Dutch language, and to have the amount of said preaching increased, we have unanimously resolved to Call your Reverence as our pastor and teacher, as we by these presents do, in the name and by the authority of our churches, and present you this Call, and most earnestly request and beseech you to come to us after your preliminary and final examinations and ordination obtained from the Reverend Classis of Amsterdam, or from those here in this land authorized and deputed by said Classis, to take charge of the holy service among us—namely, to preach the Word of God, to administer the holy sacraments according to the appointment of Christ, faithfully to exercise church discipline in connection with the overseers of the church upon offending members; and, fur

thermore, to perform whatever may be required of a faithful servant of Christ according to the word of God and the good order and appointment of the church, after the manner of our Reformed Low Dutch Church, established at the Synod of Dordrecht 1618 and 1619.

“ Now, in order to be a little more definite, your Reverence will be required to preach, alternately, in each of the afore-mentioned churches, and, when in health, twice on each Lord’s Day, except in winter, and then only once, as the custom here is, and also upon the so-called Feast Days, as is customary in the Reformed Low Dutch churches. Also, your Reverence will be required to take charge of the catechizing of the youth, of the visitation of families and of the sick, as time and opportunity permit.

“ To assure your Reverence that this is our sincere desire, we promise you, in the name of our churches, besides all love and esteem which belongs to a faithful servant of Christ, to provide, first, for a yearly salary of one hundred and twenty-five pounds, current money at eight shillings an ounce; the half of which, collected by the elders and deacons, shall be paid each half year; and a suitable dwelling, with thirty acres of land.

“ Thirdly, we will pay the usual cost of your Reverence’s examination and ordination.

“ And we promise to perform and to do uprightly all as above said, so long as you faithfully, and according to your ability, shall perform the service among us; whereto we bind ourselves and our successors with this our handwriting.

“ Now may He who not only holds the stars, but also, the hearts in His right hand, direct you according to His will and good pleasure, and incline your heart to us as ours is to you. Thus, after wishing you all good and blessing upon your person

and undertaking, we subscribe ourselves, Reverend Sir—Your servants and brothers in Christ.

“Done in our church meeting,
“Raritan, May 18, 1747.”

He preached his first sermon at Raritan August 3, 1750, from Ps. 45:16, “Instead of thy fathers shall be thy children.” The next Sabbath, August 10, he preached in the church of North Branch, at Readington, from Zech. 4:6, “Not by might, nor by power, but by my Spirit, saith the Lord of hosts;” and again in the afternoon from Zech. 6:12, “Behold the man whose name is the Branch.” On the succeeding Sabbath, August 17, at the house of Simon Van Aersdaalen, of Millstone, from Ps. 133:1, “Behold how good and how pleasant it is for brethren to dwell together in unity.”

“Rev. John Frelinghuysen married Dinah Van Berg, of Amsterdam, a woman of extraordinary culture and piety, who was afterward known as ‘Jufrouw Hardenberg.’ It is said he had failed to obtain her father’s consent to marry her, and had sailed to America, but was driven back by a storm. Going at once to see her, he urged this circumstance as a special Providence, showing that he must not go without her. They were married. A ship, loaded with bricks for a house, was prepared and sent off. The bricks were carted from the Raritan Landing to Somerville, and the house built in 1751.”

The house, of course, has been changed and enlarged; but the house built by Rev. John Frelinghuysen, in 1751, forms one side of Mr. Joshua Doughty’s late residence.

Those who were office-bearers in these churches seem now to have determined to act promptly in attempting to heal

the difficulty which had existed for almost a generation. The three Consistories met for this purpose August 21, 1750, the same month that Rev. John Frelinghuysen began his ministry. They met again September 5, 1751, and prepared articles concerning the difficulty to present to Coetus. The minutes of Coetus, referring to the case, and giving its "advice," are dated September 12, 1751; and on the 25th of the same month the "three Consistories" again convened "for the purpose of complying with the instructions of the Reverend Coetus." *

Rev. John Frelinghuysen was eminently a man of peace, but he aimed to have the foundations of peace well laid. No covering up, nor smoothing over difficulties merely would do; but the matter was squarely met, a remedy faithfully applied, and the result proved the wisdom of the course pursued. He took hold of the upas tree with a firm hand, and cast it out, root and branch. For *thirty years* the peace of Zion had been disturbed, but a lasting peace was then obtained.

The two parties in the congregations were called "The Party of Domine Frelinghuysen," and "The Malcontents." The meeting was held at Raritan. The minutes, translated into English, are as follows:

"Having been called as minister of the congregations, Raritan, North Branch, and Millstone; having accepted the call in the place of my now glorified father, and having been ordained as minister for the aforesaid congregations by the Classis of Amsterdam in the year 1749, I arrived here the next year, under God's guidance, engaged myself solemnly to

* The Coetus reverently says, just before closing its "advice," "Our God give peace!"

my congregations on the 3d of August, 1755.* On the 21st of that month the great Consistory—namely, of the three congregations, Raritan, North Branch, and Millstone—assembled for the purpose of electing new persons for the church service.

“ I. Which being opened with prayer by the President, and having read (in imitation of the custom in Holland, witnessed by many) 1 Tim. 3, the election of Consistories had to be proceeded with; and in accordance with the Articles of Union entered into between the Consistories of Raritan and North Branch on the one side, and the so-called malcontents on the other side, confirmed by their signatures and seal, which now had to be complied with as the way to union.

“ II. The first of which was of this tenore, that the entire old Consistory had to go out at the arrival of the called minister, and that then there had to be elected an entire new Consistory—namely, three elders and three deacons in each congregation, in Raritan and North Branch—and in such a manner, that two elders and two deacons had to be elected in the aforementioned congregations from the party of Do. Frelinghuysen: and one elder and one deacon from the party of the malcontents, the election of which last-named had to be had after the following manner: namely, the malcontents in each congregation should propose six persons from their midst, out of whom two persons should be elected in each congregation as members of Consistory.

* This date (1755) appears very plainly in the text of the original minutes, but at the end of the minutes of that meeting is found the year 1750; hence this 1755 here must be an error.

“ III. Whereupon the President answered, that it was contrary to church order that the entire Consistory should go out, and chose rather that but one elder and one deacon should go out in each congregation, and the number be filled from the six proposed men, the matter then still remaining the same. But noticing that the least change in the Articles would give occasion for breaking them, consented at once that the entire Consistory should go out ; and we intended, according to the made Articles, to proceed to the election, first, of two new elders and deacons from the party of Do. Frelinghuysen, and then to let the incoming party propose their six men, and to elect from them one elder and one deacon ; but the incoming brethren demanded at the election, as a compliance with the conditions of peace on their side, to act with us as Consistories over our congregations, and to have the right of voting, as well in the election of members of Consistory from our side, as from their side ; then still retaining above us the right to propose six men as a limitation for us in the election.

“ IV. Thereupon those brethren were requested to step out, and the matter was considered by us, and (a) it was resolved that we neither could, nor ought to, consent to their request contrary to their own Articles and all sense of fairness ; (b) secondly, there was proposed (1) whether the Articles should be strictly complied with in the election (namely), to have their six men in each congregation proposed to our outgoing or our newly-elected Consistory, and then to elect from them two men ; (2) or whether we should come so much nearer as to permit their Consistory, over and above the pro-

posing of six men, still to vote with our Consistory in the election of two out of those six, and each one was called upon to express his opinion in reference to this matter; some were in favor of the former, and some in favor of the latter, until it was resolved to propose the latter to the brethren who stood out-doors, and to be limited by them to the latter, if they would come to that.

“ V. The brethren were requested to come in, and the latter was proposed to them; but they refused, and insisted on acting with us in all things, which we neither could nor ought to agree to, according to the Articles that were made and to the church rules; and thus proceeded peace without union of mind.

“ VI. Thereupon we proceeded to the election of new Consistories; in the congregation at North Branch, in which Jan Van Neste and Abraham De La Meter as elders, and Nicholas Wyckoff as deacon, went out. In whose place are elected, by majority of votes, as elders, the outgoing Jan Van Neste and Pieter Monfoort; as deacon, Jan Du Mont. The minutes of Consistory, being read, were found by the entire assembly to contain that which had been acted upon, and, therefore,

“ Subscribed in the name of all,

“ JOH: FRELINGHUYSEN, V. D. M.

“ (Minister of the Word of God),

“ et Præses Synodii,

“ (and President of Synod).”

“ Action of our Synod,

“ Raritan, the 21st of August,

“ 1750.”

“Then the meeting was closed with prayer.”

The trouble was not yet over, nor the storm quieted, as will be seen from the minutes that follow :

“Anno 1751, the 5th of September, the great Consistory of the three Congregations convened.

“The meeting being opened with prayer, it was considered that while the difference between us and the malcontents was twofold, the one touching Raritan and North Branch, and the other Millstone, and both had presented their matter to the Reverend Coetus separately, and two elders had still to be delegated by us—the one from Raritan and North Branch, and the other from Millstone—and, therefore, there was elected for Raritan and North Branch, Pieter Willemse : and for Millstone, the brother Simon Van Aersdaalen.

“2. Farther, we took into consideration the Articles of compact between us and the so-called malcontents of Raritan and North Branch, and more particularly what party must elect, so the Consistories proved that the party of Do. Frelinghuysen must elect, and that they never had thought anything else. Which was evident (*a*) because they never had proposed to them anything else than that they should come in as private members.

“(b.) Because we certainly have three—yea, five—men against their one, while they had eight members of Consistory against us six ; and, therefore, we never would be willing to act so unequally to give them eight votes in the union.

“(c.) Because all they had to do, as the incoming party,

as is expressed in the Articles, was to propose six men, out of whom they were not to elect, nor could they demand any more.

“(d.) The matter itself is asked by Pieter Willemse, our delegated elder in the full assembly, Who shall elect them? The answer was, Well, the party of Do. Frelinghuysen. As we can show by our witnesses, Marten Ryersen, Pieter Middagh, Cornelius Wyckoff; even here, we lack not for witnesses from the malcontents themselves.

“(e.) Can we give them, as members of Consistory, equal voice with us, while they went out from among us and organized a church within a church, and a congregation within a congregation? And, therefore, we say we never ought to do such a thing, and never have done it. And, furthermore, we do here appeal to the *conscienc*es of our malcontent brethren, which, no matter what their *mouths* may do, could vote with us.

“3. Ordered that Brother Pieter Monfoort furnish written testimony from those who have heard that permission was given for the election to be held by the party of Do. Frelinghuysen.

“4. Agreed that there shall be paid to the elder who accompanies the minister as delegate from the three united congregations to the Coetus from the general fund of the congregations forty shillings, to defray expenses of travelling and lodging.

“So done in our church meeting the 5th of September, 1751, and subscribed in the name of all.

“JOH : FRELINGHUYSEN.”

They could not agree, and so the matter was promptly taken to Coetus. The difficulty was clearly stated and fairly discussed at the meeting of Coetus, and the decision or advice of that body acquiesced in by all parties.

The trouble, and the manner of settlement thereof in the churches of Raritan and Millstone, are also recorded here.

The controversy between Do. Frelinghuysen's Consistory is seen from the minutes of Coetus.

COPY FROM THE MINUTES OF COETUS.

“Do. Frelinghuysen presented the writing of Rynier Veghten, of the malcontents, which was read; and it was observed that in the congregation of Millstone are two Consistories—one of the so-called malcontents, the other the Consistory of Do. Frelinghuysen—that those parties are inclined to unite with one another; wherefore the so-called malcontents have proposed to the Consistory of Do. Frelinghuysen that one elder and one deacon of both sides, with the minister, Do. Joh: Frelinghuysen, and still one elder and deacon of Do. Frelinghuysen be elected, and those would then constitute the Consistory of the congregation of Millstone.

“That, on the part of Do. Frelinghuysen, it was agreed (but with this reservation), that, first, the elder and deacon from the side of the malcontents should be elected and ordained, and that then, with the remaining one elder and deacon, one more be elected; farther, this reservation of Do. Frelinghuysen is stated [as follows]:

“1. That they must be elected first; for, if they were a lawful Consistory, yet they were not the Consistory for which they had voted.

“ 2. That they are then the half of the Consistory in the union, while they do not bear one-third of the expenses nor constitute one-third of the congregation.

“ 3. That Do. Frelinghuysen must stand in the midst of the fire, whether he inclines to the one side or to the other.

“ 4. That the organization of the so-called malcontents appears to his Reverence as mysterious, and to his Reverence’s Consistory as illegal; and to that end they offer to prove to the Reverend Coetus that they are an organized Consistory in a Consistory, and a congregation in a congregation.

“ 5. That the bad results, designed by whoever it may be, or designed to work evil and dissension by fraud and injustice, promising an honest settlement; and, therefore, instead of remedying reproach [or slander], are paving the way for it.

“ Rynier Veghten opposes the reservation of Do. Frelinghuysen, that the reunion must be made as has been offered by them, for the following reasons :

“ 1. Because they are organized by authority of the Classis of Amsterdam.

“ 2. And no Consistory in a Consistory, because the old Do., T. J. Frelinghuysen, was only minister of Raritan, but not of Millstone.

“ 3. It is also questionable whether they constitute one-third of the people; and ought to be able to contribute one-third of the expenses, because they have a piece of land belonging to the church.

“ 4. The reservation of Do. Frelinghuysen appears to us most improper, because then our entire Consistory would have to go out.

“ 5. That our Consistory has been organized long before the Consistory of Do. Frelinghuysen, and, therefore, that whatever Do. Frelinghuysen says about us is applicable to himself.

“Whereupon Do. Frelinghuysen, taking the matter up particular by particular, contended for the causes of his reservation; the first was simply supposed, as, also, the third; the second, that they constitute not one-third—no, not one-fourth—of the people, proves that they dare not promise one-third of the expenses, and from the lists, because many of them came over to us. What they say about the church lot is without foundation, our right to it is better than theirs; and from the day that we came in the land we might have taken possession of it, and will probably yet take the interest of it; in reference to the fourth particular, that their organization is illegal, and that they are a congregation in a congregation, is plain from:

“(a.) Because the district, Millstone, is in the heart of my father’s congregation, and he never could go from the one church to the other but what he had to pass the Millstone (which is a river which flows into the Raritan).

“(b.) To say now that Do. Frelinghuysen was not minister thereof, it would be better to write to Holland, or to say it to a stranger. We pray—yea, we beseech—that the matter may be investigated, that two or three ministers may look into it.

“(c.) To this day, those who reside on this, and on yonder side of Millstone, do not belong to that so-called congregation, but to Six-mile Run.

“(d.) At that time Dirk Volkerse, the elder of Do. Frelinghuysen, resided on the Millstone, and everything there belonged to the Call of Do. Frelinghuysen, and, therefore, they are embodied in the congregation of Do. Frelinghuysen.

“(e.) Was not the first Consistory organized at Millstone, but one Doctor Roeter resided at Ten-mile Run, in the heart of the congregation of Do. Frelinghuysen there; the other could

throw a stone in the Raritan, and resided in between two elders on the Raritan.

“(f.) Who have elected but members who had subscribed to the Call to Do. Frelinghuysen, and separated themselves from him? Who were the first Consistories but those who resided in the midst of his congregations, and where is Millstone, excepting in the heart of his congregation of Six-mile Run and North Branch? Yea, that river flows into the Raritan, so that the congregation of Millstone is, as the English say of Tromp, ‘Tromp here, Tromp there, Tromp everywhere!’* And, therefore, we insist that they are a Consistory in a Consistory, and a congregation in a congregation.

“(g.) That they were organized by authority from Classis is, also, not so either; but, *being organized*, it was approved by Classis, or permission was given after it had been done, and the Reverend Classis had also been deceived in this, which afterwards appeared to it.

“(h.) The election, announcing, and ordination, did not proceed orderly, all having been done at the same time, in one day—in short, the organization was a vile fraud, the foundation a lie, and the congregation a myth—it is high time that she fall, and that the fraud be published in the other churches, like as it is known to every one who is acquainted with our congregations.

“(i.) And now to hasten their destruction, Domine Frelinghuysen, while the people were growing in numbers, has dismissed some from the congregation at North Branch, and organized a congregation there; this is the matter, and this we can not only prove to you, Reverend Fathers, but even should

*“In the old church of Delft, notable for its leaning tower, is the monument of Admiral Van Tromp who took part in thirty-two naval engagements, overcame in 1652 the British fleet under Blake in the Downs, and afterwards defied the English by sailing up and down the Channel with a broom at his mast-head. The veteran hero fell at last on his own deck in a battle with the English near the mouth of the Maas.”

“In the same church are buried Admiral Piet Hein, (who captured the Spanish silver fleet) and Leuwenhoek, the naturalist, both of them natives of the ancient town.”

you desire to go with us, and to visit our place, we could make you see it with your eyes. Furthermore, while we have now come so far, we wish to treat with our opponents in the most friendly manner; and while the state of our controversy was not handed in (also being requested), who was legal and who was illegal, we leave it to the wisdom of the Reverend Coetus to decide in this matter, prudently, in such a manner that a re-union may be brought about, however, so that the Reverend Coetus in its indulgence will not recognize as legal that which was done so entirely illegal. Rynier Veghten, nor any one of the Reverend Coetus, having anything to answer to this, the parties were requested to step out, and the conclusion of the Reverend Coetus followed.

“The reverend assembly, after mature deliberation, came to the following conclusion: That two elders and two deacons of Do. Frelinghuysen, with one elder and one deacon from the number of the malcontents, with Do. Frelinghuysen, elect one elder and one deacon, who being confirmed, one elder and one deacon of Do. Frelinghuysen go out with the malcontents; and so the two newly elected, together with the remaining four of Do. Frelinghuysen, shall be recognized as a Consistory.

<p>“Done this 12th. September, “1751.”</p>	<p>Subscribed,</p>
<p>{</p>	<p>JOH: HENRS. GOETHIUS, p. t. preses. BENJAMIN MYNEN, CETUS, p. t. scriba.</p>

COPY OF THE WRITINGS PRESENTED TO THE REVEREND COETUS.

We wish blessing to the Assembly. May it please the Reverend Coetus to know, that not only there was organized a Consistory in a Consistory, and a congregation in a congregation, at Millstone, under pretence that Domine Theo: Jac: Frelinghuysen was not minister there, the counterpart of which we explained to you on yesterday verbally, but that

also there was organized at Raritan and North Branch, a Consistory in a Consistory, and a congregation in a congregation, without the knowledge of the Classis of Amsterdam.

“Now it is that these malcontent so-called Consistories being anxious to unite with us, present themselves before you for that purpose, with request that they be recognized as Consistory, and that as Consistory they have a vote as well as our legal Consistory—yea, more than that, because they have eight members and we six—which we cannot and may not do with our Consistories; but we offer them a union just as they left us; we will receive them as brethren, and admit them to the Sacraments with us, provided they bring proof of their membership; we will forgive and forget their leaving us wrongfully, in the time of our weakness—in the infancy of our congregations—neither will we hold them indebted for the portion of the salary promised by them to our father, our former minister, Theo: Jac: Frelinghuysen, but not paid by them; we are willing, although we do not need them now for temporal matters, to receive them in love, nevertheless; but we cannot and dare not receive them in any other manner than as members, and for the following reasons:—

“1. We propose to the Reverend Assembly to prove that the malcontents, with whom we have had to do, are a Consistory in a Consistory, and a congregation in a congregation; which is clear, because they call themselves “the Malcontent Consistories of Raritan and North Branch,” while it is known to the Old World, and to the other, that Do. Frelinghuysen, our father, was minister of those congregations, and his Consistories were legal Consistories, among which belonged these malcontents, who had subscribed his Call [or upon whose Call they had insisted] from whom they had separated and organized themselves into a Consistory. *Ergo*

“2. They never have been recognized by a Classis; even the Classis of Amsterdam does not know of their existence, as

appears from the Minister's Roll—Frelinghuysen alone being recognized as minister of those congregations.

“3. There is a Classical resolution which is most favorable for them, and is resting upon a great mistake, in which they are only recognized as common members; for to be recognized as a legal Consistory has never before been discussed before an ecclesiastical assembly like this one; wherefore we——

“4. They have had Arondius, as a minister, who has never been legally called by them, or has never been installed over them.

“5. We dare not recognize them as a legal Consistory, or unite with them as such, contrary to all rules of Classes and Synods, on account of bad results.

“(a) While every evil-minded person then could arbitrarily separate himself from the assembly of the Lord and organize a Consistory, and still come off triumphantly;

“(b) Then every avaricious person, because he does not want to pay towards the salary, might break his promise in that respect, and hire some one to preach from time to time; and if he cannot get such a one, then again to be accepted as member of consistory, as these have done;

“(c) Then every careless and wicked one, because an earnest and distinguished service does not suit him, may separate himself and hire pastors after his own heart, as these have done.

“6. We cannot receive them otherwise than as members, on account of the great dissension it would create in our congregations.

“7. Why should we receive them in any other manner, while in the congregation of Raritan there are but six or seven malcontents and more than one hundred of the party of Do. Frelinghuysen who live in good harmony; wherefore the

malcontents of Raritan have selected their elder Vroom, who is here present, from North Branch.

“Whereupon Vroom was asked what he had to reply to what was said by Do. Frelinghuysen, and he referred to certain articles that had been entered into between them and the Consistory of Do. Frelinghuysen, two years ago; but to this, Do. Frelinghuysen said:

“(a) That those had been entered into only by a portion of the Consistory.

“(b) Were unchurchlike, because he was minister and had not been present, nor any other minister;

“(c) And they had broken them themselves.

“Hereupon the parties were requested to step out, and it was adjudged by the Reverend Coetus that they were illegal Consistories.

“Thereupon Do. Frelinghuysen was requested to come in, and he was informed by the president that the assembly adjudged that they were illegal Consistories, and therefore had to be recognized only as common members; and then he was asked whether he knew of anything or desired to propose anything as a way or means for association, to which Do. Frelinghuysen replied that the Reverend Coetus might advise him to have the malcontents name (or propose) six persons from whom he and their Consistories might elect two—one as elder and one as deacon.”

COPY OF THE ADVICE OR DECISION OF
THE REVEREND COETUS IN THE
MATTER OF RARITAN AND NORTH
BRANCH TAKEN FROM THE MIN-
UTES OF THE REVEREND COETUS.

“That the malcontents shall nominate six persons from the malcontents; that Do. Frelinghuysen, with his consistory,

shall elect two from those—one an elder and one a deacon—which two being confirmed, two of Do. Frelinghuysen's Consistory shall go out, and then shall be recognized as one Consistory; the associates with the remainder shall help bear all expenses proportionately, and so all disaffections and discontent shall at once be taken away with good accord.

JOH : HEN : GOETSCHIUS, V. D. M. Preses.
BENJAMIN MYNEMA, Scriba.

“All given at New York the 12th September, 1751.”

“In this manner the differences that existed nearly thirty years were adjusted, and they who pretended to be a lawful congregation, and were upheld and supported therein by ministers after the style of Elymas, were now declared illegal.”

“Our God give peace.”

“Furthermore Do. Joh : Frelinghuysen was advised by the Rev. Coetus what to do in reference to the members received by them during their separation; and concerning this, the Assembly advised:

- (a) To act with all indulgence and tolerance;
- (b) But in particular:
 - (1) That those who were received by Do. Rieger, being worse than Remonstrants, will have to make confession again.
 - (2) As to those who were received by Joh : Aroudeus, he never having been a lawful minister here, and not entered in the Minister's Roll, they leave to the wisdom and prudence of Do. Frelinghuysen;
 - (3) That the names of the members should be announced in the congregation.

MINUTES OF OUR GREAT CONSISTORY.

The Consistories of Raritan, North Branch, and Millstone met, for the purpose of complying with the instructions of the Rev. Coetus, as seen above.

“1. The meeting having been opened with prayer, the decisions of the Coetus were read, and the matter of Raritan and North Branch was taken up first. The malcontents were requested to propose their six men.

“2. Vroom thereupon inquired after the advice of the Coetus concerning the members, which was told him; and he replied, that if those who were received by Do. Rieger had to make confession again, that would interfere with the peace, because those which they had to propose had been received by Do. Rieger; to which we replied that such was the advice of the Coetus; that we would not willingly deviate from that, and that Rieger would certainly have strongly impressed his members with his peculiar views, which could not be tolerated in members of the Reformed Church; but that, for the sake of peace, we would present to those who were opposed to us the views of Do. Rieger, and, if they were rejected by them, it would suffice; there it ended. Thereupon they requested to absent themselves for deliberation over their six men, which being granted they stepped aside.

“3. The matter of Millstone was taken up, in which we elected a new elder and a new deacon from the malcontents, according to instruction of the Coetus; and on our side then voted, as elders, Lambert Dorland and Johannes Weitknecht; as deacons, Jacobus Van Aarsdalen and Willem Willemse. On the side of the malcontents, Jan Staatsz and Joris Bergen; and with unanimity of votes there were elected as elder Rynier Veghten, in place of the outgoing Simon Van Aersdaalen,

and as deacon Abraham Hegeman, in place of the outgoing Jan Van Nuys; so that our Consistory shall consist of:

“Elders: Lambert Dorland, Johannes Weitknecht, Rynier Veghten. Deacons; Jacobus Van Aarsdalen, Willem Willemse, Abraham Hegeman.

“4. Thereupon the malcontents have proposed their six men for North Branch only, considering it unnecessary for Raritan because they did not have six members there. The six proposed men were:

“Daniel Sebring, Jan Vroom, Gysbert Krom, Laurens Lou, Pieter Schamp, Cornelius Wykhoff; from whom were elected, by majority of votes, Daniel Sebring as elder, in place of the outgoing Pieter Woertman; and Pieter Schamp as deacon, in place of the outgoing Jacob Ten Eyk; so that the Consistory at North Branch shall consist of:

“Elders: Jan Van Neste, Pieter Monfoort, Daniel Sebring. Deacons: Marten Ryersen, Jan Dumont, Pieter Schamp.

“Then we proceeded to a new election on the Raritan, and with unanimity of votes there were elected as elder, Jan Van Middleswaart, in place of Tennis Post; and as deacon, Frans Cussaerd, in place of Rynier Van Neste; so that the Consistory shall consist of:

“Elders: Jeroninus Van Neste, Pieter Willemse, Jan Van Middleswaart. Deacons: Pieter Van Neste, Pieter Stryker, Frans Cussaerd.

“Then the meeting was closed with thanksgiving, and every one went unto his tents in good spirits.

“Subscribed in the name of all,

“JOH: FRELINGHUYSEN, V. D. M.

“et Preses Synodii.

“So done in our Synod.
Raritan, the 25th Sep-
tember, 1751.”

A new church was built at Millstone [Harlingen] in 1752. It was dedicated that year by Rev. John Frelinghuysen. His text on that occasion was 1 Kings, 8:29, and Ps. 27:4:—

“That thine eyes may be open toward this house, night and day, even toward the place of which thou hast said, my name shall be there; that thou mayest hearken unto the prayer which thy servant shall make toward this place.” “One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple.”

“Anno 1753, the 16th May, Consistory of the three united congregations—Raritan, North Branch, and Millstone—met, and resolved unanimously:

“1. That each congregation shall bear one-third of the expenses of the Call, and building of Domine’s house.

“2. That the congregation will remain united until they shall separate by mutual consent.

“3. That the minister of the three united congregations, in the event of a new Call, shall have the liberty to choose what place he will serve; but shall have to continue to preach at all the places until the second minister comes.

“4. But that those congregations which he shall choose shall faithfully contribute their portion in the “calling” of the second minister.

“5. That Raritan and North Branch shall return to Millstone one-third of the cost of the Domine’s house, but the one-third of what the house has depreciated shall be deducted therefrom.

“6. It was ascertained that the cost of building the pastoral house amounted to £570 7s. 4d. (five hundred and seventy pounds seven shillings and four pence), to which each congregation had to contribute one hundred and ninety pounds

two shillings and five pence (£190 2s. 5d.) Millstone having paid only seventy-six pounds (£76), remained indebted one hundred and thirty pounds eighteen shillings and five pence, which is assumed by Raritan and North Branch, Millstone promising to pay interest thereon ; which interest annually, and for every year they remain united, amounts to seven pounds nineteen shillings and seven pence—of which three pounds nineteen shillings and nine pence and half penny must be paid to North Branch, and three pounds nineteen shillings and nine pence and half penny to Raritan. Elder, Andries Ten Eyk is to receive for North Branch, and Elder Pieter Van Neste for Raritan ; and unto them Simon Van Aarsdaalen, Rynier Veghten, and Johannes Stryker have bound themselves in behalf of Millstone to pay the above-named sum annually.”

“And so the meeting was closed with thanksgiving.”

During the ministry of the Rev. John Frelinghuysen, a charter of the five churches—New Brunswick, Raritan, Six-mile Run, Millstone, and North Branch—was obtained of “George, the Second, of Great Britain, France and Ireland, King, defender of the Faith, etc.” This charter is dated June 7th, 1753. It has been copied by Dr. Messler in its appropriate place, after the ministry of Rev. John Frelinghuysen closed, in the Book of Minutes of the Church of Raritan.

The copy occupies *seven folio* pages, to which the Doctor has appended the following note :

“N. B.—This old paper was discovered recently, and a copy of it is here entered as a remnant of former days, and a relic of what has been done.”

A. M.

“Oct. 6, 1868.”

The preamble of this Charter states that,

“Whereas diverse and sundries of our loving subjects inhabiting within the several counties of Somerset, Hunterdon, and Middlesex, in our Province of New Jersey, in behalf of themselves and others, being of the Dutch Protestant Reformed Church, by their humble petition presented to our trusty and well-beloved Jonathan Belcher, Esq., Captain-General and Governor-in-Chief in and over our Province of New Jersey and territories thereon depending in America, Chancellor and Vice-Admiral in the same, etc., setting forth that the petitioners are very numerous and daily increasing, and consist of five churches and congregations, to wit * * * That the advantageous support of religion among them requires that some persons among them should be incorporated trustees for the community * * * And we, having nothing more at heart than to see the Protestant religion in a flourishing condition throughout all our dominions, and being graciously pleased to give all due encouragement to such of our loving subjects who are zealously attached to our person, government, and the Protestant succession, in our royal house, and to grant the petitioners in this behalf.”

Then follows the Act of Incorporation, in these words :

“Know ye that we, of our special grace, certain knowledge, and mere motion, have willed, ordained, constituted, and granted, and by these presents for us, our heirs and successors, do will, ordain, constitute, and appoint, the Reverend John Light, John Frelinghouse, ministers; John Van Middlesworth, Peter Williams, Peter Van Ess, Andreus Ten Eyck, Daniel Cebryn, Peter Montfort, Hendrick Fisher, Cornelius Bennet, William Williams, Luke Voorhees, David Nevius, Simon Van Arsdalen, John Stricker, Reynier Veghten, elders: and Frans Cusack, Andrew Monton, John Broea, Harman Laan, Cornelius Wyckoff, Peter Schamp, Hendrick Van Deur-

sen, John Messlear, Abraham Hize, Christopher Hoglan, Rem Garretson, Cornelius Van Arsdalen, Andrew Hageman, Abraham Hageman, and James Van Arsdalen, deacons, of the Dutch Reformed congregations above named, and the counties aforesaid, and their successors hereafter, the minister, or ministers, elders and deacons, of the respective churches or congregations, which at any time hereafter, be duly chosen or appointed, shall be and remain one body politic and corporate in deed and in fact, by the name of the trustees of the Dutch Reformed Church of Raritan, North Branch, New Brunswick, Six-mile Run, and Millstone, in the Counties aforesaid.”

COETUS.

A Coetus was proposed by the church in New York, and a conditional plan sent by them to Holland in 1738. But the Coetus * was not authorized by the Classis of Amsterdam until 1747, the year before Frelinghuysen died. The meeting in 1738, which sent a petition to Holland for authority to form a Coetus, was the only meeting of that body which the elder Frelinghuysen ever attended.

After a delay of *nine* years the petition was granted, and a Coetus formed with *quasi* authority; for they were authorized to transact ecclesiastical business, only in subordination to the Classis of Amsterdam. Final examination and ordination of students were not granted.

Their desire to assist the church more conveniently and rapidly to a ministry adequate to its necessities was completely balked.

Ferdinandus and Jacobus, two sons of Domine Freling-

* In 1755 the Coetus was changed into a Classis.

huysen, who had been sent to Holland for ordination, both died at sea, on their return voyage, in 1753.

A more efficient judicatory was deemed necessary.

The church of Millstone was under the pastoral care of the Frelinghuysens, father and son, 1729-54.

The church of Bedminster was organized in 1758, and immediately entered into a collegiate arrangement with the churches to which Domine Hardenberg ministered. He was, therefore, its first pastor.

In May, 1750, Fryenmoet, when "he was a second time on his errand of strife in the congregation of North Branch," baptized twenty-two children. Ericksen, in March, 1748, baptized three, and again in July of the same year, six.

In September, 1752, "New Style" was introduced in keeping the records. It is noted on the side of the page in the following words, in a large, bold hand. "'New Style' is begun the third of September, 1752. In place of the third of September we reckon the fourteenth."

After the death of the Rev. John Frelinghuysen, the churches to which he ministered were vacant for nearly four years, "Zion appeared to lay waste and desolate. Hope, there seemed to be almost none." It was during this time that the Conferentie party made strenuous efforts to have Fryenmoet for their lawful minister. Nov. 9th, 1756, a letter of complaint was sent by the Conferentie party to the Classis of Amsterdam. In this letter they say "The new Consistory, together with the Consistories of the other three villages, have made and executed a Call upon the so-called student Hardenberg," We have only to add, the whole active life of

Dr. Hardenberg, for more than thirty years, is sufficient answer to this slighting remark, "So-called student."

DOMINE HARDENBERG

succeeded Rev. John Frelinghuysen and preceded Rev. Simeon Van Artsdalen. He had not enjoyed the advantages of a collegiate education, but he seems to have been a man of great executive ability. He was licensed to preach when only twenty years of age. He became the successor of his preceptor, the Rev. John Frelinghuysen, in 1758. He was pastor of the important churches of Raritan and North Branch, and of the newly organized church of Bedminster, 1758-81. These churches were about ten miles apart. The church of Raritan* was two miles below the present village of Somerville.

In addition to this very large pastoral charge, he was also pastor of the churches of Neshanic, seven miles south of Readington, and of Millstone (now Harlingen) 1758-61. In the latter year he went to Holland, and when he returned did not again serve the two last named churches. He however, in company with J. Leydt and J. M. Van Harlingen, supplied the recently formed church of New Millstone 1766-74.

The following anecdote is told about Domine Hardenberg's proposal to marry the widow of his instructor, in theology, Rev. John Frelinghuysen:

*"It stood on the knoll on the north side of the river one quarter of a mile below the present bridge across the Raritan known as the 'old bridge.' It was burned during the Revolutionary war by an expedition of the Queen's Rangers, and was not built again till some time after the war."

“After Mr. Frelinghuysen’s death, his widow determined to return to Amsterdam, in Holland, where her father resided. The preparations were all made, and the day appointed to leave Raritan for the purpose of embarking at New York, when young Hardenberg surprised her by an offer of marriage. He had contemplated it for some time, and had consulted with the officers of the church in regard to its propriety, (he had not yet finished his theological studies), but on account of the yet so recent death of her husband, only brought himself to the point of making an avowal of his feelings when it could be no longer postponed. She is said to have received it with an exclamation of surprise; ‘My child what are you thinking about!’ The result, however, was that the arrangements to remove were countermanded, and the voyage to Holland abandoned. They were married soon after, and she went to reside with his father at Rosendale, until he had finished his theological course, and received license to preach the Gospel.”

Dr. Campbell, in his sermon occasioned by the death of Theodore Frelinghuysen in 1862, says,

“Theodore loved * * to speak of his grandmother, Juffrouw Hardenberg, and how much he owed to her prayers and counsels; and with her earnest goodness, he must have received them in no stinted measure. She began them when he was a little boy sitting on her knee, and when she died he was in his twentieth year.”

“She lived for the cause which she had chosen, and died in the land of her adoption”—in 1807, aged 81 years. Her remains repose amid the honored dust in the crowded cemetery of the Reformed Dutch church in New Brunswick, N. J. On her tomb-stone is this tribute: “Of high attainments here in grace, now resting in glory.”

‘Tell how she climbed the everlasting hills,
Surveying all the realms above;

Borne on a strong winged faith, and on
The fiery wheels of an immortal love.’”

“Dec. 8th, 1761, Consistories of Raritan, North Branch and Millstone, met at the house of Andrews Ten Eyck to arrange for the settlement about the Domine’s house. (Millstone had withdrawn, or, was about to withdraw, from the union of the three churches.) J. R. Hardenberg presided, and J. M. Van Harlingen was clerk.

Resolved : That John Skipper of Sourland, Jan Fackenton of Lameton, and Joseph Mount of The Landing, be asked to appraise the depreciation of the Domine’s house.”

“Jan. 4th 1762, the valuation of the depreciation was fifty pounds.” John Skipper and Joseph Mount only came to make the appraisement.”

In the following Aug. 5th, they paid to Millstone, £8, 6s. 8d., which together with £29, 15s. 3d., makes the £38, 1s. 11d.

Jan. 21, 1763, Consistories of North Branch and Neshanic met. J. M. Van Harlingen presided, and J. R. Hardenberg acted as clerk.

“The difference between the two congregations being presented in reference to the division of the two congregations, it was

Resolved : That the South Branch be the dividing line.”

In the year 1767 a member of the church at North Branch was suspended, because of his participation in shooting matches. At a meeting of the three consistories of Raritan, North Branch and Bedminster, the action of the Consistory of the church of North Branch, in suspending the person in the above named case, was approved in these words :

*“Shooting matches are illegal and contrary to the laws of the land, and afford inducement for the assembling of many idle and fickle persons, where nothing is ever transacted ex-

* From the Raritan Minutes. Translated by Rev. Abraham Thompson.

cept that which is utterly worthless, and usually ungodly. From such public games and dances, nothing results but the corruption of the minds of the youth and impiety; and therefore they were forbidden to the members of the Dutch Church under pain of censure, in a Synod held at Dordrecht, 1578. In their answer to question 43:—

Ques. What shall be done with those who take part in public dances?

Ans. Inasmuch as dancing is a wantonness unbecoming Christians, and a temptation to fleshly lusts, and besides an offence to the pious, especially in time of need, therefore those who indulge therein are to be admonished; and if, after such admonition they continue therein, they are to be suspended from the Lord's Supper.

The so-called 'Hustling' is of the same nature as dice and card-playing; concerning which the Synod of Thoolen decided,

Art. 25: "Those who, after admonition, continue to play with dice and cards, must not be allowed to come to the Lord's Supper; and if contempt for this discipline be manifested, they must, at last, be cut off from the Church.

"These sins have been so long preached against, and acted on by the Church, that both members and others know that they are unbecoming to communicants. The conduct of ——— is thus a great offence to this Church; and in addition thereto, he has shown contempt of that ecclesiastical oversight to which he solemnly promised to submit himself.

"Therefore, this Consistory, because of the said ——— continuance in such conduct, consider him an unworthy partaker of the Holy Sacrament, and hereby forbid him the use thereof, and lay him under censure until he shall manifest sorrow and repentance.

"It is with deep sorrow that the Consistory feels compelled thus to deal with one of their members; and they

heartily wish and desire, that with becoming submission, and sorrow for his former conduct, he may return—that the offence may be removed, and that the Divine displeasure may be averted.”

Have Consistories and members advanced in striving for the consistent walk of church members within the hundred and fifteen years since this action?

We can but admire the faithfulness, and, at the same time, the tender spirit and earnest desire of these church officers for the spiritual welfare of this erring brother.

Dr. Hardenburg's ministry here occurred during the Revolutionary war. He was a member of the Convention that formed the Constitution of New Jersey, and for several sessions was a member of the General Assembly of the State. His patriotism was very decided, and, as a consequence, his life was often endangered. “He often slept with a loaded musket by the side of his bed.” As it was during the most unsettled period of our country's history, so also his ministry here was during the stormiest time the Church at large has ever known. The difficulty between the Coetus and Conferentie parties then culminated. Dr. Hardenberg warmly espoused the cause of the Evangelical party, and exerted a decided influence in the final adjustment.

COETUS AND CONFERENTIE.

A confused idea as to the principles represented by the two parties in the church, the Coetus and Conferentie, prevails even among those who have often heard the terms.

The Reformed Church was divided into two parties, which originated in this wise: Candidates for the ministry were obliged to cross the ocean to be ordained by the Classis of Amsterdam, in Holland. Some insisted that a Classis should be formed in this country, so that this dangerous and troublesome, and expensive manner of ordination might be done away with. The party that advocated this was ultimately called the Coetus, and the opposing party was still subsequently styled the Conferentie. Domine Frelinghuysen advocated the former course, though the names Coetus and Conferentie were not used in his time; but he was strongly in favor of the principles which were afterward known as those of the Coetus. There was not only difference of opinion as to this matter, but the advocates of either course, in some cases, became violent partisans. Congregations were divided in sentiment. Some refused to attend religious services conducted by ministers who held different sentiments from themselves on this question. Some even went so far as to call for the performance of the appropriate duties of their pastor by one of the ministers of their own party from a neighboring congregation. Ministers, in some cases, so far transgressed the rules of ministerial etiquette as to answer these calls.

Afterward, when the two parties had become well formed and distinct, they were marked by other characteristics than those already mentioned.

“The Coetus men were the men of evangelical life and sentiment—the men of progress, of practical piety, prayer and godliness; the others were the men of exact order, forms, rules, and they felt it to be necessary to maintain all this, at every expense of convenience or of pro-

gress. It was the Fathers, the churches in the Fatherland, their authority and ecclesiastical supremacy ; and not what the circumstances and exigencies of the church here demanded.”

But, the division was at length healed. John H. Livingston, afterwards the celebrated Dr. Livingston, having graduated at Yale college in 1762, set himself the task of reconciling the two parties in the Dutch Reformed church. Having this in view, he had gone to Holland to study theology and the Hollandish language. Having finished his studies he was ordained in Holland. Soon after he received a “call” from what is now the “Collegiate church” in New York. He arrived in that city Sept. 3rd, 1770. After he began his pastorate he did not long delay his attempts to heal the breach which had so long existed in the Dutch Reformed church, and which had already caused two-thirds of the churches of that body to be without ministers. He proposed to his Consistory to invite a general convention of the churches to consider plans of union. Accordingly he issued letters Sept. 4th, 1771, inviting to such a conference Oct. 15th of that year, in the city of New York.

“Out of the thirty-four ministers, and the more than one hundred churches now (then) composing the denomination, twenty-two ministers, and twenty-five elders representing thirty-four churches were present. Dr. Livingston had been appointed by his Consistory to welcome the delegates. De Ronde, formerly one of the most strenuous of the Conferentie, had been appointed to preach a sermon on the occasion. His text was, Eph. 6 : 23, ‘Peace be to the brethren, and love with faith from God the Father, and the Lord Jesus Christ.’ It was an elegant and impressive discourse before a vast as-

sembly, in which he thanked the brethren for their willingness to convene for the purpose of peace and unity, and urged them to the same.”

A committee of twelve was appointed, which arranged for the organization of a Synod and Classes. Dr. Hardenberg of the churches of Raritan, North Branch and Bedminster was one of this committee; and in connection with prominent ministers of the denomination exerted a powerful influence in accomplishing a semi-independent organization of the Dutch Church.

November 4th, 1773, a meeting of the Consistories of Raritan, North Branch, Bedminster and New Millstone, (now Hillsborough at Millstone,) convened at the house of Rynier Van Neste, in view of calling Domine Christian F. Foering* as a colleague to Domine Hardenberg, and admitting New Millstone† into the collegiate arrangement with these other churches. At that meeting it was agreed that “a new church should be built near Cornelius Van Horn’s,” (at White House). It was nineteen years after this, however, in 1792, that the church of Rockaway, at White House, was organized.

The new church edifice was not built till 1807. It was

* “The Rev. Mr. Foering’s services seem to have been in demand. In 1771 he was pastor of a German Reformed church at Germantown. In 1772 he was preaching for a German Reformed church in New York. In 1773 he was called as colleague to Domine Hardenberg, but declined, to his own temporal disadvantage, to remain with his very feeble church in New York. The next year, however, in October 1774, he accepted a call to the church at New Millstone. He preached in German, Dutch and English. He died at Millstone in 1779. The day previous to his death he baptized an infant son. His wife suggested the name Jacob. “No,” said he, “Jacob was a deceiver; let him be called Abraham, who was faithful.”

† In 1775 incorporated under the name of Hillsborough.

built near Mr. Cornelius Van Horn's, about one-third of a mile west of the present church. But it is recorded in the Rockaway church minutes that "Domine Studdiford wished them to build a church not farther east than Mrs. Van Horn's bars"

Previous to building the church, the people of White House worshipped for fifteen years in Mr. Abraham Horn's barn. *Dr. Hardenberg remained pastor of these churches* until 1781, when he resigned his call and removed to Rochester, N. Y., (not the present city of that name, but the Dutch Reformed church of that name in Ulster County.)

It has been said that Dr. Hardenberg's "patriotism was very decided." "A copy of an address of the Ministers, Elders and Deacons of the Reformed Dutch church of Raritan, presented to Gen. George Washington, Commander-in-Chief of the Armies of the United States of North America," written, of course by Dr. Hardenberg, shows his sentiments very clearly.

This copy, in Dr. Messler's hand-writing is bound in its appropriate place in Vol. 1, of the Minutes of the church of Raritan, with a copy of Gen. Washington's answer, and they are here re-produced.

"May it please your Excellency :

"We, the Consistory of the Dutch Reformed church of Raritan, beg leave to embrace this opportunity to declare to your Excellency the real sentiments of our hearts.

"As we would wish to adore the directing hand of Providence, so we are bound to acknowledge that spirit of patriotism which has induced your Excellency to sacrifice the sweets of

an affluent domestic life, to put yourself and your most virtuous consort to repeated and affecting separations, for no other reason than defending the just rights and liberties of your bleeding country! Here sir, permit us to express our grateful sense of your Exclle'y's care and vigilance for this part of our country in the trying winter of 1777; when after two memorable victories, your Excell'y by masterly strokes of generalship defended us with a handful of undisciplined militia, against the depredations of a formidable army of our enemies, collected and quartered in our vicinity. We cannot help admiring that gracious Providence which has made the success and victories of your arms to bare down the remembrance of discouraging disappointments, and we cordially hope that the agreeable prospect of a speedy termination of the present troubles, in favour of our distressed nation may fully answer your and our wishes and support your Ex'y under the present weight of perplexing cares and concerns, inseparable from your station—though the quartering of armies among citizens is always attended with unavoidable inconveniences to the latter; yet we are agreeably constrained to acknowledge, that your Ex.y has been pleased to take particular care throughout this last winter, to prevent and alleviate their calamities as much as possible. Your Ex.y's concern for the support of civil government in its just and equitable execution, has endeared you to our fellow citizens, and the strict discipline which the gentlemen officers under your Ex.y's more immediate command at this place, have observed, not only at head-quarters, but also throughout the body of this army we are persuaded, has merited the approbation and applause of the good people of this neighborhood. We beg your Ex.y will do us the justice to believe us sincere, when we declare our affection and true regard for your person, and the déep sense we entertain of the important services your Ex.y, and the gentlemen officers and soldiers under your

command have rendered their country in the course of this severe contest; and we assure you, sir, that we shall deem it our duty and privilege to make our warmest addresses to the God of armies, for the preservation of your health and invaluable life; as also that of the brave officers and soldiers of your army, praying that indulgent Heaven may direct your counsels, and crown your exertion in the ensuing campaign, with such victories and success, as shall compel a haughty, cruel and relentless enemy to consent to the terms of a safe, honorable and lasting peace.

“Signed by order of the Consistory, June 1, 1779.

“JACOB R. HARDENBERG, *V. D. M. Praes.*”

To the above “Address,” on the very next day, Gen. Washington returned the following answer :

TO THE MINISTER, ELDERS AND DEACONS OF THE REFORMED DUTCH
CHURCH OF RARITAN.

CAMP MIDDLEBROOK, June 2d, 1779.

Gentlemen: To meet the approbation of good men cannot but be agreeable. Your affectionate expressions make it more so. In quartering an army and in supplying its wants, distress and inconvenience will often occur to the citizen. I feel myself happy in the consciousness that these have been strictly limited by necessity, and in your opinion of my attention to the rights of my fellow citizens; I thank you, gentlemen, sincerely for the sense you entertain of the conduct of the army, and for the interest you take in my welfare. I trust the goodness of the cause, and the exertions of the people, under Divine protection, will give us that honorable peace for which we are contending. Suffer me, gentlemen, to wish the Reformed Dutch church at Raritan, a long continuance of its present Minister and Consistory, and all the blessings which flow from piety and religion. I am, etc.,

GEN. WASHINGTON.”

Immediately after this "Answer" Dr. Messler has added, in his "Centennial History of Somerset County,"

"This is quite a courtly document indeed, but it expresses the sentiments of a noble man, in a case where patriotism and humanity were both concerned. * * It proves the friendship of Washington and Hardenberg."

At this time Gen. Washington's head-quarters were in the house until recently owned by Caleb Miller, the first house west of Dr. Hardenberg's residence.

One other incident connected with Gen. Washington's residence at Somerville, we give as appropriate here.

To the house which A. Voorhees Nevius now owns, near North Branch village, Gen. Washington once went, while his head-quarters were at Raritan, on a visit of condolence to the widow of Capt. Isaac Brokaw, killed in the battle of Germantown. Dr. Messler's reflections on this incident are as follows:

"We have always thought this incident one of the most beautiful exhibitions of his most extraordinary life. What a heart the great man had! And he could well conceive of the grief of a lone widow, made so in one of his battles, and ride several miles to see her and express his sympathy for her great loss. Of what other hero is the same tenderness recorded?"

At four different times Dr. Hardenberg was chosen President of General Synod. He was unanimously appointed the first President of Queen's [now Rutgers] College* for the es-

*The first suggestion of a College for the education of the youth of the Reformed Dutch Church, is due to Rev. Theodorus Jacobus Frelinghuysen. The charter for Queen's college was obtained March 20th, 1770.

establishment of which he had done much. While president of the college * Dr. Hardenberg was also pastor of the Reformed Dutch church at New Brunswick. He was the last who preached in the Dutch language in that church.

His whole life work shows that he was a man of great energy and ability. He was conscientiously devoted to his work, and in it accomplished herculean labors. He was presi-

*The New York Alumni of Rutgers's College had their annual dinner at Delmonico's, February 17th, 1882, about 120 attending. Judge Larremore, of the Class of 1851, presided, introducing the speakers with the following remarks :—

“Gentlemen of the Alumni.—That George III. of England lives in memory to-day is chiefly due to the exercise of his royal prerogative in granting the Charter of Queens' College on March 20th, 1770. Its avowed purpose was ‘to promote learning and to supply ministers of the Gospel.’ It never dreamed then of supplying ministers of State. The War of the Revolution cast its pall over our Alma Mater, but it found a patron who touched the corpse of its treasury, recalled it to life, and in 1825 stood sponsor when it was re-baptized as Rutgers's College. I bid welcome then, brother alumni, to a reunion that holds a century in its grasp and scans a future of encouraging prosperity.”

“Secretary of State Frelinghuysen was expected to answer to the toast ‘Our Country,’ but was unavoidably detained in Washington. A letter from him was read, in which he said that Rutgers was a literary mother of whom all might be proud. A part of the letter was as follows :—

“In an unpretending way she has done her duty to the country in sending forth, for generations, many men imbued with Christian principles and intellectually equipped for life's work. Notwithstanding the impatience of the times for immediate practical results, she holds on to a curriculum of studies capable of producing men of learning and literary eminence. And she also keeps step with the progress of modern science. Our fathers have toiled and made great sacrifices to sustain and develop this old College; let us remember that we are their sons.”

“The Faculty” was responded to by Professor Doolittle, who called attention to the fact of the great advance made by the College in scholarship and resources, and referred to the distinguished roll of its Alumni, who adorn every walk of life.”

Rev. Dr. Chambers spoke in behalf of “The Trustees,” and called for more liberal contributions for the College. Justice Bradley spoke for the Supreme Court. He said:—

dent of Queens College* 1785-90. He received the degree of D.D., from the College of New Jersey when thirty-three years of age, was one of the original trustees of Queens College, and received the degree of S. T. D., from Columbia College in 1789.

His last words were "I am going to cast my crown before the throne. Now I shall go to rest, for I shall go to be with the Lord. Hosanna!"

No wonder he was glad to go to rest. His had been a very busy life, and he had accomplished a great life work, though only fifty-two years of age.

He died in New Brunswick, N. J., and was buried in the church yard of the Reformed Dutch church of that city. On

"The Judiciary must be independent; and to be so, its members must be appointed for a long term of years, so that they may not be the mere creatures of the popular voice. They must also be supported by an enlightened public sentiment. As are the people, so will be the judges. And most of all, do they depend upon a pure and upright press for their success. A corrupt and libellous press lies at the foundation of all public and judicial degradation. Let the bar remember that it also has largely to do with the character of the bench. And let the people remember that to make the bench what it ought to be, it must receive a remuneration that will lift it above the breath of calumny and attract to it the wisest and ablest men."

Cortlandt Parker spoke to the toast, "The Bar." "It gave him great pleasure," he said, "to be the guest of such an honorable and learned body, representing, as it did, one of the great institutions of learning of the country. It was the duty of the lawyer not only to strive for the prizes of wealth and honor, but to reflect glory upon his profession and upon humanity. It sometimes seemed as if the sharp practitioner succeeded the best; but in the long run, sterling principle and uprightness won all the prizes of life."

Among other speakers were Prof. Geo. H. Cook, on "Science;" Dr. W. R. Duryee, on "The Clergy;" Montgomery Schnyler, on "The Press;" and Jno. F. Hageman.—*New York Daily Times*.

*The present college building was erected in 1809; and the lots on which it stands was the gift of Mr. James Parker.

his tombstone is the following inscription prepared by Dr. Livingston :

“ Here lies the body of
J. R. H A R D E N B E R G, D.D.,
late pastor of this church,

—
Who departed this life, the 30th day of October, 1790,
Aged fifty-two years, ——— months, and ——— days.

—
He was a zealous preacher of the Gospel; and his life and conversation afforded, from his earliest days, to all who knew him a bright example of real piety. He was a steady patriot, and in his public and private conduct he manifested himself to be the enemy of tyranny and oppression, the lover of freedom, and the friend of his country. He has gone to his Lord and Redeemer in whose atonement he confidently trusted. He has gone to receive the fruits of his faithful labors and the reward of a well spent life. Reader, while you lament the loss to society and his friends, go walk in his virtuous foot-steps; and when you have finished the work assigned you, you shall rest with him in eternal peace.”

The following are the first records made in the Book of Minutes of the church of North Branch in the English language. These minutes refer to the time when Raritan and North Branch churches separated. The elders from the three congregations only signed them :

“ NORTH BRANCH, September 11th, 1781.

“ The Consistories of Raritan, North Branch and Bedminster being met at the house of Peter Dumont, and opened with prayer, then and there did agree that the North Branch should be the line between the congregations of Raritan and North Branch, beginning where Peter Ten Eyck now lives (the second farm above the grave-yard at North Branch village) and to extend to the place which Edward Bunn now occupies ; (now

owned by A. P. Tunison, near South Branch), and did further agree that those persons from Bedminster who had signed at the N. Branch should remain with Bedminster until a more suitable time, or further agreement.

“Signed by the elders of the three congregations.

GYSBERT BOGART,

PETER DUMONT,

JAN VOORHEES.”

“Anno 1782. March the 7th, the Consistories of the three congregations met at the house of Abraham Dumont, and being opened by prayer, did agree, that the congregation of North Branch should take up the call that had been sent to Rev. Dirck Romeyn* unless he should have concluded to accept of the same.

“And it was further agreed that Matthias Ten Eyck, John Sebring, Peter Dumont and John Simonson shall meet together and choose five good men, who are not connected with these congregations, to value the house and lands belonging to the congregations of Raritan and North Branch, for which Raritan is to pay the one-half value to the elders and deacons of North Branch.

JOHN VOORHEES, *p. t. Preses.*

“April 1, 1782. These persons so appointed by the three Consistories chose the following five men to make the appraisement; viz. Garret Voorhees, Abraham Voorhees, Peter Nevius, Christopher Hoagland and Richard McDonald to meet the 8th inst., at the house of Cornelius Tunison, innkeeper.”

*“He was a pillar and an ornament to society.” “He was the counsellor of senators, the adviser and compeer of the warriors of the Revolution, and an efficient co-worker with the patriot.” In the discharge of his ministerial functions he proved himself an able minister of the New Testament, a watchman that needed not to be ashamed.”

Tunison was the "innkeeper" in Raritan [Somerville*]. His house stood where Fritt's hotel now does, and part of it is a part of the present building.

These five persons met at the time and place appointed, and "after duly examining the premises aforesaid by these presents, humbly conceive the said house and lands and all other of said premises, to be esteemed by them of the value of six hundred and fifty pounds, in gold or silver, at seven shillings and sixpence per dollar."

Raritan took the "Domine's house," and, in the year 1784, "called" the Rev. T. F. Romeyn. The house referred to, remained the "Domine's house" until Domine Duryee's time, 1786-98, when it was sold to him, since which time the First church of Raritan has never had a parsonage.

"June 19th, 1782. Consistory met to devise some means to have the Gospel preached in this congregation. *Resolved:* To make a 'call' upon the student, Mr. Simeon Van Artsdalen."

In March, 1783, before Van Artsdalen came, Rev. Matthew Leydt, who was then pastor of the church of N. and S. Hampton, in Bucks Co. Pa., met with the Consistory and has recorded, and signed the minutes as president.

"April 15th 1783. Solomon Feroeligh † having been appointed by the Classis of New Brunswick to preside over Consistory it was

* The village began to be called Somerville about 1800.

† In 1780 he became pastor of the churches of Hillsborough, Millstone, and Neshanic combined. He was ordained pastor of the four united churches of Long Island, June 11th, 1783.

Resolved: That Domine Van Artsdalen preach one-fifth of his time in the barn of Cornelius Van Horn, or some convenient place in that vicinity, at White House."

Dec. 2, 1783. Domine Van Artsdalen made one record in the Raritan Book of Minutes, when Peter D. Vroom, the father of the late Governor of New Jersey of that name, was made a deacon of that church.

REV. SIMEON VAN ARTSDALEN*

was the fourth pastor of the church of North Branch. The time of his pastorate was not so eventful in the history of the country as was that of Dr. Hardenberg, and the church was becoming more settled and regular in its operations so that he has not filled so large a place in the public mind as his predecessors. Corwin's Manual says of him, "Few pastors of his day were held in equal esteem. He possessed great power as a preacher, and was untiring in all pastoral service. Of ardent piety, he was also a polished preacher." He was "called" in 1784 to the Reformed Dutch church in New Brunswick, but declined. He also received a "call" from the Reformed Dutch church in New York, but could not be induced to go.

The following minutes were recorded during the ministry of Rev. Simeon Van Artsdalen :

"Jan. 15th 1784. Mr. Michael Demott was presented to Consistory for having brought into his house, contrary to God's word, a conjuror, to see professionally, a child said to be afflicted with witchcraft."

"At the meeting of Consistory held Jan. 30th, both De-

*Wherever he has written his own name, it is so spelled.

mott and Decker* confessed their wrong doing, and the matter was dropped.”

“Jan. 27, 1784. It has become clear to this Consistory that other means than those heretofore used are necessary in order to support divine service.

“A new subscription list having therefore been circulated, according to which the service should be conducted in the Dutch or English language in proportion to the sum subscribed for each language; it appeared upon a comparison of the subscriptions that the English so far exceeded the Dutch as to have eight more services, of which Christmas and New Years’ days shall form two.”

It was ordered that this resolution be published in church.

“*Resolved:* Also, that hereafter the minutes of this Consistory shall be recorded in English, in order that the succeeding generation may have them in a language which, (as it now seems) will be better known to them.”†

“Jan. 30th, 1784. *Resolved:* That service be held one-fifth of the time at the house of Mr. Abraham Van Horn at White House, on condition that the people of that neighborhood bear their proportional part of all the church expenses, which they shall guarantee by subscription.”

Domine Van Artsdalen’s pulpit talents were of a high order; and his gentle, amiable life endeared him to his people. His “call” to the Reformed Dutch church in New Brunswick, and to the “collegiate” church in New York, testify to the former; and there are those still living who remember hearing

*It was a child of Decker.

†Ninety-eight years have passed, and it is believed that Andrew Van Vliet, about seventy years old, is the only one in Readington congregation that can speak the Holland language.

attendants on his ministry and who knew him well, speak frequently of the latter. He was an able preacher and a persuasive speaker. Dr. Messler, at Dr. Van Liew's funeral in 1869, said, "Van Arsdalen, the gentle, polished, beautiful scholar, who in a brief career of a year or two rose to the first place of honor among his cotemporaries." He was pastor of Readington church 1783-6. The collegiate arrangement with Raritan and Bedminster had been abandoned* before his settlement. Domine Van Artsdalen was born in Bucks County, Pa. He was the son of Nicholas Van Artsdalen and Jannetje Van Zant, and was baptized Jan. 18th, 1761, in the Reformed Dutch church of North and South Hampton at Churchville, in Bucks Co., Pa. December 28th, 1766, his brother Christopher was baptized. Both of these baptisms were during the ministry of Rev. Jonathan Dubois. Simeon Van Artsdalen, it is said, studied at Princeton College, and received his theological training under Dr. Livingston. He was examined for licensure before the General Synod at Millstone in October, 1782. His trial sermon, on that occasion, was founded on Romans 8:32, "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" The next year he was examined for ordination before the General Synod which met at New Paltz, Ulster Co., N. Y.

Domine Van Artsdalen was twice married. First to Maria Hoogland, and the second time to Magdalen Duryee.

* Raritan was never again associated with this church as a collegiate charge.

He lived, and died, and was buried, on the "Parsonage farm" (about two miles west of Readington church), outside of the present west wall of the "Schamp burying-ground." He died in 1786, and in 1815 his remains were removed to Readington and buried on the west side of the church. His grave is a little way west of the present church edifice, marked with a small marble tomb-stone with the following inscription:

" In memory of
THE REV. SIMEON VAN ARSDALEN,

—
Who departed this life the 26th May, 1786,

In the 33rd year of his age.
—

" Here lies entombed a servant of the Lord,
A faithful preacher of His Sacred word
Who now with Christ in glory is set down,
Decked in white robes and honored with a crown."

METHODISM.

Some extracts from the minutes concerning Methodism will be of interest, and we accordingly give them, simply as evidence of what this form of Christianity had to contend with, even here, a hundred years ago. Under date of April 18th, 1775. occurs the following :

"Margaret Demott for an offence given to the church in countenancing the erroneous doctrine of the Methodists, having heretofore been debarred the use of the Lord's Supper, is now upon confession of sin, admitted to the benefit of that sacred ordinance."

September 10th, 1788, the following record occurs:

“Mr. Nicholas Egbert’s examination then took place with respect to some erroneous principles which he maintained and for which, as a member of the church in communion, he was to render an account. But as he chose not, after being convinced by his own acknowledgement on one point, to abide by the conviction, the Consistory thought fit to dismiss him, allowing him four weeks for the reconsidering of the affair.”

There is no statement in reference to what particular views he held, but it is well known that they were Arminian. He lived and died at the “Brookye” (now Pleasant Run) where Aaron Thompson resides. He was buried in the Eman’s burying-ground, half a mile south-east of where he died. About 1854 the Methodists of that region held a celebration at the above named burying-ground, spoke of him as the founder of Methodism in that part of the country, and erected a monument to his memory.

It would be interesting to know whether he was a follower of John Wesley, or whether he had imbibed these views from reading the writings of the Remonstrants of Holland.

There are now three M. E. churches within the bounds of what was once the Readington church. We give a sketch of each.

THE M. E. CHURCH OF READINGTON.

As early as 1824, Revs. John Creamer, Isaac Winner, and — Weed, from the Trenton “circuit” preached, at stated intervals, in the old School House near this place.

The old church, the first M. E. church in the township, stood on lands donated for that purpose by Asher Hankin-

son.* Mr. Hankinson also aided materially in building the first house of worship. It was owing largely to his efforts that the church was built at the "Grove" instead of at Pleasant Run.

It was united with the Flemington "charge" till 1867, since which it has been in connection with the "Allentown" church in Clinton township.

During the ministry of Rev. J. P. Dally, in 1854, a movement was made to build a new church edifice. The next year it was built about one-eighth of a mile north of the site of the old church. John B. Sharp, David O. Cole, and Elisha Larue were the Building-committee for the erection of this edifice. James P. Osborn, Peter S. Dally, John B. Sharp, Abraham V. Cole, Oliver Smith, and Gideon Ewing formed the first Board of Trustees after its erection.

THE M. E. CHURCH AT MECHANICSVILLE.

In 1832, Revs. John and William Gilmer, and — Anderson preached occasionally in the neighborhood of Mechanicsville.

About 1836 Revs. John Lenhart, and James O. Rodgers, and about 1838 Rev. Curtis Talley preached here.

Isaiah P. Large, Geo. Hall, John Hall, Wm. Iliff, and J. S. Van Horn formed the first board of trustees.

Prior to the year 1844 there was a small "class" of Methodists in Mechanicsville, of not more than seven or eight persons. During the Fall of that year there were many conversions. Soon, measures were taken for the erection of a Methodist house of worship. The first church edifice was built and dedicated in 1845. It stood a few rods south-east of the

*Not *Atkison* as erroneously stated p. 500, "Hist. Hunt. and Som. Co's."

present church, where the cemetery now is, on lands donated by Geo. W. Scott.

The pastors* of the church and the dates of their respective pastorates are as follows:

1843-4, W. Robertson; 1845-6, Abr. Owen; 1847-8, I. Cross; 1849, E. Sanders; 1850-1, B. Kelley; 1852, H. M. Brown; 1853-4, F. Lummis; 1855, D. McCurdy; 1856-7, J. P. Daily; 1858-9, J. B. Heward; 1860-1, J. Coit; 1862-3, I. Thomas; 1864-5, A. Craig; 1866, Wm. W. Voorhees; 1867-9, M. Herr; 1870-2, S. P. Lacey; 1873-5, Wm. C. Nelson; 1876-8, A. Van Deusen; 1879-80, J. A. Kingsbury; 1881, D. Walters.

A new church edifice was built at Mechanicsville in 1867, during the pastorate of Rev. Martin Herr.

THE M. E. CHURCH AT CENTERVILLE

grew out of a "revival" during the winter of 1868, under the labors of Rev. David Walters, then stationed at Flemington, N. J. The church was built in 1869, and dedicated in March 1870 by Rev. Lewis R. Dunn, D.D.

The names of the Pastors, with the dates of their respective pastorates are as follows:

1868-9, D. Walters; 1870-1, J. Davis; 1872, A. Van Deusen; 1873-4, F. Bloom; 1875-6, J. Farrow; 1877-8, J. A. Craig; 1879-80, T. Sharp; 1881, G. W. Woodall.

It was not till 1790 that the churches of Raritan, North Branch, New Brunswick, Six-mile Run, and Millstone declared

*Succeeding facts concerning M. E. churches of Mechanicsville and Centerville were furnished by Rev. David Walters.

their "will, not to continue any longer a body politic by virtue of the charter of incorporation."

The collegiate arrangement between Raritan, North Branch and Bedminster had been practically abandoned when Hardenberg resigned in 1781, and with the other churches long before; but in 1790 this definite action was taken, that they might incorporate according to the new law of 1789.

PETER STUDDIFORD

was the energetic and efficient pastor of this church, 1787-1826. He was born in New York City in 1763, was the son of Captain John Studdiford, a sea captain, who came from Penryn, Cornwall, England, to New York city, where he married in 1758 Aletta Berger of that city, but formerly of Ulster Co., N. Y.

Mr. Studdiford graduated at Kings (now Columbia) College in New York, studied theology under Dr. Livingston, and was licensed by the Christian Synod of R. D. churches in 1787. During his collegiate course he was a room-mate, as well as class-mate, of the celebrated Dewitt Clinton.*

Domine Studdiford was elected a trustee of Queens College in 1788, and was appointed Professor of Hebrew in 1792.

Corwin's "Manual" says of him, copied from *Mag. R. D. C.*, 1,328, "He was a patriotic citizen." In politics he was a decided Federalist. He wrote several articles under the sobriquet of "Somerset Farmer," for the TRENTON FEDERALIST;

*The writer once heard Prof. Strong, of Rutgers College say, in speaking of him as the projector of the Erie Canal "He was a generation ahead of his time."

and previous to the election of the Legislature which made Richard Stockton, U. S. Senator, he went with his friend Thomas Johnson, Esq., a celebrated lawyer of that day, and made political addresses.

DUTCH PREACHING.

The change from the use of the Dutch language to English occurred while Domine Studdiford ministered here. The controversy was not so long as in many places, but it was very decisive. Domine Studdiford did not understand the Dutch language; but on accepting the "call" had engaged to make himself so acquainted with it, as to preach occasionally in Dutch for the benefit of the older people. This he attempted to do, but did not succeed very well. He preached a few times in Dutch, but found it too difficult and discontinued his efforts.*

After this, the Consistory changed Domine Studdiford's "call" so that he was henceforth relieved, by competent authority, from preaching in Dutch. The following is an extract from the minutes concerning it:

"1789, October 2. The Consistory met at the house of Mr. Abraham Dumont, and with them the Rev. Jno. Duryea,

*Some of the old people were very much displeased with this course, and one Sabbath morning, having obtained possession of the key, locked the church door against the Domine. Very soon Peter Ten Brook, not a church member, but a warm friend of the Domine, and in whose shed the Domine was accustomed to put his horse during the church service, hearing that the church was locked against the minister, came up *with an axe*, and said to the malcontents, "If *you* don't open that door *I will!*" The door was opened, and the Domine went in and preached as usual. The excitement soon died away—and the trouble about not preaching in Dutch was ended.

for the purpose of altering that part of the Rev. P. Studdiford's call respecting Dutch preaching, which is now to be English altogether. At the same time it was agreed, for the sake of the Dutch friends, to try to get Dutch preaching as often as convenient by an exchange of service with neighboring ministers."

Domine Studdiford resided during the early years of his ministry, on the farm lately owned by the widow of Lawrence V., his third son. It is near South Branch, about three miles from Readington. This farm, his first wife, Phebe Van Derveer, inherited from her father, Jacobus Van Derveer, of Bedminster, in Somerset Co. After his first wife died, the farm of course belonged to her children, James, Peter O., Lawrence V., and Henry; and the Domine bought a farm about half way between the head of the Raritan and "Van Derveer's Mills." The farm now belongs to William H. Henriques. The Domine, later in life, bought the mill* at South Branch. He married as his second wife, Maria Van Horn, by whom he had three children, John, William, and Phebe Eliza. He died Nov. 21st, 1826, in the "Brick house"—the dwelling still belonging with the mill property at South Branch.

*The mill is now owned by Mr. Theodore Amerman. His title is not only for the land on which the mill stands with its surroundings, but also the river, from the Raritan river to the upper end of "Hopp" island (including the island) "and so far up the South Branch as to make the full quantity of fifty-two acres of land covered with water." "Hopp" island is supposed to be opposite where the road from Flagtown to South Branch intersects the road leading from the latter place to Neshanic. A deed now before me, dated 1816, states that "the right" to this "land covered with water" was "granted by Samuel Neville (one of the original proprietors of East Jersey) and surveyed for Coort Van Voorhees," who owned the mill in 1743.

Domine Studdiford died from the effects of a fall received in the following manner. He was going to lecture at — — near Three Bridges, about seven miles from his home. Taking a man up to ride with him in his gig, “he was crowded so far over the side of the seat that he did not see a stump on the opposite side of the road, and the wheel running over it, threw him out, and the wheel ran over his lame limb; his fall jerked the lines which he held in his hand, the horse fell back, and the wheel was backed over him again.”

Domine Studdiford preached his last sermon in the church on the first Sabbath in July, 1826, sitting in front of the pulpit. It was after his fall, and he was carried from his gig in a chair by two of his Consistory—Capt. Henry A. Post and Peter Schamp, or Andrew Hageman—my informant could not say positively which. The sight of carrying the disabled old Domine in the church had made an indelible impression on his boyish mind, and the whole scene seemed very vivid to his recollection when he related it to me. He said “I can see it just as plain as though it was but yesterday.”

Soon after this last sermon of Domine Studdiford, the Consistory took measures to have the pulpit regularly supplied, and pastoral work performed.

John Van Liew, a young minister whose father resided near Neshanic, in Somerset County, had just returned from a trip on horseback, as far South as Georgia. On the first Sabbath after his return, being in the church at Neshanic, he met “Carpenter,” John W. Hall, who informed him that Domine Studdiford had been so injured that he was unable to perform his ministerial duties, and invited him [Van Liew] to

come over and preach for the Readington people. This he did; and, in the latter part of July, 1826, entered into an engagement with the Consistory of the church to supply the pulpit and perform regular pastoral duties for six months.

About twenty-five years ago Dr. Studdiford of Lambertville had been at Readington to preach, and came home to dine with my father who was afterward to send him to his brother's—Lawrence V. Studdiford—who resided on the farm which was once his mother's. The writer was sent to take Dr. Studdiford to his brother's. As we crossed the Readington brook, about two hundred yards from the house, the Doctor said:

“I remember one day when I was a little boy, playing in the edge of the brook just there [pointing to the spot]; I was very busy, and did not notice the approach of my father. Suddenly I heard him say: ‘Peter! haven't I told you not to play in the brook?’ I started to run for the house, and as I passed him, he struck me with a little whip he had in his hand. When a safe distance ahead, I looked around and saw my father laugh! All my fears vanished immediately.”

Domine Studdiford was made lame for life when a little boy, when the British occupied New York, by being struck on the knee by a drunken British soldier, with the butt-end of a musket. “He was a faithful and affectionate pastor, a patriotic citizen, and a humble, devout, and liberal-minded Christian. He excelled as an extemporaneous preacher, transcending himself when suddenly called upon to take the place of an absentee. These efforts had all the finish and more than the force of an elaborate preparation.” This is well illustrated by the following incident. When going to the church one Sab-

bath morning—being more than half way on his road—he saw a man lying, drunk, in the gutter. Immediately the words, “O wretched man that I am! Who shall deliver me from the body of this death?” Rom. 7:24 flashed across his mind; and, a few minutes after, he went into the pulpit and preached a powerful sermon from that text.

He was a very busy man. He never lived on the “parsonage farm” which lies about two miles west of the church, at Readington, and is now owned by Peter Schamp. The Schamp burying-ground is at the north-west corner of it. This farm, containing about 130 acres, was sold by Peter Schamp, the grandfather of the present elder of that name, to the Consistory, May 18th, 1782, for £563, 18s, 9d, “gold or silver money, at the rate of seven shillings and six pence the dollar.” The Deed was made to “Peter Dumont, Peter Covenhoven, William Vanfleet, William Wickoff, Abraham Monfort, John Simonson, Rynear Smock, John Dacker, Elders and Deacons.”

The farm was sold by Consistory to Henry Stevens, in 1803. March 10th, of that year, it was surveyed and draft made by Peter D. Vroom.

The “parsonage farm” being sold, and the money put at interest, helped to pay the Domine’s salary. This fund was afterwards increased, at different times, by legacies left to the church, but it decreased also by the loss of money put at interest and by using part of the principal for various purposes until 1854, when, about \$2,500 remaining, it was used in purchasing the present parsonage. Thus the fund, sometimes increased and sometimes diminished, created by the sale of the parsonage in 1803, was used to purchase a parsonage again in 1854.

THE PRESENT PARSONAGE.

The present parsonage lot was bought by Domine Van Liew in 1828, of Andrew Thompson. It consists of ten acres of land taken off of the east end of the farm now owned by Samuel Connet. Domine Van Liew's father aided him in building, so that during the larger part of his ministry he lived in his own house. This, with ten acres of land, with plenty of good fruit, and an abundance of shade and ornamental trees near the house, makes it a very desirable parsonage property.

Domine Studdiford's salary was, according to the treasurer's book in 1807, three hundred dollars a year. An item from his book about that time may be of interest:—"Paid necessary expenses for cleaning the church, viz: Liquor and sand, 0.59."

Peter Quick was treasurer of the church previous to 1822. He was succeeded in that office by Aaron Lane till he died in 1844. He was immediately followed by John S. Berger till 1881. Peter G. Schomp now holds the office.

Domine Studdiford died in November, 1826. After his death the congregation met to decide on "calling" a minister to succeed him. Rev. John Van Liew, and Rev. Peter O. Studdiford, who was then settled in the Presbyterian church at Lambertville; N. J., were voted for. The congregation decided for Rev. Mr. Studdiford. A Call was sent to him, but he felt constrained, on account of the situation of the church at Lambertville, to decline it. Rev. John Van Liew was subsequently "called." He accepted the "Call," and was the faithful and much-loved pastor till he died, in 1869.

The first entry made in the Book of Minutes of this church by Domine Van Liew is the following :

“ John Van Liew began supplying the pulpit the latter part of July, 1826. Domine Studdiford having been disabled by a fall which terminated in his death, the Call of John Van Liew dated May 1st, 1827.”

The Rev. Peter O. Studdiford, D.D., the second son of Domine Studdiford, was so beloved by this congregation—a majority of which wished him to become their pastor after his father died—that a brief mention of him is not deemed out of place in this connection.

He was ordained in 1821, and immediately became the pastor of the Presbyterian church at Lambertville, where he remained till he died in 1866. The “ Life ” of Dr. Hodge, of Princeton, recently published, says :

“ He (Dr. Hodge) introduced to that congregation his friend and former school-mate, Rev. Peter O. Studdiford, D.D., who, with his excellent son, the Rev. P. A. Studdiford, D.D., have been to the present time the only pastors of the large and flourishing church into which it has grown.”

At his funeral, Dr. Hodge who had been a schoolmate of his at Somerville, N. J., bore this decided testimony :

“ What he was as a boy he was as a man. The impression he made on his school fellows was the impression he has left on this community after his forty-five years of pastoral service among them. Intellectual superiority, distinguished scholarship, and goodness in the most comprehensive sense of that word were his characteristics in school, and have been his characteristics through life. He was a good student, a good and

obedient pupil, good in his moral character, good to all around him. Although I knew him longer perhaps, than any one in this large audience, you knew him better, for he lived among you, and lived for you. It is however a satisfaction to his old friends to bear their testimony to his varied excellence. We all esteemed him as an eminently wise, judicious, learned and able theologian. In the course of fifty-five years I never heard him speak evil of any man, and I never heard any man speak evil of him. In the discharge of his pastoral duties he was, as you well know, instructive, faithful and laborious. In the Judicatories and Boards of our Church, he was uniformly kind and courteous, and his opinions were always received with the greatest deference. Very few men have lived a more honorable and useful life, and very few have been more lamented in death."

REV. JOHN VAN LIEW

was the son of Dennis Van Liew and Maria Suydam, of Neshanic, N. J. His was a remarkable experience. He graduated from Queens College when eighteen years of age. Upon completing this course he passed through a peculiarly trying state of mind. Imbued from his earliest years with a high regard for Christianity, and esteeming the ministry as a profession first in importance, and honor, and blessing, he instinctively turned to it. But he was not yet, consciously, a subject of divine grace. He therefore thought seriously of devoting himself to the law, as a matter of duty, or a means of honorable usefulness; but for some inexplicable reason, he could not decide upon this. He little knew at that time, what power hedged about his path and gave direction to his thought. The desire of his parents (though it was not pressed upon him) was that he

should serve God in the ministry. Especially was this the case with his mother; and daily she besieged the throne of grace, pleading that her desire might be fulfilled in reference to her first born son. How much he owed, and how much the Church of God owes, to that fond mother's faithful and importunate prayers eternity alone can tell.

In this frame of mind, acting principally under the advice of Prof. Schureman,* he attended a course of lectures on theology, by Dr. Livingston, not definitely with the purpose of entering the ministry, but that he might engage in that particular line of study which was most congenial to his tastes, and which alone seemed attractive to him. Sitting at the feet of that profound instructor, and devoting himself to the study of theology, as a science, his mind became more and more absorbed in the subject, as a matter of personal interest, until it became almost the only subject on which his thoughts could rest. Thus led by the Spirit, he unconditionally surrendered himself to the Lord Jesus Christ early in the year 1817.†

In the former part of his ministry, Dr. Van Liew wrote his sermons, and they were very much elaborated. In his mature and later years, he always preached extempore. He was an instructive preacher, but his daily walk was such as to commend, most powerfully, the religion which he taught. During his ministry the church became very large and compact; though twice during that time, new churches were formed, mostly of members from this church—Stanton in 1833, and Branchville

*Probably a descendant of Jacobus Schureman, the school master who came from Holland with Rev. T. J. Frelinghuysen.

† Largely from funeral sermon of Dr. Van Liew by Rev. Henry P. Thompson.

in 1850. Previous to this the church of Rockaway, at White House, in 1792; and of North Branch, at North Branch village, in 1825, had been organized largely with persons from this church.

For many years there were two sermons a day during the Summer, in the church. At the intermission, people would repair to their wagons, or the shade of some friendly tree, or even sit still in their pews, and eat the lunch which they had brought with them. For many years persons came and arranged their stands—notably two or three in the memory of those now living—and when the morning services were ended, they were ready, on the church grounds, to *sell* cake and beer to all who patronized them. Boys, especially, would save their pennies during the week so that they might gratify their appetites with these luxuries when Sunday came. This custom of having two sermons a day, in the church, continued until

SUNDAY-SCHOOLS

were organized in the different neighborhoods. This was *about* 1828. The Sunday-school at Pleasant Run had been organized in 1825. It was the first organized in the congregation; and Aaron Thompson, who is now an elder in this church, has been regularly connected with the school from that time to this.

Soon after the Sunday-schools were established, Domine Van Liew—having discontinued two sermons a day, in the church—began his regular Sabbath afternoon, or evening lec-

tures in different parts of the congregation, which custom has been continued ever since. And we express our firm conviction of the wisdom of the plan in widely scattered congregations. It not only tends to cement the congregation—it attaches the people of different neighborhoods more closely to the pastor, and more than all—it brings the Gospel to many who would not otherwise hear it. There are some, in almost every neighborhood, who will attend a religious service in a school-house who will not go to a church to attend such service.

About the first of March, 1869, Dr. Van Liew, having suffered for several months from a severe cold which had settled on his lungs, announced to the congregation his purpose to withdraw entirely from the active duties of the ministry. The congregation was startled; but so positive was Dr. Van Liew in the announcement, and so increasingly feeble did he seem, that they were compelled seriously to consider the matter.

A meeting of the congregation was called to vote as to their preference for a pastor. Out of a class of eight, (who were soon to graduate from the Theological Seminary, all of whom had preached at Readington during Dr. Van Liew's sickness,) the vote was unanimous for Mr. Van Slyke. Dr. Van Liew, expressing his hearty approval, Consistory communicated with Mr. Van Slyke in reference to a settlement as soon as he should pass his final examination. Receiving an affirmative answer, Dr. Van Liew made preparation for removal to "the farm" which had been the homestead of his father, and had descended, by inheritance, to him. The Consistory refused to accept the resignation of the "call" of

their pastor, which he had tendered to them, and resolved to continue his salary, during his life.

The shortest of all the pastorates of this church was that of

JOHN GUERNSEY VAN SLYKE,

1869-70. Mr. Van Slyke was "called" as colleague to Dr. Van Liew. He came to Readington soon after licensure, and though very popular and the church was entirely united and very prosperous, he accepted a "call" to Jamaica, L. I., before he had been settled here two years.

Mr. Van Slyke married October 14th 1869, Mary Amelia, only daughter of Daniel Amerman dec'd, and Ellen Mulford.

Dr. Van Liew died Oct. 18th, A. D., 1869, at the house of his son-in-law, Jacob F. Randolph, in Bloomfield, N. J.

The funeral took place Oct. 21st, from the house of Joseph Thompson where the body had been brought the night before. The funeral was in the church at Readington. The Reverend Henry P. Thompson of Peapack, at Dr. Van Liew's expressed desire, preached the sermon. Dr. Messler made an address and offered prayer; Rev. Horace Doolittle of Stanton, offered prayer, and Rev. Wm. B. Voorhees of Blawenberg read the Scripture.

Rev. Mr. Van Slyke was absent at the time, but preached a memorial sermon after his return.

At the funeral, "Joseph Thompson acted as foreman; John C. Lane, Jacob G. Schomp, John S. Berger, Israel Schenck, Peter D. Rockafellow, and Peter Schamp as pall bearers. The members of Consistory: Asher Dilts, John

Lewis, David S. Cole, George Davis, and Herman Hageman, (Elders;) and Isaac B. Huff, Peter I. Voorhees, John K. Dally, George M. Dally, and Horace P. Craig (Deacons) followed as mourners. After the services in the church, more than a thousand persons looked, for the last time, upon the face of their deceased pastor."

Dr. Van Liew was buried in the Readington cemetery, a little way east of the church. There, on the highest point of ground, overlooking the "city of the dead" which almost encompasses the church, the grave had been prepared.

Domine Van Liew had been settled at Meadville, Pa., and at Mendham, N. J., but his great life work was done here. For forty-three years, with scarcely any respite, joyfully "he spent and was spent" in the work of the ministry.

The experience of his earlier years was his preparation for the work. He came to this church in the vigor of a well-developed manhood. Several times during his ministry here, there were large in-gatherings into the church. Statistics show that he here welcomed to the communion *five hundred and sixty* on confession of their faith in Christ. He baptized eleven hundred and nineteen infants, and eighty-five adults.

But how little of the influence of such a ministry can be estimated or told! How many ignorant ones were instructed in the things of God and eternity? How many careless ones were warned, the sorrowing comforted, the tempted strengthened, the wandering reclaimed, and how many souls saved of which the records of this church make no mention!

In a little more than three years and a half, the mortal remains of Mrs. Van Liew were buried in the same grave.

The monument which marks the spot is the loving gift of of a few friends who desired thus to express their affectionate remembrance of Dr. Van Liew.

During the vacancy of the pulpit, after Domine Van Slyke left, at a meeting of the congregation, a motion was made to "call" some one who had recently preached for them. An objection was made that "enough candidates had not yet been heard!" An elder of the church suggested that—"*to satisfy all—we hear a new candidate every Sabbath, for a year!*" It had the desired effect, and no more such objections were offered.

In 1871, the present pastor,

REV. JOHN H. SMOCK

was "called." His preaching is eminently practical, and he has a very warm heart toward the congregation.

The preaching of the word, dispensing the sacraments, the performance of pastoral work—doing the work of the ministry, which God has appointed, has had its legitimate result in this church. God's word has not returned to Him "void." It has "accomplished that whereto it was sent," even the salvation of men. Additions have been continually made, and, at times, there have been special outpourings of the Spirit, when multitudes have been added to the church at the same time. Mr. Henry Amerman, when he was about eighty years old, said to the writer in 1869, "I have seen the time in Readington church when it was very easy to go to church on a week-day, leaving hay in the field ready to 'come in;' and I have

hoped I might see the same again before I die—and it looks very much like it now at Branchville.”* In this connection I quote again from the sermon of Dr. Van Liew preached when the present church edifice was dedicated. In speaking of the sanctuaries which had preceeded this he said :

“They were places in connection with which God intervened in the transforming influences of His Spirit—places where hundreds were constituted heirs of salvation and trained to holy service, fitting them to take part with the redeemed encircling the throne in swelling the everlasting Alleuia.”

Dr. Campbell in his sermon occasioned by the death of President Frelinghuysen in 1861~~2~~ says, “I love to think that grace, when once it enters a family, never dies out.” I have thought of this in connection with several family names I have seen in these old church records.

Joost (George) Schamp, the great-grand-father of the present elder, Peter Schamp, was received into the church in 1751. Peter Schamp, the grand-father of the present elder of that name, was received in 1793. His son, Peter was received during that part of Domine Studdiford’s pastorate when no records were kept. The present elder, Peter Schamp, was received in 1845, and his son Peter, in 1876, making *five*, in as many successive generations who have been members of this church. Johannis Post united with the church in 1728. His son, Abraham, in 1782. His son, Henry A., was received while no Consistorial records were kept. His daughter Ann, was received in 1829. Her son, Aaron J. Thompson, in

*Where he attended church at that time, and where one of his sons, over whom he had long yearned, had recently professed faith in Christ.

1858. His three children, 1875-80. Six successive generations. Joseph Morehead became a communicant in this church in 1784. His daughter, Elizabeth, was received when no records were kept. Her son, Joseph Thompson, in 1830; his son, Aaron J. above mentioned, in 1858, and his three children, 1875-80. Five successive generations are seen again. Surely an illustration of the truth, that the promises of God are to His people and *their children*. "To thee and to thy seed after thee;" a fulfillment of the promise that, "Instead of thy fathers shall be thy children."

This church has also frequently supplied the ministry with recruits. We give the following names of those who have entered the ministry from this church, with the date of their licensure :

MATTHEW LEYDT,	1778.	HENRY P. THOMPSON,	1857.
ISAAC BLAUVELT,	1789.	JOHN B. THOMPSON,	1858.
JACOB JENNINGS,	1789.	ABRAHAM THOMPSON,	1861.
PETER O. STUDDIFORD,	1821.	WM. B. VOORHEES,	1863.
COR. WYCKOFF,	1838.	ANDREW HAGEMAN,	1874.
WM. J. THOMPSON,	1841.	HORACE P. CRAIG,	1875.
JOHN SIMONSON,	1845.	JOHN L. STILLWELL,	1882.
GILBERT LANE,	1854.	HERMAN HAGEMAN,	1882.

Within the present pastorate, in 1874, another church, the Three-Bridges, has been organized, largely with members from this church. The mother church remains strong and vigorous with a membership of about four hundred, with her five children surrounding her, each with its minister and

other officers carrying on the work of the church according to the excellent rules of our Reformed church.

This people, has not been "given to change." For one hundred and fifty years after its organization, this church never listened to more than one "Farewell Sermon." That was by Dr. Hardenberg, in 1781. The next, and only other "Farewell Sermon" that it has ever heard was that of Rev. Mr. Van Slyke in 1870—nearly ninety years after. This certainly speaks well for pastors and people.

We have traced the history of this venerable church from its earliest known existence. It was an old church before the oldest now living was born. What influences have gone forth from it! The stream which began as a little rivulet at the head of the Raritan, more than five generations ago, has become "a great water to swim in." The one church has become six of the same faith and order, and there are three other Christian churches in the same territory. These are all centres from which radiate influences to make glad the "city of God." At least sixteen have gone forth from this church to preach the everlasting Gospel, and others have gone from the younger churches formed from this. Who can tell what influences for good have emanated from this church?

LIST OF CONSISTORIES.

The first Elders and Deacons over the church of North Branch whose names are recorded were :

<i>Elders.</i>		<i>Deacons.</i>
	1719.	
CORNELIUS BOGAERT, JAN HENDERICKSEN,		ABRAHAM DE LA METER, ANDRIES TEN EYK.
	1721.	
CORNELIUS BOGAERT, EMANUEL VAN ETTEN.		ANDRIES TEN EYK, JAN LOU.
	1724.	
CORNELIUS BOGAERT, EMANUEL VAN ETTEN, ABRAHAM DE LA METER.		ANDRIES TEN EYK, VOLKERT DIRCKSEN.
	1727.	
CORNELIUS BOGAERT, ABRAHAM DE LA METER, ANDRIES TEN EYK.		VOLKERT DIRCKSEN, PIETER VAN NESTE.
	1730.	
ABRAHAM DE LA METER, ANDRIES TEN EYK, JAN HENDERICKSEN.		PIETER VAN NESTE, JAN VAN AERSDALEN.
	1733	
JAN HENDERICKSEN, THOMAS BOUMAN, SIMON VAN AERSDALEN.		JAN VAN AERSDALEN, PIETER MONFOORT, ABRAHAM LOTH.
	1734.	
THOMAS BOUMAN, SIMON VAN AERSDALEN, ANDRIES TEN EYK.		PIETER MONFOORT, ABRAHAM LOTH, PIETER VAN NESTE.
	1736.	
ANDRIES TEN EYK, DIRK DE MOTH, JAN VAN AERSDALEN.		ABRAHAM LOTH, PIETER VAN NESTE, JAN VAN NESTE.

*Elders.**Deacons.*

1737.

JAN VAN AERSDALEN,
SIMON VAN AERSDAALEN,
PIETER MONFOORT.

JAN VAN NESTE,
LAMBERT DORLAND,
JAN DUMON.

1741.

PIETER MONFOORT,
ANDRIES TEN EYK,
JAN VAN NESTE.

JAN DUMON,
PIETER VAN NESTE,
LAURENS HAFF.

1743.

ANDRIES TEN EYK,
JAN VAN NESTE,
ABRAHAM DE LA METER.

PIETER VAN NESTE,
LAURENS HAFF,
NICHOLAES WYCKHOFF.

1744.

JAN VAN NESTE,
ABRAHAM DE LA METER,
PIETER WOERTMAN.

NICHOLAES WYCKHOFF,
JACOB TEN EYK,
MARTEN RYERSON.

1748.

PIETER WOERTMAN,
ANDRIES TEN EYK,
PIETER MONFOORT.

JOHANNES PITTENGER,
DAVID VAN DUYN,
HARMANUS LANE.

NOTE.—“ In 1751 the three Consistories of Raritan, North Branch, and Millstone, met at Raritan and in obedience to the direction of Coetus, to whom the difficulty had been submitted, that one Elder and one Deacon should be elected from the malcontents, constituted the Consistory as follows:—”

1751.

JAN VAN NESTE,
PIETER MONFOORT,
DANIEL SEBRING.

MARTEN RYERSEN,
JAN DUMONT,
PIETER SCHAMP.

1757.

NICHOLAES WYCKHOFF,
FRANS WALDRON,
PIETER WOERTMAN,

DIRK SEBRING,
JOHANNES PETTINGER,
WILLIAM COCK.

1758.

ANDRIES TEN EYK,
PIETER MONFOORT

HARMANUS LANE.

<i>Elders.</i>		<i>Deacons.</i>
	1759.	CORNELIUS BOUMAN.
JAN VAN NESTE.		
	1760.	PETRUS VAN NESTE.
TEUNIS POST, JOHANNES PITTENGER,		
	1761.	DAVID VAN DUYN.
ANDRIES TEN EYCK.		
	1762.	NICOLAS EGBORT.
PIETER MONFOORT, PIETER WOERTMAN.		
	1764.	HARMANUS LANE. MICHAEL DEMOTT.
TEUNIS POST.		
	1765.	CORNELIUS BOUMAN.
ANDRIES TEN EYCK, JOHANNES PITTENGER.		
	1767.	NICOLAS EGBORT, PETRUS DUMON.
PIETER MONFOORT,		
	1768.	CORNELIUS BOUMAN.
PIETER WOERTMAN. MICHAEL DE MOTT.		
	1770.	HENDRICK TRAPHAAGE, ABRAHAM DUMON.
HARMANUS LANE.		
	1772.	PIETER WYCKHOFF.
AARIE LANE, PETRUS DUMONT.		
	1773.	WILLIAM WYCKHOFF, EDWARD BUNN,
MICHAEL DE MOTT,		

*Elders.**Deacons.*

JACOB BOGART,
AARIE LANE.

1775.

EDWARD BUNN,
WILLIAM WYCKHOFF.

AARIE LANE,
HARMANUS LANE.

1777.

SERVAAS FLEREBOME,
NICOLAS EGBORT.

AARIE LANE,
PETER DUMON

1779.

WILLIAM VAN FLEET,
PIETER COVENHOVEN.

PIETER COVENHOVEN.
WILLIAM WYCKHOFF.

1781.

RYNIER SMOCK,
JAN SIMONSON.

PETRUS DUMONT,
WM. VAN FLEET.

1782.

ABRAHAM MONFOORT,
JOHANIS DECKER.

EDWARD BUNN,
ABRAHAM DUMONT.

1783.

JAN WYCKHOFF,
SERVAAS FLEREBOME.

HARMANUS LANE,
JAN SIMONSON.

1784.

COR. JOHNSE,
WM. HALL.

RYNIER SMOCK,
ABRAHAM MONFOORT.

1785.

GEORGE COVENHOVEN,
RICHARD HALL.

EDWARD BUNN,
WILLIAM VAN FLEET.

1786.

PETER SUTFIN,
EZEKIEL COLE.

JOHN SIMONSON,
JOHANNES DECKER.

1788.

MATTHIAS SMOCK,
WILLIAM HALL.

SERVAAS FLEREBOME,
HARMAN LANE.

1790.

RICHARD HALL,
ANDREW VESCELIUS.

*Elders.**Deacons.*

1791.

EZEKIEL COLE,
EDWARD BUNN.JOSEPH MOREHEAD,
WILLIAM HALL.

1792.

JOHN SIMONSON,
ABRAHAM VOORHEES, N. Branch.JOHN MCKINNEY,
PETER QUICK.

1793.

JOHN WYCKOFF,
PETER DUMONT.JOHN VOORHEES,
DANIEL AMERMAN.

1794.

EZEKIEL COLE,
ABRAHAM VOORHEES.JOHN MCKINNEY,
PETER QUICK.

1795.

CORNELIUS JOHNSON.
EZEKIEL COLE.WILLIAM SPADER.
GARRET PROBASCO.

1796.

ABRAHAM VOORHEES
PETER QUICK.THOMAS HALL,
ISAAC BROKAW.*Note.*—There are no further names of members of Consistories until 1827.

1827.

LUCAS VOSSLER,
MARTIN WYCKOFF SR.RULIFF SWACKHAMMER,
CORNELIUS M. WYCKOFF,
JOHN KLINE.

1828.

TUNIS COLE,
JOHN VOORHEES,
CORNELIUS TEN EYCK.JACOB VOSSLER,
GEORGE VLEREBOME.

1829.

MINNA NEVIUS,
HENRY A. POST.COR. J. TEN EYCK,
AB. P. STOUT,
BERGUN DAVIS.

*Elders**for one year.*

CORNELIUS TEN EYCK,
JOHN VOORHEES.

for two years.

MARTIN WYCKOFF JR.
DAVID NEVIUS,
AARON LANE.

PETER P. SCHAMP,
ABRAM VAN FLEET.

JOHN W. HALL,
ANDREW HAGEMAN,
GEORGE VLEREBOME.

JOHN VOORHEES,
MARTIN WYCKOFF

ISRAEL SCHENCK,
MINNA NEVIUS,
JACOB VOSSLER.

BERGUN DAVIS,
AARON LANE.

ABRAHAM VAN FLEET,
JOHN KLINE,
GEORGE VLEREBOME.

RULIFF SWACKHAMMER,
JOSEPH THOMPSON.

Deacons

1830.

for two years.

HENRY AMERMAN,
ISRAEL SCHENCK.

1831.

JOHN M. WYCKOFF,
JOHN KLINE,
PETER KINNEY.

1832.

JOHN D. POST,
JOSEPH THOMPSON.

1833.

JACOB VAN DOREN,
GEORGE DAVIS,
HENRY SHURTS

1834.

JOHN S. HOAGLAND,
PETER G. SCHAMP.

1835.

RICHARD VROOM,
PETER POWELSON,
JOHN C. LANE.

1836.

JOHN P. VOORHEES,
DAVID S. COLE.

1837.

COR. J. TEN EYCK,
TUNIS D. MYERS,
GILBERT LANE.

Elders.

ISRAEL SCHENCK,
 PETER P. SCHAMP, ✓
 HENRY AMERMAN.

1838.

COR. TEN EYCK SR.,
 MINNA NEVIUS.

1839.

ANDREW HAGEMAN,
 JOHN VOORHEES,
 GEORGE VLEREBOME.

1840.

JOHN S. HOAGLAND,
 GILBERT LANE.

1841.

JOSEPH THOMPSON,
 ABRAHAM VAN FLEET,
 DAVID S. COLE.

1842.

MINNA NEVIUS,
 AARON LANE. ✓

1843.

JACOB VOSSLER,
 GEORGE VLEREBOME,
 RICHARD VROOM.

1844.

JOHN VOORHEES,
 GILBERT LANE.

1845.

DAVID S. COLE,
 HENRY AMERMAN,
 PETER KINNEY,

1846.

Deacons.

JACOB KERSHOW JR.
 GEORGE DALLEY.

PETER KINNEY,
 ASHER DILTS,
 JOHN GARRETSON.

JOHN D. POST,
 JOHN LEWIS.

ELIAS VAN FLEET,
 PETER Q. BROKAW,
 RICHARD VROOM.

JOHN P. VOORHEES,
 JACOB G. SCHOMP.

WILLIAM VAN DOREN,
 PETER G. SCHOMP,
 TUNIS D. MYERS.

GEORGE DALLEY,
 JOHN C. LANE.

JOHN S. BERGER,
 ASHER DILTS,
 SAMUEL R. NAYLOR,

DANIEL DILTS,
 JACOB KERSHOW JR.,
 TUNIS D. MYERS, for one year
 in place of

102

Elders.

JACOB G. SCHOMP,
JOHN P. VOORHEES.

JOHN KLINE,
COR. J. TEN EYCK,
ABRAM VAN FLEET.

JOHN C. LANE,
ISRAEL SCHENCK,

GEORGE VLEREBOME,
GEORGE DAVIS,
PETER Q. BROKAW.

JACOB G. SCHOMP,
GILBERT LANE.

RICHARD VROOM
DAVID S. COLE,
JACOB KERSHOW JR,

JOHN P. VOORHEES,
HERMAN HAGEMAN.

JOSEPH THOMPSON,
ASHER DILTS,
GEORGE VLEREBOME.

Deacons.

HERMAN HAGEMAN,
GILBERT S. AMERMAN,
GILBERT SUTPHEN.

PETER VAN FLEET,
PETER D. ROCKAFELLOW.

JOHN DILTS,
JOHN LEWIS,
WILLIAM E. DALLEY,

CORNELIUS C. LANE,
PETER D. SCHOMP.

TUNIS D. MYERS,
PETER SCHAMP JR.
JOHN DITMARS.

DANIEL DILTS,
ANDREW HAGEMAN JR.

PETER I. VOORHEES,
ANDREW P. KINNEY,
JACOB K. NEFF.

WILLIAM DALLEY,
DANIEL AMERMAN.

1847.

1848.

1849.

1850.

1851.

1852.

1853.

1854.

Elders.

GEORGE DALLEY,
JOHN S. BERGER.

1855.

GILBERT LANE,
GEORGE DAVIS.

1857.

ABRAHAM A. AMERMAN,
HERMAN HAGEMAN,
PETER VAN FLEET.

1858.

JOHN P. VOORHEES,
JACOB G. SCHOMP.

1859.

TUNIS D. MYERS,
ANDREW P. KINNEY,
DAVID S. COLE.

1860.

ISRAEL SCHENCK,
JOHN C. LANE.

1861.

JACOB KERSHOW,
WILLIAM E. DALLEY,
DANIEL DILTS.

1862.

GEORGE DAVIS,
HERMAN HAGEMAN,
DANIEL AMERMAN, for one year.

1863.

Deacons.

JOHN H. KINNEY,
ISAAC B. HUFF,
PETER LA TOURETTE.

WILLIAM HENRY,
CORNELIUS WYCKOFF,
CORNELIUS C. LANE.

DANIEL DILTS,
NICHOLAS DALLEY.

PETER P. KINNEY,
DANIEL AMERMAN,
JOHN DILTS.

JEREMIAH EMANS,
GILBERT L. KERSHOW.

STEPHEN WEAVER,
ABR. P. STOUT,
GEORGE M. DALLEY.

AARON J. THOMPSON,
PETER D. SCHOMP.

PETER SCHAMP,
PETER I. VOORHEES,
PETER LA TOURETTE.

Elders.

JOHN S. BERGER,
PETER VAN FLEET,
ASHER DILTS.

1864.

JOSEPH THOMPSON,
PETER D. ROCKAFELLOW.

1865.

PETER G. SCHOMP,
DANIEL DILTS;
JACOB G. SCHOMP

1866.

JOHN C. LANE,
ISRAEL SCHENCK.

1867.

ASHER DILTS,
DAVID S. COLE,
HERMAN HAGEMAN.

1868.

JOHN LEWIS,
GEORGE DAVIS.

1869.

CORNELIUS C. LANE,
JACOB G. SCHOMP,
PETER D. SCHOMP.

1870.

WM. E. DALLEY,
GEO. DALLEY.

1871.

Deacons.

ABRAHAM D. COLE,
GILBERT L. KERSHOW.

HENRY S. KINNEY,
ISAAC B. HUFF,
FREDERICK REGER.

WM. HENRY,
JEREMIAH EMANS.

JOHN B. D. MYERS,
ABRARAM P. STOUT,
JACOB SWACKHAMMER.

PETER I. VOORHEES,
J. K. DALLEY.

ISAAC B. HUFF,
GEORGE M. DALLEY,
HORACE CRAIG.

AARON HOFFMAN,
JACOB HYLER.

AND. LA TOURETTE,
PETER P. KINNEY,
HENRY S. VAN FLEET.

*Elders.**Deacons.*

1872.

PETER D. ROCKAFELLOW,
JOSEPH THOMPSON,
HERMAN HAGEMAN.

DAVID SCHOMP,
JOHN B. D. MYERS.

1873.

JOHN C. LANE,
JOHN S. CRAIG.

JOHN T. COX,
PETER G. SCHOMP,
HENRY S. KINNEY.

1874.

WM. HENRY,
J. S. SWACKHAMMER,
P. I. VOORHEES,

JACOB K. AMERMAN,
SAMUEL D. HALL.

1875.

ISAAC B. HUFF,
AARON THOMPSON.

AARON J. THOMPSON,
CORNELIUS WYCKOFF,
JAMES LANE.

1876.

HUGH GASTON,
THOMAS JOHNSON,
JOHN K. DALLEY.

IRA VOORHEES,
DENNIS HALL.

1877.

GILBERT L. KERSHOW,
JOHN C. LANE.

NATHANIEL SCHOMP,
TALBOT C. GULICK
JOHN SUTPHEN.

1878.

JACOB S. SWACKHAMMER,
PETER G. SCHOMP,
JACOB G. SCHOMP.

JOHN CRAIG,
JACOB K. AMERMAN

1879.

PETER SCHAMP,
JOHN S. CRAIG.

J. WELLINGTON KLINE,
J. B. D. MYERS,
JESSE CONOVER.

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Elders.

WM. HENRY,
GEO. DAVIS,
CORNELIUS WYCKOFF.

1880.

Deacons.

AARON HOFFMAN,
WM. H. DOLLIVER.

1881.

PETER SCHAMP,
JOHN K. DALLEY.

PETER HYLER,
HENRY S. VAN FLEET,
ABRAHAM COLE.

LIST OF MEMBERS.

NOTE —“ List of names of the persons who were received as members of the church at North Branch (now Readington) on Confession, together with those who came from elsewhere with Attestations.”

1721.

On Attestation.

Marritje Reyersen, wife of John Reading.

1726.

On Confession.

Jan van Middelswaard
Pieter van Neste
Frans Lucas
Marten Reyersen.

1728.

On Confession.

Johannes Weitknecht *1. H. H. T. van*
Johannis Post
Annetje van Neste, widow of G. van den Berg
Annetje Folkerse
Elisabeth Post.

1731.

On Confession.

Nov. 5th—
Abraham Loth
Rynier van Neste
Leffert Sebring
Jannetje Lucas
Aaltje Sebring
Elsje Aten
Nov. 7th—
Isaac van Meteren.

1733.

On Confession.

Leibetje, wife of Jan Aten
Neeltje, wife of Jan Loth
Jannetje, wife of Philip van Aersdaalen.

On Attestation.

Dirk de Moth, and Christina his wife
Pieter Monfoort and Margrietje his wife
Catharina Richauw, widow of Joris Hoogland
Laurens Haff and Marritje his wife.

1735.

On Confession.

Margaretha, wife of Hendrik van Dyk
Frederik van Vliet and his wife
Maria Biggs
Joseph Hegeman Jr., and his wife
Neeltje Waldron
Willempje Bûys, wife of Nic. Schoefman
Rem Hegeman.

1735.

NOTE.—Received by Do. Rieger.
Gysbert Krom and his wife, Metje Jansen.

Gerrit Cornelisse and his wife, Ma-
rytje Lambertae
Annetje Hegeman, daughter of Joseph
Hegeman
Jannetje Reed.

1736.

Lambert Dorland
Jan van Neste
Jan Dumont.

1738.

On Attestation.

Lydia Douw, wife of Andries Douw
and her daughters
Catherina Douw
Dorothea Douw
Lydia Douw.

1741.

On Confession.

Marytje Woertman.

On Attestation.

Nicolaas Amerman, and
Neeltje Polhemeus, his wife, on con-
fession, and to be baptized
Nicolaas Wykhof
Philip van Aearsdaalen
Engeltje Dorland
Jannetje Woertman
Maria Woertman.

1743.

On Attestation.

Jan van Kampen, and
Tietje Dekker, his wife
Kniertje Monfoort.

On Confession.

Jacob Ten Eyk
Johannes Pettinger
Mechiel de Mott
Johannes de Mott
Kniertje Schamp

Saarje Monfoort
Aafje Coesaart, on confession, and to
be baptized
Noach Range.

1747.

On Confession.

Marytje Wykhof
Ida van Duyn
Grietje van Neste
Jenneke Ten Eyk
David van Duyn
Jan Monfoort.

1750.

On Attestation.

Bernardus Verbryk, and his wife
Rem van der Beek
Dina van Berg, now Frelinghuysen
Judick Hoogland.

On Confession.

Ferdinandus Frelinghuysen, student
Pieter Middagh
Cornelius Wykhof
Abraham Amerman
Elizabeth de Mott, wife of Johannes
de Mott
Elizabeth van Neste.

1751.

On Confession.

Jacob van Neste
Hermanus Laan
Jan Douwe.

On Attestation.

N. N. ———, wife of Jacobus Win-
terstien
— Jannetje Schamp, wife of Dirk Marlet

NOTE.--“According to union between
us and the so-called Malecontents effect-
ed by the Reverend Coetus, there are
received as members of the congrega-
tion the following:” (Records pre-
vious to 1754.)

William Rosa, and his wife
 Elizabeth Krom ✓
 Hendrik Vroom
 Ceitje Van Neste, wife of Nicolaas
 Emans
 Frans Waldron
 Joost Schamp ✓
 Jacobus Swart
 Gerrit van Kampen.

NOTE.—Received by Do. Arondius.

Jan Vroom
 Saartje Vroom, wife of Jan van
 Neste
 Jannetje Dumont, wife of Pieter
 Vroom
 Gerrit van Vliet, and his wife.
 Judick van Neste
 Cornelius Wykhof, and his wife
 Elizabeth Euserse
 Gysbert Swart.

1747.

Pieter Schamp and his wife ✓
 Margriet Krom
 Maria van Vliet, wife of Isaac
 Krom.

1749.

NOTE.—Received by Do. Fryenmoet.

Abram van Hoorn, and his wife
 Antje Kouwenhoven
 Cornelius Jansen, and his wife.
 Metje de Voor
 Cornelius van Sickelen, and his
 wife
 Maria Lake
 David Potman and his wife
 Laurens Lou, and his wife
 Geertje Rosa
 Cattalya van Neste, wife of Frans
 Waldron
 Isaac Krom.

1754.

Received on Attestation.

Jan Zutphen, and his wife
 Albertina Wagenaar, wife of Matthys
 Kaelsche.

On Confession.

Jacob Van der Veer
 Jacob Monfoort
 Nicolaas Wykhoff
 Cornelius Bouman
 Abraham Loth
 Dirk Andriesse
 Jannetje van Dyk, wife of Abraham
 Du Bois
 Adriaantje Jansen, wife of Abraham
 Bodyn
 Catherina Ten Eyk widow of Jacob
 van Neste
 Eleanor Stenchen, daughter of Archi-
 bald Stenchen.

1760.

Petrus Van Neste
 Mattheus Ten Eyck
 Maria Van Arsdalen, wife of Dirck
 Sebering.

1762.

Nicolas Egbort
 Jannetje Corse, wife of Edward Har-
 rinton.

1764.

Derrick Sutphen
 Petrus Nevius
 Catharine Bunn, wife of Edward
 Bunn,
 Neeltje Monfoort, wife of Abraham
 Monfoort
 Cathalya Sutphen, wife of Pieter
 Sutphen.

1766.

Fransentje Mangeless, wife of Jan
 Van Neste
 Maria Bonsevel, wife of Cor. Bouw-

man
 Eva Lusk, wife of Richard Brittain
 Margarita Van Sickelen, wife of
 David Cools
 Hendrick Traphagen
 Anna Van Deusen, wife of Hendrick
 Traphagen
 Catharine Pieterse, wife of Johannes
 Mattis.

1767.

Neeltje Wyckoff, wife of Jacob De-
 mott
 Maria Bodine, daughter of Abraham
 Bodine.

1770.

Abraham Dumon Jr
 Jeneke Ten Eyck, wife of Jan Stol
 Elizabeth Janson, wife of Jacobus V.
 D. Bilt.

1771.

Tice Smock
 Gertje Post, wife of Tice Smock
 Johannes Decker
 Metje Rutman, wife of John Egbort.

1774.

On Confession.

William Van Vleet
 Albert Cornell
 Antje Stryker, wife of Albert Cornell
 Johanna Stoothoff, wife of Abraham
 Dumon Jr
 Lea Simonson, wife of John Snediker
 Mary A Dorlant, wife of Cor. Metz-
 laler.

By Certificate.

Jacob Bogert
 Catharina Albertson, wife of Peter
 Bogert
 Margaritta Demott, wife of Jacob
 Demott.

1777.

William Hall.

1778.

On Confession.

Johannes Simonson
 Sarah Middagh, wife of Dirck Van
 Vegten
 Jean Dunham, wife of Isaac Davis
 Sarah Van Tuyl, wife of Robert Bol-
 mer
 Jannetje Ditmars, wife of Hendrick
 Van Arsdalen.

By Certificate.

Matthew Leydt, S. S. Theol.
 John Wallace
 Maria ——— wife of John Wallace
 Ariantje Van Arsdale wife of Corne-
 lius Metzlaer.

1779.

Abraham Monfoort
 Geertje Nul wife of Martin Wyckoff.

By Certificate.

Isaac Blauvelt, S. S. Theol.

1780.

On Confession.

John Wyckoff,
 Margaretta Willemse, wife of John
 Wyckoff
 Sarah De Mott, wife of John Decker.

1782.

Received by Do. Jacob R. Hardenberg
 (after he resigned).

On Confession.

Hendrik Vroom
 Abraham Post and his wife
 Steyntje de Mott
 Rebekka Emans, wife of Peter Wyc-
 koff
 Cornelius Jansen.

On Attestation.

Jan Amerman, on presentment of at.

testation was admitted to the Lord's Supper

Simeon van Artsdalen, Theol. Student.

1784.

On Attestation.

May.—

Maria Hoogland, wife of Simeon van Aartsdalen, V.D.M

Dr. Jacob Jennings and his wife Maria Canady.

On Confession.

Richard Hall

Thomas Stout

Joseph Moorehead

Elizabeth Sleght, wife of Jacobus van Hoorn

Jacomyntje ten Eyk, daughter of Jacob ten Eyk

Sarah Bowman, daughter of Cornelius Bowman

Maria Egbert, wife of Cornelius Bowman Jr

Elisabeth Wyckoff, widow of Nicholas Wyckoff

Margarietje Hoffman, wife of Peter Schamp

Lydia van Sickle, wife of Arie Lane

Maaïke Groenendyk, wife of Garret Probasco.

On Attestation.

Nov.—

John Kline ✓

Leah Gulick, wife of Cornelius Jansen.

On Confession.

Joris Covenhoven

Elisabeth Dildine, wife of Harman Laan

Willempje Wyckoff, wife of Abram Voorhees

Maria Jansen, wife of Johannes Wyckoff.

Maria Hoffman, wife of Abram Laan.

On presentment of attestation, admitted to the Lord's Supper

Elisabeth Van Artsdalen

Hendrik Traphagen and his wife having heretofore been suspended from the Lord's Supper on account of entertaining the errors of the so-called Methodists, are again admitted to the full enjoyment of the privileges of the church, upon the showing of penitence and making confession of sin.

1785.

April—*Received on Attestation.*

Andrew Tine.

On Confession.

Ezekiel Cole, and his wife

Lenah Shipman

Margaret Wyckoff, wife of Thomas van Vliet

John Hall

Peter Zutphen

Adriaan Johnson

Mary Groenendyk

Rebekka Probasco

Jude Zutphen

Garret Probasco

Jacob Demott

John Wyckoff

Edward Mitchell.

Nov.—*On Attestation.*

Magdalen Duryee, wife of Rev. Simeon van Artsdalen.

On Confession.

Abraham Hendershot

Catalyna Wyckoff, } young women
Geertje Johnson, }

Black Toney, belonging to the Rev.

Simeon van Artsdalen.

1788.

Aug 15.—

Maria Pruce
 Jane Ten Eyck, wife of Jeremian
 Field
 Elizabeth Striker, wife of John Sim-
 onson
 Cornelia Hoogland, wife of Elbert
 Dumont
 Fammetje Decker
 Ariantje Wyckoff, wife of Wm. van
 Vliet
 Anatje Scamp, wife of Andrew van
 Sickle
 John McKinney
 William Van Vliet
 Cornelius Williamson
 Isaac Brokaw
 Elbert Dumont
 Christopher Probasco
 Cornelius Lane
 David Cole
 Abraham Voorhees
 Adrian Johnson
 Adam Jobs.

1789.

June 5—

Daniel Amerman
 Martin Wyckoff Jr
 Volkert Voorhees
 Andrew Vesselius
 Margaret Hagerman, wife of Jacob
 ten Eyck
 Nelly Voorhees, daughter of Abra-
 ham Voorhees
 Aaltje Hendrickson, wife of Joseph
 Stevens
 Elizabeth Wyckoff, wife of Jno.
 McKinney
 Rebekah Lane, wife of Andrew van
 Sickle
 Stintje Monfort, wife of Cornelius
 Lane

Elizabeth Smalley, wife of Jno. Du-
 mont
 Margaret Goltrey, wife of Volkert
 Voorhees
 Hannah Richards, wife of Jacob Ray
 Mary Veel, daughter of Isaac Vee'.

By Certificate.

From the church of Amwell, Eliza-
 beth Stout
 From the church of Raritan, Abra-
 ham Voorhees, Neltje Niefus,
 Elizabeth Voorhees, daughter of
 Martha Voorhees.

Nov. 4,—

From Episcopalian church, New York
 John Stevens and Elizabeth Alexan-
 der his wife.

On Confession of their Faith.

Catherine Brewer
 Jane Laquier, widow of John Kline
 Sam, a negro servant of Peter ten
 Eyck.

Nov. 29—

Joanna Stout, wife of Peter ten Eyck.

1790.

May 7—

Michael Kinney
 Mary Van Vliet, wife of Michael Kin-
 ney
 Jane Cornel, wife of Peter Quick
 Lanah van Sickle, wife of Andrew
 Vesselius
 Mary Wyckoff, wife of Isaac Brokaw
 Hannah Van Horn, wife of Abraham
 Demott
 Mary Sleght, wife of Isaac Striker
 Agnes Jennings, wife of Hendrick
 Johnson
 Nance, a negro servant woman of Mar-
 tin Wyckoff, to be baptized.

Oct. 1—

Edward Wilmot

Peter Tietsort
 Margaret Stont, wife of Peter
 Sarah Wyckoff, widow of Jacob Kin-
 ney
 Peter Quick
 John Voorhees
 Margaret, negro woman, of the wid-
 ow Mauriceson.

1791.

May 6—

Gertje Pruce, wife of Wm. Minor
 Hannah Peterson, wife of Peter Tiet-
 sort
 Catharine Voorhees, wife of Adrian
 Johnson
 Mary Smock, wife of John Ditmars Jr
 John Ditmars, Sr.

By Certificate.

From the church of North and South
 Hampton, Margaret Dumont, wife
 of Peter Dumont Esq
 Sarah Smock, wife of Garret Probas-
 co, from the congregation of Free-
 hold.

1792.

April—

Judah Van Vliet, wife of Abraham
 Brokaw
 Jemima Hall, wife of Aaron van
 Atten
 Jane Kearheart
 Hannah Preston, wife of Hendrick
 Low
 Elijah Rosegrants
 William, negro servant of Joseph
 van Doren
 Elizabeth, servant girl of Peter Quick

By Certificate.

From the church of Lamberton, Dan-
 iel Skinner and Isabel his wife.

Oct—

William Cox
 Elizabeth Sutphin, wife of William
 Emerod
 Sarah Cannon, wife of Isaiiah Cole
 Catharina Mattis, wife of Edward,
 Mitchell.

By Certificate.

William Spader
 Nelly, servant girl of Joseph van
 Doren
 Aaltje Van Der Bilt, wife of Peter
 Hoff
 Chrystyntje Terhune, widow of Jo-
 hannes Terhune.

1793.

May—

Henry Van Dyke
 Catharine Cole, wife of Samuel Man-
 ning
 Elizabeth Pruce, wife of Guysbert
 Sutphen
 Stintje Demott, wife of Cornelius
 Williams.

Oct—

Peter Schamp
 Mary Bodine, wife of John Low
 Catharine Schenck, wife of Christo-
 pher Proborsco.

By Certificate.

From the church of New Shanick
 George Hall
 Thomas, negro servant of Daniel
 Amerman.

1794.

May—

John Low, son of Lawrence Low

By Certificate.

From the church of N. Shanick
 Roeloff Nevius

Maria van Harlingen, wife of Roeloff Nevius

Catharine Beekman, wife of Abraham Quick.

Oct—

On Confession,

John Snedeker

John Bogert Jr.

Anne Schenck, wife of John Bogert Jr.

Joseph, a negro man servant of John Wyckoff

Susannah, wife of the aforesaid Joseph and woman servant of the aforesaid master.

1795.

June—

Thomas Hall

Ontje Hall, wife of Thomas Hall

Elizabeth Hall, widow of Frederick Mannson.

By Certificate.

From the Pres. church, of Alexandria, Emmy Chamberlain, wife of Peter ten Brook.

NOTE.—No record is made from this time until 1826.

1826.

Sept—

Four or five names not recorded

1827.

June—

Maria B. Tuttle, wife of James Hixon

Margaret Hudnet, wife of Abram P. Stout

Sarah Thompson, wife of Elijah Hudnet.

By Certificate

Israel Schenck.

Oct—

George Vlerebome

Margaret Vlerebome, wife of Abram Emmons

Garret Stout

Margaret Van Vleet, wife of Geo. Vlerebome

Mary Ann Hageman

Jane Hall

Jane Wyckoff

Leah Van Vleet.

By Certificate.

Cornelius Cozine

Leonard Bunn

Ann M. Woodruff, wife of John Van Liew

— colored woman, wife of Sam Hall.

1828.

April—

Cornelius C. Wyckoff

Judy Thompson, wife of Aaron L. Saxton.

By Certificate.

Sarah Wyckoff, wife of Cor. Cozine.

Oct—

Catharine Van Vleet

Mary Van Vleet.

By Certificate.

Catharine Dally, wife of Garret Mattis.

1829.

April—

John Lane

Mary Lane, wife of John Quick

Ann Post

Rachel Newel

Elsie Clickener

Ellen Van Vleet, wife of Joseph van Doren.

By Certificate.

William Corwine

Maria Porter, wife of Wm. Vroom
 Catharine van Deventer, widow of
 John Dilly
 Oct—
 Peter G. Schomp
 Catharine Kline, wife of Peter G.
 Schomp
 Peter Kinney
 Margaret Hoppock, wife of Peter
 Kinney
 Henry Shurts
 Martha Lane, wife of Jacob van
 Doren
 Mary Van Vleet.

1830.

May—
 Joseph Thompson
 Sarah Cole, wife of Geo. Davis

By Certificate.

Julietta Gray, wife of Peter Pouleson
 Elizabeth Hall, wife of John Dally
 Oct—
 Isaac Lowe
 Eliza Dally, wife of John Mattis
 Margaret Newel.

1831.

May—
 John D. Post
 Mary Kinney, wife of Henry Shurts
 Margaret Dally, wife of Simon Ber-
 gen
 Oct—
 Garret van Fleet
 Jacob Kershow Jr
 David S. Cole
 Christiana Dilts
 Judy Ann Van Doren
 Margetty Van Doren
 Sarah Dalley, wife of Richard Prost
 Mary Kearhart, wife of Wm. Biggs.

1832.

June—
 Peter Ditmars
 Richard Vroom
 Jane Hageman.

By Certificate.

Margaret Lane, wife of Martin Wyc-
 koff.
 Oct—
 James Van Horn
 Mary Thompson, wife of James van
 Horn
 John S. Hoagland
 Mary La Tourette, wife of John S.
 Hoagland
 George Davis
 Gilbert Lane
 Maria Kershow, wife of Gilbert Lane
 Ann Vossler
 Eleanor Van Fleet, wife of Richard
 Vroom
 Margaret Brewer
 Catharine Schenck
 Prudence Longstreet, wife of Geo.
 Walker
 Ellen Gulick, wife of Peter Ditmars
 Ann Lowe, wife of Aaron van Fleet
 Abraham Anderson
 Maria Kershow, wife of John Voor-
 hees.

1833.

Feb—
 William Hyler
 Derrick Hall
 John Lewis
 Jacob Dilley
 John Dalley
 Andrew V. Lane
 Peter S. Powelson
 George Dalley
 Peter Q. Brokaw
 Agnes Johnson
 Helena Cole

Mary Shurts
 Margaret Schenck
 Elizabeth Schenck
 Elizabeth Thompson
 Rebecca Johnson
 Maria Dalley
 Martha Hall
 Charity Cole
 Catharine Post
 Jane Van Cleef, wife of John D.
 Post
 Gitty Jane Voorhees, wife of John
 Lewis
 Catharine Kershow, wife of Peter Q.
 Brokaw
 Sarah Cole, wife of Frederick Lutes
 Phebe Kershow, wife of Jacob C.
 Low
 Eliza Sullivan, wife of Jacob Dilley
 Catharine Gulick, wife of Israel
 Schenck
 Catharine Cole, wife of Jacob Q.
 Carkhuff
 Margaret Hyler wife of William
 Yawger
 Susannah Lane, wife of Andrew
 Thompson
 Catharine Emmons, wife of Peter
 ten Brook
 Cornelia Stryker, wife of Abraham
 Ditmars
 Jane Vlerebome, wife of Cortland
 Voorhees
 Sophia Ditmars, widow of Peter
 Vroom
 Jane Davis, wife of John Dalley
 Margaret Hope, wife of Peter van
 Sickle
 May—
 John Morehead Sr
 Jacob C. Lowe
 Frederick Lutes
 John P. Voorhees
 Henry Burnhart

Gitty Berger, wife of Ezekial T. Cole
 Catharine Ten Eyck, wife of Edward
 B. Vroom
 Harriet Van Horn, wife of Peter B.
 Low
 Magdalen Garretson, wife of John
 P. Voorhees
 Mary Booram, wife of Nathan Dalley
 Margaret Schamp
 Sarah Johnson
 Sarah Van Deventer
 Jane Dalley
 Gitty Wyckoff, widow of Jasper
 Berger
 Rachel Smith, widow of Jacob Ker-
 show.

By Certificate.

Samuel Naylor
 Helena Powelson, wife of Jacob van
 Horn.

1834.

Jan.—

Margaret Blackwell, wife of Wm.
 Johnson
 Mary Van Syckle, wife of Andrew
 V. Lane
 Jane McKinney, wife of John D.
 Guild
 Hannah Marlatt, wife of Wm. Dally
 Mary Ann Carkhuff, wife of Geo.
 Dalley
 Sarah Van Syckle, wife of John More-
 head Sr.
 Helena Cole, wife of George Marlatt.

By Certificate.

Betsey Suydam, widow
 Jemima Tenbroeck, wife of David
 Nevius
 Minna Nevius
 Johannah Stothoff, wife of Minna
 Nevius.

June—

Henry S. Lowe
 Phebe Hixon
 Amy Hoppock
 Maria Post, widow of Thomas Jobs
 Gertrude Ten Eyck, wife of Thomas
 van Horn.

By Certificate.

Sarah Voorhees, widow
 Sarah Spader, wife of Jeremiah
 Stryker.

Oct—

Hannah Kelly, wife of Geo. Hixon
 Ellen Applegate, wife of Abraham
 Tittsworth
 Catharine Demott, wife of Nicholas
 Dalley.

By Certificate.

Phebe Decker, wife of Henry Wyc-
 koff
 Elizabeth Wyckoff
 Phebe Wyckoff
 Mary A. Ray, colored.

1835

May—

Margaret Dalley, wife of Josiah Quin-
 by M. D.
 Sarah Case, wife of Wm. Bougner
 Charles, colored man of Tunis Cole
 States, colored man of Cortland Voor-
 hees.

By Certificate.

Dean, wife of States.

Oct —

Mrs. Catharine Campbell, widow of
 John Campbell
 Mary Lane, wife of Stephen Ten
 Eyck
 Harriet Rifford, wife of Peter I.
 Schamp.

By Certificate.

Tunis D. Myers.

1836.

May—

Catharine Dalley, wife of Peter A.
 Post
 Anna Stryker, wife of John W. Hall
 Elizabeth Schamp, wife of Samuel
 Brown
 Mary Ann Schamp.

By Certificate.

Rebecca Hoagland, wife of Abraham
 van Fleet.

Oct.—

Sarah Schenck, wife of Jaquish Voor-
 hees.

By Certificate.

Dennis Hageman
 Catharine Voorhees, wife of Dennis
 Hageman
 Maria Dolliver, wife of David van
 Fleet.

1837

June—

Jane Ann Kershow, wife of Andrew
 van Fleet
 Eliza Vossler, widow of Wm. Mettler.

By Certificate.

Christopher C. Hoagland M. D.
 Gertrude M. Labagh, wife of C. C.
 Hoagland M. D.
 John Garretson
 Eliza Howell, wife of John Garretson.

Oct. —

John Johnson
 Ann Naylor, wife of Tunis D. Myers
 Mary Ann Van Patton, wife of Joseph
 Rockafellow
 Elijah Van Neste.

1838.

June—

David Van Fleet
 John Simonson
 Stephen Ten Eyck
 Cyrenius T. Stryker
 Horatio H. Chittenden
 Elizabeth Van Fleet, wife of John
 Case
 Ann Maria Ten Eyck, wife of Michael
 van Derveer
 Elizabeth Buckley, wife of Robert
 Lawsen
 Eliza Pittenger, wife of Horatio H.
 Chittenden
 Aletta Lane, widow of Philip Hiler
 Mary Ann Johnson.

Oct.—

Asher Dilts
 Jacob G. Schomp
 Jeremiah Stryker
 Sarah Ann Clickener
 Margaret Robbins, wife of Asher
 Dilts
 Eliza Van Fleet, wife of Jacob G.
 Schomp
 Mary Berger, wife of Gabriel Car-
 — huff
 Catharine Voorhees, wife of Isaac V
 Kelly
 Eleanor Wyckoff, widow of Henry
 Vroom
 Catharine Tenbrook
 Catharine Van Zandt
 Ann Wyckoff, widow of Jacob Vroom.

By Certificate.

Rachel Lisk.

1839.

May—

Abraham Amerman Jr.
 Isaac V. Kelly
 John Dilts

Aaron L. Stout

Catharine Maria Risler, wife of John
 D. Post
 Getty Hageman, wife of Cor. C. Lane
 Martha B. Hageman
 Sarah M. Kershow
 Mary Jobs.

By Certificate.

Winslow Knapp.

Oct.—

Nicholas Dalley
 Martha Ann Dalley, wife of Charles
 Hall
 Eliza Ann Naylor, wife of Abraham
 Amerman Jr.

By Certificate.

Elias Van Fleet
 Helena Cox, wife of Elias Van Fleet.

1840.

May—

William C. Van Doren
 Judy Ann Brokaw, wife of Wm. C.
 van Doren
 Phebe Van Fleet, wife of Thomas C.
 van Camp.

By Certificate.

Margaret Melick, widow of Dennis
 Wyckoff Esq
 Elizabeth Smith, wife of Henry
 Swayze, Jr.

Oct—

Isaac Lowe Jr
 Eliza V. Voorhees, wife of Jeremiah
 Emans
 Martha Ann Schamp, wife of Isaac
 Davis.

By Certificate.

Herman Hageman
 Sarah Voorhees, wife of Uriah Hoag
 land

Sarah ———, wife of Andrew Van Fleet.

1841.

June—

Hannah Smith
Eleanor Waldron, widow of Obadiah Cole
Jane Lane, wife of Cor. Gambling.

By Certificate.

Daniel Lewis
Jane Stryker, wife of Daniel Lewis
Winslow Knapp
Elisa ———, wife of Winslow Knapp.

Oct—

Isaac Davis
Gilbert Sutphen.

1842.

May—

By Certificate.

Samuel Naylor.

Oct—

Horatio Bodine
John Smith
Catharine Mattis, wife of Jasper Agans
Agnes Cutler, wife of David O. Cole.

By Certificate.

Peter D. Quick
Eliza Hoagland, wife of Peter D. Quick.

1843.

June—

Andrew Kinney
Margaret Huffman, wife of Andrew Kinney
Mary Van Aulen, wife of Wm. Harle
Eliza Harle
Asa Carkhuff
Andrew P. Kinney

Peter P. Kinney
John P. Kinney
Daniel Dilts
Jacob W. Voorhees
Gilbert S. Amerman
Elizabeth Brokaw, wife of Gilbert S. Amerman
Olive Ann Hixon, wife of John Morehead Sr.
Maria Ramsey, wife of Peter D. Rockafellow
Charity Cutler, wife of David D. Schamp
Eleanor Van Syckle, widow of James R. van Syckle
Eliza Hall
Sarah Davis, wife of John H. Rockafellow
Catharine Wyckoff, wife of Geo. A. Rockafellow
Amy Voorhees, wife of Peter van Fleet
Sarah Ann Stewart, wife of Mahlon Carkhuff
Sarah Ann Hunt, wife of John S. Berger
Mary Orr
Mary Elizabeth Blackwell
Ann Van Syckle
Susan Schamp
Maria Schamp
John Hoagland
John R. Shurts
Henry D. Johnson
Peter D. Rockafellow
John D. Hall
Croesen T. Spader
Sarah Emans, wife of John Thompson
Catharine Reed, wife of Andrew Emans
Charlotte Wyckoff, wife of Cor. S. Amerman
John S. Berger

Cornelius C. Lane
 Cornelius S. Amerman
 Gabriel Carkhuff
 Jacob Carkhuff.

By Certificate.

Nicholas Dalley
 Catharine Demott, wife of Nicholas
 Dalley.

Nov.—

Peter Van Fleet
 Mary Lutes, wife of Ruliff Nevius
 Rebecca Ten Eyck
 Sarah Ann Rynearson.

By Certificate.

Cornelius Gambling.

1844.

June—

Leah Case
 Nancy Oaks, wife of Abraham Ten
 Eyck
 Sarah Maria van Fleet, wife of Peter
 Schamp
 Catharine Van Zandt, wife of Josiah
 Q. Dalley.

By Certificate.

Sarah Lanning, widow of Gilbert
 Lowe

Nov.—

Margaret Swackhammer.

By Certificate.

Mary Ann Hurd, wife of Levi M.
 Mettler
 Ann Elizabeth Mettler.

1845.

May—

Peter Schamp
 Jane G. Ten Brook, wife of John V.
 Schamp.

By Certificate.

John Van Derveer, colored.

Oct—

Peter La Tourette
 Harriet Kinney
 Josiah Quinby.

1846.

May—

Mary Smith, widow of Aaron Berger
 Elizabeth Vlerebome, wife of Ralph
 Young
 Mary R. Swackhammer
 Lenah Hall
 Lucinda Van Fleet
 Susan, wife of Peter Kline, colored.

By Certificate.

Wheelock N. Harvey.

Oct.—

John P. Johnson
 Catharine Van Fleet
 Sarah Van Arsdale, wife of Peter
 Lowe
 Euphemia Van Fleet, wife of John
 Lee.

By Certificate.

William Henry
 Esther Ann Lane, wife of Herman
 Hageman.

1847.

June—

Mary Corwine
 Helen Hall
 Catharine Helena Cole
 Ann Maria Dalley.

By Certificate.

Ellen Mulford, wife of Daniel Amer-
 man.

Oct—

George Smith
 Jane Marlatt, wife of John Smith
 Hannah Maria La Tourette, wife of
 Ezekiel Carkhuff

Ellen Wyckoff wife of Jacob Swack-
hammer
Elizabeth Thompson
Sarah Jane Carkhuff
Martha Schamp, colored.

By Certificate.

Catharine, wife of Joseph H. Stryker.

1848.

May—

John V. Berkaw
William E. Dalley
Jane Smith, wife of James Strimple
Ellen Jane Van Derveer.

By Certificate.

Maryetta Van Fleet, wife of John
Vosseller
Mrs. Eliza F., wife of Abraham P.
Tunison

Oct—

John B. Thompson.

By Certificate.

Margaret Stevens
Pompey Lane colored
Mrs. Hannah Lane, “

1849.

May—

Peter D. Schomp
Mary Ann Kelley, wife of Peter D.
Schomp
Abraham Paul Stout
Margaret Kershow
Peter L. Kline, colored.

Nov.—

John Vosseller
Catharine Lavinia Hixon
Mary Elizabeth Cozine, wife of Henry
La Tourette
Peter I. Vorhees
Ann M. Dilts, wife of Peter I. Voor-
hees

John P. Van Sickle
Sarah Jane Davis
Mary Elizabeth Elishaba Schamp
John S. Kline
Philip Alpaugh
Rachael Ann Wyckoff
Phebe Ann Cozine
Elizabeth Carkhuff.

1850

June—

Daniel Amerman
Gilbert Lane
Peter Lowe
Sarah Hall, widow of Henry N. Hall.

By Certificate.

John Ditmars
Magdalen, wife of John Ditmars
Henry C. Baird.

Oct—

Deborah Blackwell
Phebe Ann Quinby
Abraham Thompson.

1851.

May—

Gertrude Brokaw, wife of John Voor-
hees Jr.
Jacob K. Neff
Ellen Biggs, wife of Jacob K. Neff.

By Certificate.

Isaac S. Van Zandt
Rebecca, wife of Ezekiel Cole.

Nov—

Caroline Horn, widow of Gilbert
Sutphen
Uriah Hoagland.

By Certificate.

Elizabeth Hall
Catherine Van Houten, wife of John
Y. Dalley.

1852.

May--

John Hageman
 Phebe Kershow
 Margaret Kinney
 Elsie Elizabeth Hageman
 Salinda Dalley.

By Certificate.

anor Cortleyou, wife of Ab. P.
 Stout
 Elizabeth Yagely.

Oct—

Jacob S. Swackhammer
 Philip Carkhuff
 Margaret Quinby
 Catharine Amerman, wife of Peter
 Kershow
 Christopher Disbrow
 Elizabeth Holander, wife of C. Dis-
 brow.

By Certificate.

Jacob H. Johnson
 Lydia M. Wyckoff, wife of Jacob H.
 Johnson.

1853.

Feb—

Angeline Swackhammer.

By Certificate.

Henry F. Salter M.D.
 Caroline ———, wife of Henry F.
 Salter M.D.

May—

Amy Kinney
 Cornelius A. Wyckoff.

By Certificate.

Nicholas Manning
 Elizabeth, wife of N. Manning
 Elizabeth Kline, wife of Lewis Ball.

Sept—

Mary Wyckoff, wife of Cor. A. Wyc-
 koff

John S. Amerman.

By Certificate.

Abraham Amerman
 Maria Mattis, wife of Ab. Amerman.

1854.

Feb—

Mary Ann Sutphen
 Gilbert L. Kershow.

By Certificate.

Elizabeth Peterson, wife of John
 Kinney.

June—

Cornelius N. Dumont
 Rachel Brokaw, wife of Cor. N. Du-
 mont
 Peter S. Wyckoff
 Eliza Ann Wyckoff, wife of Nathan
 W. Burd.

By Certificate.

Sarah Kershow, wife of F. S. Mattis
 Henry P. Thompson
 Mrs. Ellen Mulford, widow.

Oct—

Cornelius I. Lane
 Lydia Smith, wife of John D. Cole
 Elmira Cole
 Isaac B. Huff
 Leah Van Camp, wife of Isaac B. Huff.

1855.

Feb—

Martha Ann Lane.

By Certificate.

June—

Henry Cox
 Sophia Ditmars, wife of Henry Cox
 Gertrude Ann Cox
 Elizabeth Dean, wife of A. P. Kinney.

1856.

Martha Eliza Thompson

Augustus Thompson.

By Certificate.

Matilda Wyckoff.

June—

Magdalen Thatcher, wife of Wm.
Goodfellow.

By Certificate.

Abby Reading, wife of David C. Hoff.

1857.

Jan.—

Jacob Geddle.

By Certificate.

Mrs. Gordinah Reading, widow
David Rockafellow
Lydia, wife of David Rockafellow.

May—

Henry Post
Henry S. Kinney.

By Certificate.

Richard M. Johnson
Catharine Hixon, wife of R. M. John-
son.

Oct.—

Susan Louisa Baird, wife of Jasper
Berger.

By Certificate.

Jane Maria Kershow, wife of Fred.
S. Nevius.

1858.

Feb.—

Aaron J. Thompson.

By Certificate

Jasper Berger.

June—

Daniel Henry Amerman
Emma Thompson.

By Certificate.

Asa Carkhuff
Susan Schamp, wife of Asa Carkhuff.

Oct—

Joseph H. Stevenson
Jane T. Post
Mary Ann Carkhuff.

1859.

Feb—

Abraham P. Stout
Susanna La Tourette, wife of Ab. P.

Stout

Peter Sutphen
Cornelius V. C. Dilts
Jeremiah Emmons
Elisha Dalley
Elizabeth Emmons.

June—

George M. Dalley
Mary Elizabeth Schamp, wife of Geo.

M. Dalley

Margaret Schenck, wife of John
Runyon
Margaret Lucinda Schamp, wife of
Peter Huff

Helen Voorhees

Amos H. Kinney

Henrietta Vroom

Hannah P. Bruen

Mary Jane Gambling

Margaret Cole, wife of Jacob W.
Voorhees

Susanna Voorhees.

Oct—

Sarah Maria Dalley
Cornelia Ann Stryker.

By Certificate.

Stephen Weaver

Catherine Hall, wife of Jacob P. Huff

Mary Ann Schenck, wife of John
Runyon.

1860.

Feb—

Peter Davis
 George Dalley
 Mary Ellen Miller
 William Brownlee Voorhees
 Phebe Brokaw, wife of T. V. M.
 Cox
 Elijah V. N. Ten Eyck.

By Certificate.

April—

W. T. F. Ayers
 Jane Kershow, wife of W. T. F.
 Ayers.

June—

Amanda S. Dalley
 Mrs. Sarah Miller, widow
 Mrs. Elizabeth Melick "
 Eleanor Schenck, wife of Samuel
 Brown.

Oct—

Catharine Schomp
 Mary Hannah Thompson
 Alfred Wilson Sutphen.

By Certificate.

John T. Hill
 Mrs. John T. Hill.

1861.

Feb—

Joseph Hageman Stryker
 John C. Stryker.

June—

Frederick Reger
 Mary Amerman, wife of Fred. Reger
 Peter Dalley
 Susan Ann Thompson, wife of Peter W.
 Dalley
 Lucretia Cox
 Sarah Ann Ten Eyck
 Phebe Ann Blackwell, wife of J. W.
 Stout
 Richard D. Cole

. Cornelius W. Johnson.

Oct—

John V. Dilts
 John V. Van Fleet.

By Certificate.

Row. Maria Van Fleet, widow of
 Wm. Van Fleet
 Phebe B. Thompson, wife of Baltus
 Melick.

1862.

By Certificate.

Feb—

Mrs. William Morgan, widow
 Mrs. Susan Cramer, widow.

June—

Abraham D. Cole
 Elizabeth Emmons.

By Certificate.

John S. Amerman
 Matilda Yauger, wife of John S.
 Amerman
 Anna L. Rarick, wife of Aaron J.
 Thompson.

Oct—

Mary Green Cook, wife of Nicholas
 Hulsoser.

By Certificate.

Juliet Vermeule, wife of John Cava-
 lier
 Margeret Vermeule.

1863.

Sarah Altta Schamp, wife of Jacob
 Hyler.

By Certificate.

Peter I. Voorhees
 Ann M. Dilts, wife of Peter T. Voor-
 hees.

June—

Sarah Elizabeth Sutphen
 Phebe Ellen Gambling

Jacob Hyler
 James Martin
 John D. Smith
 Martha Coddington, wife of John D.
 Smith
 Margaret Ann Simpson, colored.

By Certificate.

Henrietta McBride, wife of John J.
 Lane.

Oct—

Margaret Ann Gambling
 Mary E. Lane
 Sarah Ann Van Deventer, wife of
 Samuel Case
 Sarah Jane Crops, wife of Chauncey
 T. Rockafellow
 Chauncey T. Rockafellow
 Mary Hoagland, wife of John More-
 head
 Mary Hageman
 Andrew Hageman.

1864.

Feb—

Catharine Hyler
 Mary C. Van Fleet
 Sarah Ann Brokaw.

By Certificate.

John V. Rynearson.

June—

John H. Thompson
 Margaret Yawger
 Margaretta Cole, wife of Dan. H.
 Amerman
 Sarah Jane Emmons.

1865.

Feb—

Mary Ann Hildebrant, wife of Aaron
 Hoffman.

By Certificate.

Ellen Van Covert, wife of John W.
 Covert.

June—

Phebe Lane
 Horace P. Craig
 Jane V. Carkhuff.

By Certificate.

William Henry.

Sept—

Sarah Jane Lane ✓
 Anna Kershow
 Mary A. Amerman
 Kate Thompson
 Rosilla Lane
 Ellen Stryker
 Abraham Amerman

1866

Feb—

Edward L. Hill
 John B. D. Myers
 Elizabeth Ann Myers
 Judy Lane
 Elizabeth Lane
 Harriet Van Syckle
 Elizabeth Thompson
 Charity S. Thompson
 Elizabeth Ann Thompson
 Mary Jane Henry
 Sarah Maria Dalley, wife of And. La
 Tourette
 Emma Jackson, wife of Horace P.
 Craig.

By Certificate.

Peter Sutphen
 Martha Ann Melick, wife of Peter
 Sutphen
 Mary Eliza Jeliffe, wife of John A.
 Demun.

June—

Jacob K. Mattis
 Jacob K. Amerman
 Aaron Hoffman
 Andrew La Tourette
 Derrick L. Hageman

Peter G. Schomp
 Minna N. Rockafellow
 James Lane
 Sarah Magdalen Cox
 Willempe Schamp
 Leah Schamp
 Sarah Ann La Tourette
 Agnes La Tourette
 Margaret La Tourette
 Annie Van Fleet
 Ann Elizabeth Van Doren
 Fanny Elizabeth Neff, wife of John
 P. Huff
 Eliza Hall, wife of Jacob Mattison
 Elizabeth Carkhuff
 Catharine Van Fleet
 Emma Van Fleet
 Maria Lane
 Josephine Dawes
 Gertrude Lane
 Catharine Emans
 Ellen Ann Emans
 Sarah Ann Smith
 Catharine Elizabeth Dalley
 Mary Shafer.

By Certificate.

Richard Vroom
 Aaron J. Thompson
 Anna L. Rarick, wife of Aaron J.
 Thompson
 Enoch Carkhuff
 Mary Reed, wife of Enoch Carkhuff
 John K. Dalley
 Rebecca Stryker, wife of John K.
 Dalley
 William V. D. Dalley.

Oct—

Margaret Ellen Amerman
 Margaret Helena Davis
 Sophia Thompson
 John L. Dalley
 Hannah G. Thompson, widow of
 Jeremiah Van Fleet.

By Certificate.

Mary Louisa Vosseller,
 Wilhelmina Schomp

1867.

Feb—

David Schomp ✓
 Louisa Dalley, wife of David Schomp
 Caroline Sutphen
 Sarah Ann Dalley
 Jacob Mattison
 Catharine M. Brown
 Adaline Hyler
 Jane Elizabeth Hoagland, wife of
 Dennis Hall.

1867.

June—

Peter Hoffman
 Theodore Schomp
 David N. Cole
 Sarah Jane Bedford, wife of David
 N. Cole
 Sarah W. Thatcher
 Cornelia Jane Swackhammer
 Hannah Maria Johnson
 Mary Ellen Kline, wife of Tunis C.
 Hall.

By Certificate.

Garret Hoagland
 Judith Ann Van Doren.

Oct—

William M. Dalley
 Henry Carkhuff
 Peter D. Myers
 Jacob Hoagland
 John Craig
 Sarah Ann Smith
 Phebe Ann Lane, colored.

By Certificate.

Mary Cramer, wife of Peter K. Kline
 Catharine Ann Neff.

1868.

Feb—

Synthia C. Dilts
 Catharine M. Drost, wife of Wm. B
 Myers
 Abbie Rebecca Thatcher
 Sarah C. Schureman, wife of Pompey
 Lane.

By Certificate.

Mrs. Rosina Stilwell, widow, of Rev.
 A. L. Stillwell
 Mrs. Mary C. Osmun
 Abraham Hill
 Sarah Elizabeth Hunter, wife of —

June—

Aletta Ellen Hope, wife of John M.
 Johnson
 Sarah Jane Hoagland
 Annie Suydam.

By Certificate.

Henry Van Fleet.

Oct—

Col. John Cox
 John Berkaw
 Cornelius Dalley
 Maggie Suydam, wife of — Fritts,
 M.D.

By Certificate.

Elizabeth Van Neste.

1869.

Feb—

Josiah Q. Hoagland
 Emma Stout
 Sarah Aletta Van Doren
 Ann Maria Rockafellow. ✓

March—

Maria Hall
 Walter H. Oppie.

June—

Jerusha Ewing, wife of Maplon Cark-
 huff

Ellen Maria Quick, wife of Ebenezer
 K. Smock

Aletta Ann Smock
 Georgiellen Smock
 Catharine Emma La Tourette
 Peter Henry La Tourette
 Mary Jane Stout
 Lavinia K. Dilts
 Mary Catharine Cavalier
 George Welch
 Lanah K. Thompson
 William Henry Vincent
 J. Ewing Carkhuff
 Charles Capponilliez
 John A. Demun
 Mary Louisa Gambling
 Lizzie Osmun
 Catharine Kline
 Ann Elizabeth Beers
 Elida Thompson
 N. B. Klink Hoffman
 Gertrude Jane Van Doren
 Aletta Hall
 George Schomp
 Jacob C. Huff
 Sarah Maria Lane, wife of David D. ✓
 Schamp
 Samuel D. Hall ✓
 Sarah Vosseller
 Margaret Packer, wife of John Craig
 Elsie Ann Agans.

By Certificate.

Peter E. Van Arsdale
 Sarah Elizabeth Vroom, wife of Peter
 E. Van Arsdale.

Oct—

Aletta Ann Bush, wife of A. J.
 Welch
 Martha Lane
 Mary Kline
 Carrie Dilts
 Peter Kinney Dilts
 Sarah A. Dilts

Rebecca Lane
Mrs. Mary Ellen La Tourette.

By Certificate.

Mrs. Jane Haver, wife of Jacob Hyler.

1870.

Feb—

Albertje Zingerland
Lucy Pittenger
Mrs. Eliza Higgins
Elizabeth A. Chittenden, wife of
Richard Cole
Lydia Ellen Rockafellow
Solomon Rockafellow.

By Certificate.

Mary Amelia Amerman, wife of the
Pastor
Mrs. Daniel Amerman, widow of
Daniel Amerman.

May—

Thomas Johnson
Ann Berger, wife of Thomas Johnson
Ellen A. Lane
Aletta Dalley.

By Certificate.

Mrs. Rachel Alpaugh, wife of Peter
Wyckoff.

Oct—

Jacob Kershow Brokaw
John T. Cox
Rachel Elizabeth Bush, wife of John
T. Cox
David Rockafellow.

By Certificate.

M. E. Hyler, wife of Jacob K. Brokaw
Hannah Thompson, wife of Samuel
Connet
Gertrude Rockafellow.

1871.

Feb—

Dennis S. Hall
Sarah Maria Carkhuff, wife of Dennis
S. Hall
Lucinda Alleger, wife of V. S. Hoagland.

1871

June—

On Confession.

Catharine Quimby
Harriet Ann Cole.

By Certificate.

James V. Stryker
Elizabeth Stryker, wife of do.
Walter S. Stryker
Catharine V. N. Gaston, wife of Rev.
J. H. Smock
Mary Ann Hardenberg
William H. Dolliver.

Sept—

On Confession.

Isaac Johnson
Henry W. Kinney
Lewis Loeloff
Margaret Hyler, wife of Henry Van
Doren
Aaron K. Kline ✓
Harriet Cole, wife of do
Amy Hoagland, wife of Henry Agens.
Matilda Hyler
Peter S. Hyler.

By Certificate.

James V. N. Cornell.

Sept 30—

Keturah Hunt, wife of Andrew Suydam
Jane Agens.

1872.

Feb 2—

On Confession.

John Wyman
 Catharine Mattis, wife of do.
 Gertrude J. Lane, wife of Henry Van
 Fleet
 Sarah Staats
 Mary Pittenger
 Augustus Cramer
 Bishop Smith
 Daniel L. Layton
 Henry T. Shurts
 Garetta Cox
 Aaron T. Agens.

By Certificate.

Sarah E. Cole, wife of H. T. Shurts
 John K. Foster
 Mary Ann Foster
 Hetty Cramer, wife of Peter T. Lane.

June 1—

On Confession.

John Sutphen
 Catharine A. Schomp, wife of do.
 Catharine Hall, wife of David Lane
 John S. Craig.

By Certificate.

Ellen Ten Eyck, wife of Theodore
 Polhemus
 Hugh Gaston
 Jane V. Garretson, wife of do.
 Jane Gaston
 Margaret Jane Lane

Oct 5—

On Confession.

John J. Smith
 Ellen Jane Rowe, wife of do.
 Henrietta Thompson, wife of Robt.
 Kitchen.

1873.

May 31—

Jacob E Hall
 Oscar Voorhees ✓
 Martha Smith
 Christopher S. West
 Elizabeth Schomp, wife of do.

By Certificate.

Catharine Rynearson
 Jane Vanderveer, wife of Jesse Con-
 over
 Margitta Van Doren.

Oct 4—

On Confession.

Sarah Dilley
 Ellen Haas, wife of E. Bush
 Meta Francis Cox.

1874.

Jan 31—

Genio Scott Baker
 Henry Daniels
 Clara Voorhees.

June 6—

Aaron Thompson
 William Wesley Dalley
 Mary Ann Mattison
 Mary R. Egbert, wife of J. V. N.
 Cornell
 Jesse Conover
 Samuel Connet
 Anna Mary Kinney
 Ira Voorhees
 Margaret Gaston, wife of do.
 Cornelia Gaston.

By Certificate.

Henry Van Fleet
 T. Chambers Gulick
 Mary S. Dilts, wife of do.

Oct 3—

On Confession.

Nathaniel Schomp

Martha J. Cox, wife of do.
Herman Hageman Jr.

By Certificate.

Elizabeth Smith
Anna M. Wyckoff.

1875.

Feb 5—

Elias Van Fleet
Helena Cox, wife of do.
Henry Van Fleet
Maria Tunison, wife of do.
Voorhees F. Van Fleet
Catharine Wortman Kennedy, wife of
T. V. M. Cox.

On Confession.

Joseph Carkhuff
Henry Dalley
Josiah W. Dalley
Mary E. Anderson, wife of do.
Harriet H. Dilts
Elida F. Lare, wife of Harry Agens
Amanda Cole, wife of John R. Foster ✓
Luther C. Smock
Susannah Durling, wife of do.
George W. Kline
Anna E. Schomp ✓
Mary Ann Van Fleet ✓
Lucy J. Van Fleet
Wilhelmina Van Fleet.

By Certificate.

Truth A. Voorhees
Lydia Fisher, wife of Joseph Cark-
huff.

June 6—

On Confession.

Anna G. Reger
Emma Schomp
Anna De F. Thompson
Sophie Morehead

Maria J. Brokaw, wife of Paul K.
Dilts

Martha M. Dilts
Mary L. Vroom, wife of John Craig
Cornelia Schomp. ✓

By Certificate.

Mary E. Lane, widow of Levi Flem-
ing.

Oct 2—

Aletta Biggs, wife of Andrew A.
Lane.

On Confession.

David B. Dilts.

1876.

Feb 5—

Catharine Van Camp
John Letson Stillwell
Anna T. Lane
Susan Esther Van Doren.

By Certificate.

J. Wellington Kline. ✓

On Confession.

June 3—

Margaret E. Biggs
Anna J. Kershow
Jacob Kershow
Jacob K. Brokaw
Anna M. Van Fleet
Juo. K. Thompson
Andrew A. Lane
Henry Bacorn
Peter P. Schomp
George E. Assgar
William H. Morehead
Daniel E. Thompson
Mary C. Carkhuff, wife of do.
Anna S. Marshall
Susan M. Van Doren
Hannah E. Van Doren
Margaret A. Van Doren

Judson Voorhees
 Mary J. McCrea, wife of Peter Henry
 La Tourette
 Lydia C. Polhemus, wife of J. T. B.
 Schomp
 Marietta Gaston.

By Certificate.

Eliza A. Hyler, widow of Daniel
 Amerman
 Margaretta Brown, wife of George
 Carkhuff.

On Confession.

Sept 30—

Eliza Ann Wyckoff
 Emily A. Schomp.

1877.

Feb. 3—

Margaret Q. Dalley, wife of Wm. E.
 Thompson
 Catharine A. Runyon
 Laura M. Dalley
 Liscom T. Schenck
 James N. Shurts ✓
 Geo. W. Alleger
 Anna E. Rockafellow ✓
 Joanna M. Vroom.

By Certificate.

Catharine Gaston, widow of Andrew
 Quick.

On Confession.

June 2

Margaret E. Swackhammer
 William T. Hageman
 Jane E. Titus, wife of John Van
 Middlesworth
 Mary H. Amerman
 Mary E. Thompson
 Helen M. Hall
 Randolph Titus
 Kate Luella Mattison

George A. Schomp
 Susan H. Hunt, wife of James Lane
 Lucy Ann Eversole, wife of E. A.
 Connet
 Margaret E. Schomp ✓
 William McCrea.

By Certificate.

Georgia Van Ness, wife of James
 Hoagland
 Anna L. Lare, wife of Winfield Kin-
 ney
 Amanda J. Smith, wife of Elisha
 Snover
 Daniel L. Layton
 Margaret Vanderveer, wife of do.

On Confession.

Oct 6—

Margaret Johnson, wife of Henry
 Bacorn.

By Certificate.

Anna E. Myers, wife of Randolph
 Titus.

1878.

On Confession.

Feb. 2—

Judith Ann Lindsley, widow of Alex-
 ander Thompson
 Sarah Cozine
 Lemuel Fritts
 George Bacorn

June 1—

Geoege W. Cole ✓
 Kate Luella Cole
 Abraham O. Cole
 William Van Fleet
 Jno. Wyckoff Demun.

By Certificate.

Sarah Ann Davis, wife of Abram O.
 Cole
 Cornelius V. Nevius

Catharine J. Dilts, wife of G. Dalley
Leonard B. Hoffman.

Almira R. Sebring, wife of do.

Anna E. Hoffman.

Oct 5—

Jacob U. Swackhammer

Nancy Apgar, wife of do.

Margaret Yawger, wife of Wyckoff
Cole.

By Certificate.

Jennetta Dalley, wife of Solomon
Rockafellow.

On Confession.

Eliza Carkhuff, wife of David Davis
Emma Brokaw

Ella E. Kline

Anna R. Cole

Cornelius Henry

James Henry.

1879.

Feb. 1—

Matilda Sheets.

By Certificate.

Emma J. Fritts

William Johnson

Martha M. Stillwell, wife of do.

May 31—

Jno. L. Dalley

Mary E. Miller, wife of do.

Hester P. Saums, wife of Andrew A.
Lane.

On Confession.

Oct. 5—

Joseph Reed

Jno. N. Haver.

1880.

By Certificate.

Jan. 31—

Abbie H. Thomas, wife of Aaron J.
Thompson.

On Confession,

June 5—

Emalida Hoffman

Josephine A. Thompson

Elizabeth Sutphen

John H. Ammerman

Augustus Hobart Smock

Sarah L. Connet, wife of Peter S.
Hyer

Elias W. Thompson.

Py Certificate.

David Rockafellow

Anna R. Cook, wife of do.

Hendrietta McBride, widow of John
J. Lane.

Oct. 2—

Elizabeth Ballentine, widow of
Abram P. Stout.

1881.

June 4—

Aaron T. Hageman

Andrew H. Kershow

Jno. V. F. Vroom.

By Certificate.

Peter La Tourette

Agnes Johnson, wife of do.

Margaret S. Hudnet, wife of Wm.

D. Quinby

Jonathan Bray.

On Confession

Oct. 1—

Jno. Schomp.

By Certificate.

Lizzie Smith, wife of Jno. Schomp

George Fleming

Esther A. Green, wife of do.

James Lane

Susan Hunt, wife of do.

Anna M. Rockafellow, widow of
Aaron Farley.

THE FRELINGHUYSEN GENEALOGY.

I. Theodorus Jacobus Frelinghuysen, b. 1691 at Lingden in East Friesland, now the North Western part of Hanover, m. Eva, daughter of Albert Terhune of Flatbush, L. I.

Children, 1. Theodorus; 2. John; 3. Jacobus; 4. Ferdinandus; 5. Henricus; 6. Margaret; 7. Anna. He died at Three-mile Run, N. J., 1748.

I. Theodorus, b. 1724, d. *about* 1761. He is supposed to have been lost at sea.

II. John, b. 1727. Licensed and ordained by Classis of Amsterdam, 1749; m. Dinah Van Berg. [She was afterward the noted Jufvrouw Hardenberg.]

Children, 1. Frederick; 2. Eva; d. suddenly at Flatbush, L. I., Sept. 15th., 1754.

III. Jacobus, d. 1753 at sea when returning from Holland.

IV. Ferdinandus, d. 1753 at sea when returning from Holland.

V. Henricus, settled at Wawarsing, Rochester and Marbletown, 1754-7.

VI. Margaret, b. Nov. 12th., 1737; m. June 29th., 1756, Rev. Thos. F. Romeyn; d. at Jamaica, L. I., Dec. 23rd., 1757.

Children, Theodore Frelinghuysen, b. Nov. 28th., 1757.

VII. Anna, b. 1738; m. Rev. Wm. Jackson; d. May 3rd., 1810.*

I. Maj. Gen. Frederick, b. April 13th., 1753; m. Gertrude Schenck.

Children, 1. John; 2. Maria; 3. Theodore; 4. Frederick; 5. Catharine. [He married a second time, Ann Yard.] 6. Sarah; 7. Elizabeth Yard.

In 1775 he was a member of the Provincial Congress of

*The five sons of Rev. Theodorus Jacobus Frelinghuysen were all ministers, and his two daughters married ministers.

New Jersey; in 1776 a member of the Convention of New Jersey; in 1778 a member of the Continental Congress, and again in 1782-3. U. S. Senate 1793-6. A captain and a colonel, he was at the battles of Trenton and Monmouth Court House during the Revolutionary war. He was appointed a Major General by Washington at the time of the Whiskey Insurrection in Pennsylvania, 1791-4; d. 1804.

II. Eva, m. Caspar Van Nostrand of Ulster Co., N. Y.; d. 1804.

I. John, b. March 21st., 1776; m. 1797, Louisa Mercer.

Children, 1. Gertrude; 2. Mary Ann. [He married a second time, 1811, Elizabeth Mercereau Van Vechten.] 3. Louisa; 4. Elizabeth La Grange; 5. Theodore; 6. Frederick J.; 7. Catharine; 8. Sallie; 9. Sophia; d. 1833.

II. Maria, b. March 12th., 1778; m. April 30th., 1798, Rev. John Cornell; d. April 13th., 1832.

Children, 1. Margaretta Schenck, b. June 21, 1799; 2. Getty Ann Frelinghuysen, b. Feb. 1, 1801; 3. Anna Maria, b. Jan. 16, 1803; 4. Frederick Frelinghuysen, b. Nov. 16, 1804; 5. Louisa Mercer, b. Aug. 26, 1806; 6. John Frelinghuysen, b. July 19, 1808; 7. Catharine Louisa, b. Oct. 18, 1810; 8. John Frelinghuysen, b. Nov. 3, 1812; 9. Theodore Frelinghuysen, b. Aug. 6, 1814; 10. Sarah Elizabeth, b. July 29, 1816; 11. Jas. Alex. Hervey, b. Aug. 29, 1818; 12. John Frelinghuysen, b. April 14, 1820; 13. Charlotte Mercer, b. April 3, 1822.

III. Theodore, b. at Millstone, N. J., March 28, 1787; m. 1809, Charlotte Mereer; and a second time, in 1857, Harriet Pompelly.

Att'y. Gen. of N. J., 1817-29; U. S. S., 1829-35; Chancellor of N. Y. University, 1839-50; President of Rutgers College, 1850-61. He died April 12th, 1862. "New Jersey's favorite son," he adorned every station in which he was placed.

IV. Frederick, b. 1788; m. Aug. 4, 1812, Jane Dumont. Children, 1. Susan; 2. Gertrude; 3. Dumont; 4. Frederick; 5. Maria Louisa; 6. John Theodore.

V. Catharine, m. Rev. Gideon N. Judd.

Children, 1. Mary Elizabeth; 2. Frederick; 3. Catharine; 4. John; 5. Charlotte.

VI. Sarah, died at Millstone when about eighteen years of age.

VII. Elizabeth Yard, m. Dr. James B. Elmendorf.

Children, 1. James Y.; 2. Sarah Frelinghuysen; 3. John Sobieski; 4. Frederick Frelinghuysen; 5. Annie Yard; 6. Elizabeth Frelinghuysen; 7. William Crooke; 8. Theodore Frelinghuysen; 9. Mary Crooke.

I. Gertrude, m. David Magee.

II. Mary Ann, b. Aug. 12th, 1799; m. July 26, 1820, Dr. Henry Van Derveer.

Children, 1. Maria Louisa, b. Dec. 27, 1821; 2. Lawrence, b. Sep. 30, 1833; 3. John Frelinghuysen, b. July 8, 1840.

III. Louisa, m. April 27th, 1841, Rev. T. W. Chambers.

Children, 1. Mary Ege, b. March 28, 1843, d. Nov. 16, 1843; 2. Frederick Frelinghuysen, b. April 10, 1845; 3. Arthur De Puy, b. May 1, 1847; 4. Theodore Frelinghuysen, b. May 14, 1849; 5. Elizabeth Van Vechten, b. Aug. 24th, 1852, d. Nov. 16, 1855; 6. Talbot Rowland, b. June 27, 1855; 7. John Frelinghuysen, b. Oct. 13, 1857; 8. Louise Schieffelin, b. Nov. 10, 1859; 9. Hilary Ronald, b. Jan. 25, 1863; 10. Katharine Van Nest, b. April 6, 1865; 11. Sarah Frelinghuysen, b. Sep. 22, 1868.

IV. Elizabeth La Grange, m. 1838, Henry Robert Kennedy.

Children, 1. John Frelinghuysen, b. Feb. 7, 1840; 2. Miriam Ray, b. Sep. 30, 1841, d. Nov. 17, 1861; 3. Robert Henry, b. May 12, 1843; 4. Theodore Frelinghuysen, b. March 9, 1846; 5. Beulah Elizabeth, b. Dec. 22, 1848; 6.

Louisa Frelinghuysen, b. Nov. 25, 1856, d. May 18, 1874.

V. Theodore, b. March 11, 1814.

VI. Frederick J., b. Oct. 12, 1818, m. Dec. 27, 1855, Victoria Bowen Sherman.

Children, 1. Charlotte Sherman, b. Nov. 3, 1856; 2. John b. Sep. 17, 1858; 3. Elizabeth, b. March 6, 1861, d. Aug. 28, 1866; 4. Theodore, b. Nov. 30, 1864, d. Sep. 3, 1866; 5. Joseph Sherman, b. March 12, 1869; 6. Clarence, b. Oct. 5, 1817, d. April 29, 1874.

VII. Catharine.

VIII. Sallie.

IX. Sophia. d.

I. Susan, b. June 16, 1813, m. W. D. Waterman, d. Aug. 11, 1863.

II. Gertrude Ann, b. Sep. 20, 1814, m. 1836, Dr. Wm. T. Mercer.

Children, 1. Charlotte; 2. Frederick; 3. Gertrude; 4. Theodore; 5. William; 6. Archibald; 7. Dumont.

III. Dumont, b. Feb. 8, 1816, m. Martina Van Derveer.

IV. Frederick, b. Aug. 4, 1817, m. 1839, Matilda E. Griswold.

Children, 1. Matilda G.; 2. Charlotte Louise; 3. Frederick; 4. George G.; 5. Sarah Helen; 6. Theodore.

He was made Att'y. Gen. of N. J. in 1861 and again in 1866. Was elected to U. S. Senate for unexpired term of three years in 1867, and again, for full term of six years, in 1871. He was offered the position of Minister to England, by President Grant, but declined it; he was a member of the electoral commission in 1876, and became Secretary of State in 1881 under the administration of President Arthur.

V. Maria Louisa, b. March 6, 1819, m. Oct. 6, 1857, John C. Elmendorf.

Children, John Edward Brinkerhoff, b. Aug. 3, 1858.

VI. John Theodore, b. Nov. 4, 1820, d. Nov. 12, 1820.





